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The JEWISH VOICE & HERALD

SERVING RHODE ISLAND AND SOUTHEASTERN MASSACHUSETTS

19 Kislev 5771

Vol. XII — Issue XXIII

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November 26, 2010



(Avi Ohayon/FLASH90/JTA)

ISRAELI PRIME MINISTER BENJAMIN NETANYAHU meets with U.S. Secretary of State Hillary Clinton in New York, Nov. 11.

What can Israel and the Palestinians figure out in 90 days?

The Obama administration should not 'own' this process

BY RON KAMPEAS

WASHINGTON (JTA)—What can happen in 90 days? That's the question Middle East

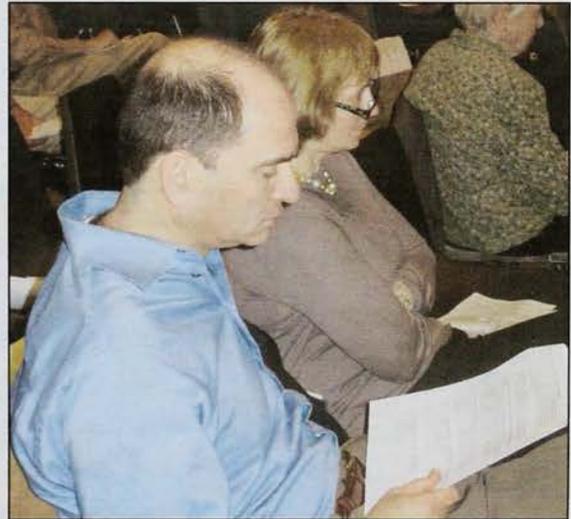
observers are asking as Israel and the United States move closer to a deal on a 90-day West Bank Jewish settlement freeze to lure the Palestinians back to the negotiating table and revive peace talks.

A seven-hour meeting in mid-November between U.S. Secretary of State Hillary Rodham Clinton and Israeli Prime Minis-

ter Benjamin Netanyahu resulted in a new willingness by Netanyahu to press his Cabinet to agree to another settlement freeze.

In exchange, the United States reportedly offered 20 F-35 fighter jets and \$3 billion in weapons, as well as a pledge not to seek any further settlement freezes.

NEGOTIATIONS, Page 20



(Nancy Kirsch)

DAVID and ROSE MALKIN at the JCCRI meeting

Merger of agencies moves ahead

JCCRI membership vote was unanimous

BY CHRIS PARKER
cparker@JFRI.org

PROVIDENCE — On Wednesday, Nov. 17, a quorum of the membership of the Jewish Community Center of Rhode Island (JCCRI) unanimously voted to approve the merger of the JCCRI, the Jewish Federation of Rhode Island (JFRI) and the Bureau of

Jewish Education of Rhode Island (BJE). Doug Emanuel, the JCCRI board president, presided over the special membership meeting.

On Wednesday, Oct. 27, the JCCRI board of directors had voted to approve the merger, and at other meetings, the JFRI board and membership and the BJE board (the BJE has no members) all voted to approve the merger as well, which is due to take effect Jan. 1, 2011.

GOT, Page 7

Super Sunday lives up to its name

Volunteers reach out to the Jewish community

BY BRIAN SULLIVAN
bsullivan@JFRI.org

PROVIDENCE— Super Sunday results read like a mathematical equation: More than 40 volunteers

+ hundreds of phone calls + one caring Jewish community = more than \$58,000 raised in five hours for the Jewish Federation of Rhode Island's (JFRI) 2011 Annual Community Campaign. Super Sunday 2010 was indeed super, thanks to you. (See page 2 for pictures of the Super Sunday volunteers!)

Volunteers from across Rhode Island showed up to make phone calls asking people for support, while others made calls to thank people for their gift. "No, you don't understand," Wendy Joering said, in one phone call. "I'm not calling to ask for money, I'm calling to thank you for your donation!"

Ellen Chernack, the interim chief philanthropy officer for the JFRI, briefed volunteers before

they took to the phones. "The campaign goal is not just about the amount of money we raise," she said. "It's to increase the number of people we help."

To date, the Annual Community Campaign has raised more than \$1.6 million from more than 1,000 contributions. On average, individual donors are giving 4 percent more than they did during the last campaign; the JFRI hopes to continue that momentum as the Campaign enters its final weeks.

Thanks in part to the \$100,000 matching challenge grant, the JFRI has a 16 percent increase in new or larger gifts. This challenge — proving to be a powerful motivator — doubles the impact of all new

SUPER, Page 2



(Daniel Sieradski)

OSCAR THE GROUCH and his Israeli cousin Moishe Oofnik, visited the federations' General Assembly in November in New Orleans to promote "Shalom Sesame," a version of the iconic "Sesame Street."

Whether you prefer Oscar the Grouch or Moishe Oofnik, see our Hanukkah offerings, on pages 22 – 39, before Hanukkah begins on Dec. 1. You'll be a "grouch" if you miss the stories, recipes, suggestions and memories that will enrich, enliven and ease your Hanukkah celebrations.

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Coming next issue:
FAMILY PAGES

SUPER Sunday brings volunteers of all ages for fun, fundraising and festivities

gifts and gift increases received. Challenge dollars have not yet been added to the JFRI totals.

The next generation participated in *mitzvoth*, too - by collecting \$61.34 from coins deposited into their Annual Community Campaign *tzedakah* boxes. More than 25 children decorated *tzedakah* boxes and donated coins to the campaign; some of the children delivered their filled *tzedakah* boxes in person to Super Sunday.

Decorated *tzedakah* boxes are on display in the lobby of the Jewish Community Center of Rhode Island.

Donations are still being accepted for the \$100,000 match. Visit www.JFRI.org to give securely online or call 421-4111 to make your donation.

Brian Sullivan is a marketing associate for JFRI.

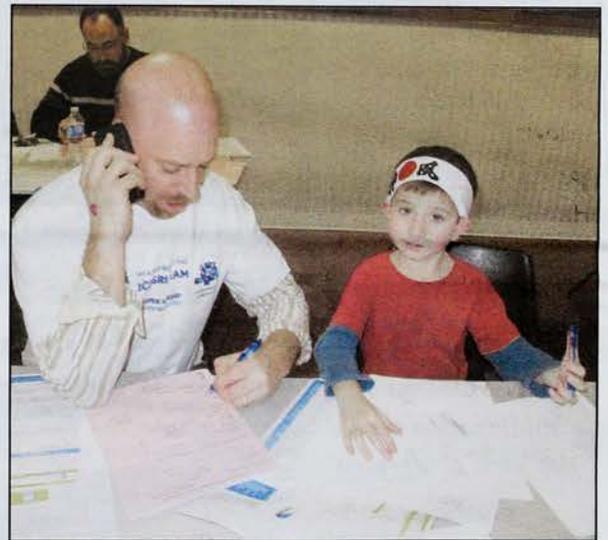


AT RIGHT, CHILDREN COME TO 'Kids Nite Out' at the Jewish Community Center of Rhode Island to make Hanukkah gifts for family or friends.



/Brian Sullivan

EVEN OUR YOUNGEST members of the Jewish community got into the spirit: They decorate - and then fill with coins - *tzedakah* boxes.



/Nancy Kirsch

JEREMY STEINBERG and his son, Ari, help on Super Sunday. Jeremy makes calls and Ari makes art!



/Brian Sullivan

ROCHELLE ROSENTHAL talks with a prospective donor on Super Sunday.

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Rabbi Marc Jagolinzer reminds us to be gracious about and grateful for God's blessings...

Richard Licht nominated to lead R.I. Department of Administration

JFRI leader has long history of public service

By Nancy Kirsch
nkirsch@jfri.org

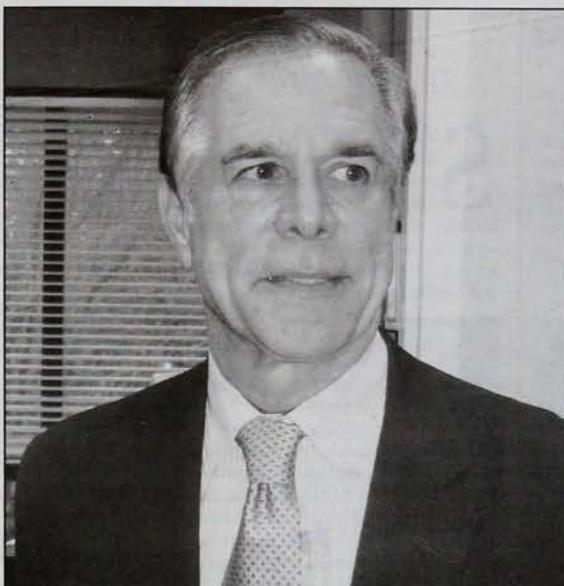
PROVIDENCE – Richard Licht is good at multi-tasking. Those skills will serve him in good stead if he is confirmed to serve as the director of the Rhode Island Department of Administration.

On Monday, Nov. 15, Governor-elect Lincoln D. Chafee named Licht as his choice to head the department, a key post with responsibility for oversight and management of state agencies. The agency has oversight of no fewer than 17 program functions, including management, legal services, budgeting, purchasing, human resources, facilities management and technology services, among others.

A partner with the Providence office of the law firm Adler, Pollack & Sheehan, Licht has held several positions in state government, including serving as lieutenant governor and state senator, and on the Board of Governors of Higher Education.

The chair of the 2011 Annual Community Campaign for the Jewish Federation of Rhode Island (JFRI), Licht is also a JFRI vice president. He is president-elect of the new entity that will incorporate JFRI, the Bureau of Jewish Education of Rhode Island (BJE) and the Jewish Community Center of Rhode Island (JCCRI). That term is due to become effective Jan. 1, 2011.

In an email to the JFRI leadership, Doris Feinberg, the current JFRI president, wrote, "Richard remains steadfast in his commit-



RICHARD LICHT

Nancy Kirsch

ment to our Jewish community and will continue at this time to serve in his leadership capacity."

"I know how much impact your father had on your values and your career. My uncle had a similar impact on me."

Richard Licht

At the Nov. 15 press conference marking the announcement of his first cabinet selection, Chafee cited Licht's extensive experience, drive and ability to think innovatively

about government as the traits that drew him to nominate Licht.

"Richard Licht is a proven and trusted leader who shares my vision of a state government that will be more efficient, less costly and more accessible," Chafee said. "I look forward to working closely with him as we begin the task of making our state services citizen-centered and affordable to our taxpayers."

At the press conference announcing his nomination, Licht commended Chafee's bipartisanship and willingness to put aside past history. (Governor-elect Chafee, a former Republican, ran as an Independent, and Licht is a Democrat. And, in an only-in-Rhode Island classic scenario, the Governor-elect's late father, John Chafee, lost his gubernatorial bid

for re-election in 1968 to none other than... Frank Licht, Richard's late uncle. But wait, there's more; in 1988, John Chafee, then a U.S. Senator to Rhode Island, won re-election in a race against, of course, none other than Richard Licht!

"By ignoring the politics of the past and seeking people to serve based on ability, experience and commitment, Senator Chafee begins to fulfill his promise to move Rhode Island in a new way forward," said Licht.

Speaking directly to Chafee, he said, "I know how much impact your father had on your values, your character and your career. And you know that my uncle had a similar impact on me. I believe they would both be proud that we are standing together today focusing our shared passion on improving our great state."

Licht, in a very brief phone interview with *The Jewish Voice & Herald* a few days after his nomination, expressed eagerness and excitement about this new opportunity.

Q: Here's the \$64,000 question: Will you be able to continue to serve in a leadership role with the JFRI, assuming you're confirmed [by the Rhode Island State Senate], given these new responsibilities?

A: To the extent that I am permitted under Rhode Island statutes to continue, I will do so. I don't know every statute, but I am not aware of anything that would prohibit me from serving (the new agency incorporating the three merged agencies). I haven't made a full review yet.

Q: You've played a prominent and very visible role in public office, in your legal career and in

LICHT, Page 12

Candle Lighting Times for greater Rhode Island

Nov. 26 3:58
Dec. 3 3:56

Dec. 17 3:57
Dec. 24 4:00

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The JEWISH VOICE & HERALD

SERVING RHODE ISLAND AND SOUTHEASTERN MASSACHUSETTS

Copy Deadlines: All news releases, photographs, etc. must be received on the Thursday two weeks prior to publication. Submissions may be sent to: voiceherald@jfri.org.

The Jewish Voice & Herald (ISSN number 1539-2104, USPS #465-710) is printed bi-weekly, except in July, when it is printed only once.

PERIODICALS POSTAGE PAID AT PROVIDENCE, RI POSTMASTER: Send address changes to: Jewish Federation of RI, 130 Sessions St., Providence, RI 02906

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Published by the Jewish Federation of Rhode Island • President Doris Feinberg • Interim Exec. Vice President Minna Ellison

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FROM THE EXECUTIVE EDITOR

Zasloff lived life to the fullest

BY NANCY KIRSCH
nkirsch@JFRI.org

FRANK ZASLOFF was quick: Quick and agile on his feet, despite being a very large guy; quick with a funny and oh-so-perfect retort; quick to embrace his wife, his children and their spouses and his grandchildren in a loving embrace; quick to recall which advertisers were scheduled to run in which issues and with what size ads; and always, always, quick with a smile and a cheerful greeting.

Unfortunately, the rare form of leukemia that took his life was quicker. Diagnosed in February 2010, Frank, our dear friend and dear colleague, lost his battle against leukemia on Friday, Nov. 12. He died, at home and in his own bed, just as he'd planned; though we all wish he'd been with us to celebrate the birth of his third grandchild, due Nov. 27.

As regular *JV&H* readers may recall, we featured Frank and his decision to stop treatment in a page 3 story in our Oct. 1 issue, "With incurable leukemia, Zasloff shares his life legacy." Although I only knew Frank for a too-brief period, my experiences with him confirmed, in spades, what a video of Frank's life revealed: Frank was ALWAYS smiling. Julie Zasloff Lindstrom, Frank's daughter, created a funny and poignant video from the Zasloff family picture albums; fortunately, Frank was able to view it – and appreciate it – before he died.

Never forced or faked, Frank's smile was genuine and from the heart. Dancing with Etta at Julie's wedding, hitting a golf ball down the fairway, playing cards with their regular "Sock & Shoe" partners or mock wrestling with his beloved grandkids, Frank was always, always smiling. When we went to visit him in the hospital, he was smiling; when several of us celebrated with him and his entire family at a BBQ at his home in October, he was smiling.

Frank simply loved life – all of it; he lived life to the fullest. He loved his job, his customers and his colleagues... even when he was ill, he'd call us and say, "Hey, the color on that issue looks a little washed-out," or "Why didn't so-and-so advertise with us this issue?" Frank never saw work as a chore or something to be endured; rather, it was one more part of his life that he lived with gusto and glee... especially when he could play a practical joke on one of his colleagues. He and Leah Camara, who called Frank "my Jewish brother," worked side-by-side for seven years in a small office. They loved one another dearly.

Given Frank's size (before he lost 130

QUICK, Page 6



The rich abundance of Jewish literature is worth exploring

SOME YEARS AGO a long-time friend surprised my wife Sandy with a subscription to *The New York Review of Books* in celebration of her birthday. Ever since getting that initial subscription, we have renewed it every year as an ongoing gift to ourselves. Though Sandy and I differ in our reading preferences, we find more than enough variety within the pages of *The New York Review* to satisfy our individual interests.

Every couple of weeks, we are able to choose among a smorgasbord of offerings: The reviews are not only of books, but also of major art exhibitions, films and theatrical productions. A recent issue looked at Abraham Lincoln, Bob Dylan, Emily Dickinson, James Baldwin, and – ugh! – Rush Limbaugh. It is hard to imagine such wildly divergent personalities coexisting under a single cover.

During the past few months, an unsolicited but most welcome quarterly found its way into our mailbox, the *Jewish Review of Books*. Like *The New York Review*, this new periodical provides the intellectually curious reader with a wide range of material – an overflowing table of Jewish delights. The fall 2010 issue considers well over 20 books – among them, six books on Franz Kafka under the provocative review title of "Misreading Kafka," a recent English translation of the Israeli novelist David Grossman's *To the End of the Land*; and Schwartzbart's posthumously published Holocaust novel,



Rabbi Jim Rosenberg

IT SEEMS TO ME

We are a people of many books

The Morning Star, as well as books on such wide-ranging topics as Israel's War of Independence, saving Soviet Jewry and a world-renowned Bible scholar who never learned a word of Hebrew.

In addition to its numerous discussions of books, this latest issue of the *Jewish Review of Books* includes an illustrated article on Sukkah City, an architectural competition in which the 12 finalists displayed their unique sukkot, "their radically temporary structures," in Manhattan's Union Square for several days before the festival of Sukkot last September. In keeping with the theme of a fall harvest festival, the issue also ran a new English translation of a brief selection from *T'senab u-Renab*, the 17th-century Yiddish commentary on our *Tanakh* (Hebrew Bible), on the subject of "When Eve Ate the Etrog."

And for good measure, Adam Kirsch wrote a thought-provoking piece on Lionel Trilling, who in 1932 became the first Jew hired to teach in the English Department of Columbia University. Kirsch's article explores Trilling's profound confusion and ambiguity regarding his own Jewish identity.

Largely because of my ongoing studies with Moshe Laufer, the Chabad rabbi in Barrington, I found two review articles in the most recent issue of the *Jewish Review of Books* of particular interest. In "The Chabad Paradox," Abraham Socher reviews two scholarly books on the Chabad Rebbe, Menachem Mendel Schneerson. In the course of his review, Socher explores the extremely complicated notion of why so many of the Rebbe's followers consider him to be, in some sense of the term, "Moshiach" (i.e., the *Mashiach*, the Messiah). Towards the conclusion of his review essay, Socher quotes Elliot Wolfson, author of one of the two works under review, who offers the tantalizing suggestion that "Schneerson was intentionally ambiguous about his own identity as Messiah" – clearly a most chal-

lenging proposition.

Daniel Landes' review of Arthur Green's *Radical Judaism: Rethinking God and Tradition* is indirectly related to Chabad in that Rabbi Green considers himself a neo-*Hasid*; while in various publications, Green expresses his debt to the *Baal Shem Tov*, the founder of modern *Hasidism*. In *Radical Judaism*, Green pays tribute to the late-19th century *Hasidic* rabbi, Yehudah Aryeh Leib Alter, the *Gerer Rebbe*. I find especially compelling Landes' contention that Green is unconsciously influenced by a "hidden master" – Rabbi Mordecai Kaplan, founder of the Reconstructionist Movement. What is so striking about Landes' argument is that Kaplan's rational, quasi-scientific approach to God would seem – at least at first glance – to be at the opposite end of the religious spectrum from the intuitive, experiential approach of the *Hasidim*. So is Green's approach to God that of an intuitive, experiential rationalist?

In striking contrast to *The New York Review of Books*, which makes no bones about its leftist agenda, the *Jewish Review of Books* does not appear to carry a political or ideological point of view – unless, that is, you consider its frequently academic tone to be a point of view. If future issues prove to be as probing and as comprehensive as the first three, this quarterly will remain a most worthy addition to the already crowded world of Jewish periodicals.

Because of our devotion to the Hebrew Bible, we Jews used to be called "The People of the Book." While ongoing engagement with our core text remains central to our identity, the *Jewish Review of Books* makes clear that we have become "The People of Many Books."

James B. Rosenberg is rabbi emeritus at Temple Habonim in Barrington. Contact him at rabbiemeritus@templehabonim.org

LETTERS

Brooklyn (East New York). I, too, grew up in Brooklyn.

Thank you for the thoughts and memories in your columns, especially this one. I can just imagine how you felt upon finding

the invitation and to know that your son and dad shared the same readings.

Joan Foley
Warwick

Josh Stein's column opens a cache of memories

IHAPPENED TO pick up the Oct. 29 issue of *The Jewish Voice & Herald* a short time ago. Josh Stein's column ("From generation to generation, the cycle continues") hit home, and I went to the box that holds my father's bar mitzvah items... I hadn't looked at them for quite some time and had myself a good cry. (My father passed away in 1999 at 79.) To the point at hand... during the early 1980s, my cousin's son had his bar mitzvah. I was sitting next to my father and saw his eyes fill up, having recognized his Torah and *Haftarah* portions.

My father once told me that his grandfather came to him on a Tuesday morning and said something to the effect of, "Come with me to the *shul*; today is your bar mitzvah." That would have been in April of 1933. I also learned that my father did not speak a word of English until he was about 6-years-old. His parents died when he was a toddler. He lived with his (Yiddish-only speaking) grandparents, but his aunts and uncles shared in the responsibility of raising him. All of this, I might add, took place in

Our editorial policy

WE WANT OUR OPINION pages to represent our readers' vibrant diversity of ideas and opinions. Thus, our editorial policy is as follows: *The Voice & Herald* may publish thoughtful and informative contributors' columns (op-eds) and letters to the editor on issues of interest to our Jewish community. At our discretion, we may

edit pieces for publication or refuse publication.

Letters and columns, whether from our regular contributors or from guest columnists, represent the views of the authors; they do not represent the views of *The Jewish Voice & Herald* or the Jewish Federation of Rhode Island.

Please send letters (250 words, at most) and op-eds

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THE MISSION of *The Jewish Voice & Herald* is to communicate Jewish news, ideas and ideals by connecting and giving voice to the diverse

views of the Jewish community in Rhode Island and Southeastern Massachusetts, while adhering to Jewish values and the professional standards of journalism.

FROM THE OLD OLIVETTI

Testing our knowledge of the Bible and the U.S. Constitution

Professor Stein can't help but be... professorial

IT'S QUIZ TIME, again:
 1. What fruit got Eve into trouble in the Garden of Eden?
 2. In Genesis, which was created first, woman or animals?



Josh Stein
 3. Why did Cain slay Abel?
 4. Which of the four Books of the Maccabees describes the miracle of the oil that lasted eight days?

5. In the Constitution of the United States, does the oath taken by a new president conclude with the words, "So help me God?"
 6. Does the U.S. Constitution establish a democracy?
 7. What did Adam Smith mean when he wrote about Laissez-faire?

Answers:

1. Who knows? (The apple is a Renaissance artist's invention.)
2. The woman was created at the same time as the man in Genesis ch. 1 – but after the animals in Genesis ch. 2.
3. We are never told, and can only surmise.

4. None of them; it's a much later talmudic story (tractate B. Shabbat 21b)
5. No. The word "God" appears nowhere in the Constitution.
6. Democracy was the last thing on their minds in 1787. The Founders combined three classic forms of government: monarchy (the Presidency), aristocracy (the Senate) and democracy (the House of Representatives) – giving democracy the shortest of shrifts.
7. Nothing; he never used the expression and didn't believe in it.

So much for "common knowledge."

Discussion: If the word "God" never appears in the seminal document creating the American system of government, why do some Christian fundamentalists want to make our schools teach that the Founders intended the United States to be a Christian nation? If Adam Smith's book, *On the Wealth of Nations*, did not advocate that government do nothing to regulate the economy, what did he propose? And why should we, as a Jewish community, care? (Hint: Think of the ancient prophets, not the modern emphasis on profits.)

Professor John Hill of Curry College recently gave a lecture at Roger Williams University on the topic, "Laissez-faire, no fair," debunking the myth that Smith should

be enshrined as the father of modern capitalism. To me, it was a useful reminder of those far-off days when I first read *On the Wealth of Nations*; and it was a wake-up call to my students – who know Smith's book only by reputation. Hill contends that Smith was, above all else, a moral philosopher; that he was interested in the wealth of nations, not the wealth of individuals; that while he understood that some people would become wealthy, wealth imposed obligations; that he favored a luxury tax to prevent the wealthy from getting too rich, and opposed the kind of discrepancy we have in America, where 5 percent of the population controls 75 percent of the wealth.

In America, we have always given pride of place to the rugged individual. Smith would have preferred that we pay homage to the self-made man who gives it all back. The career of Andrew Carnegie is not something to emulate; he was a strike breaker, who ruthlessly exploited his workers and then let his partner take the fall when deaths resulted. But in *The Gospel of Wealth*, he preached that living ostentatiously and amassing private treasure were morally wrong. He praised the high British taxes on the estates of dead millionaires. He claimed that for bettering society and people here on earth one would

be rewarded at the gates of Paradise. He gave the vast bulk of his own estate to the creation of libraries and concert halls.

In a different gospel, we read, "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God" (Matt.19:24) – a nice Jewish sentiment paralleling Jeremiah's claim that the fall of Jerusalem was due to the rich exploiting the poor. (Jer. 34:8-22). The prophet Micah, too, tells us what God expects of us – not to acquire wealth for personal gain at the expense of others, but "only to do justice, and to love goodness, and to walk modestly with your God" (Micah 6:8). Instead, David Koch, a Jewish multi-billionaire, gives his money under the table to the Tea Party, which believes that it's wrong to tax anybody – even billionaires – to aid the tired, the poor, and the huddled masses who have been seduced into taking out foolish loans.

When I was a student protester, it was on behalf of the poor, the blacks, the grunts conscripted into the Vietnam War – none of which I was. Today, the Tea Party people protest that their pockets are being picked by people who want to introduce a form of European Socialism. Pshaw! Adam Smith knew the truth, if only people would actually read him.

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

"In America, 5 percent of the population controls 75 percent of the wealth."

NOT ALONE

The measure of a life

political messages, but art in itself need not have an ethical bent.

Therefore, it seems to me that the imperative to make one's life a work of art is an amoral and potentially dangerous one.

Perhaps there are other possibilities. Some time ago I thought of the idea of making one's life into a prayer. We tend to pray in two ways: Spontaneously as the mood or need carries us or according to more formalized ritual strictures. In Judaism, the central portion of the prayer service is the *amidab*, the standing prayer. We stand before God, and we offer praise, make requests, and express gratitude. We often forget, but Judaism reminds us that we are always standing before God, not only during the *amidab*. And in that sense, we can imagine that we are always engaged in prayer, in whichever ways we are living our lives, how we act, how we speak and more. Perhaps the blessings over daily acts, such as eating and drinking, are to help us place otherwise mundane acts in the context of our standing before God. In this way, one can live a life as a single, extended prayer, and we can try to make this prayer worthy of God's attention.

In the context of religious life, I think it is difficult to separate prayer from the ethical dimension – how can we imagine life as a prayer without righteousness and justice and kindness and compassion? But is this notion really enough? Prayer can be so many things; especially given the dimension of prayer focused on making requests and ful-

filling our own needs, is this really a good metaphor for living a life?

Something said at my mother-in-law's funeral service struck me – although the words are often used interchangeably and the concepts are clearly related, prayers and blessings are not quite the same. Perhaps a better ideal would be to make one's life into a blessing? A blessing, more than a prayer, suggests a kind of beneficence, something good and rewarding. It's more than a prayer – it's, in a way, a successful prayer. And the Hebrew word for blessing is *brakbah*, the root meaning of which is connected with source or pool. In this sense, *brakhot* or blessings connect us with the Source of all life – and so making our lives into blessings ought to achieve the same thing on a grander scale.

Some other thoughts:
 • We might make our lives into stories, narratives connecting us to our communities and to the past and the future, tales never quite complete.

• We might use the metaphor of a seed and a plant – our lives are full of potential like a seed, and our responsibility is to cultivate our lives and grow to our true potential.

• And finally, we might make a difference with our lives, leaving the world different – and better – than when we entered it.

Or, maybe "making" anything of a life is itself a narrow view characteristic of a culture of production and commoditization? Maybe we should live life instead of making it into something? What do you make of

"Maybe we should live life instead of making it into something? What do you make of that?"

Living one's life as a blessing

MY WIFE, LAURA, is now an orphan. As someone blessed with both parents alive and even a nonagenarian grandmother still living well, perhaps I ought to say little about death. And yet, thinking about the death of my mother-in-law leads me to reflect on the meaning and measure of a life. She was someone who was always searching, and maybe now, finally, she has found that which she sought.

As we search, what might we make of our lives? I suppose I think of "making" something of my life from long ago hearing the expression – or the ambition – to make one's life a work of art.

It is, appropriately, a beautiful metaphor. It highlights inspiration and creativity, and allows us to reinvent ourselves. I think of sculpture and the ability to shape and reshape, or painting with a palette of colors. And yet, in some sense, I find the notion profoundly frightening. Making one's life a work of art emphasizes the aesthetic, and although the aesthetic dimension is important, when severed from the ethical it can become monstrous. Leni Riefenstahl was widely considered to be a talented filmmaker, yet she used her talent to produce Nazi propaganda films. Of course, many artists use art to communicate ethical and



Alan Krinsky

that?

Alan Krinsky, who works in healthcare quality improvement and lives in Providence, blogs at www.buffingtonpost.com. Contact him at adkrinsky@netzero.net.

Whatever happened to 'This I Believe?'

CAN YOU BELIEVE it? Due to some computer – or human – glitches, the "This I Believe" essays that some readers have sent to *The Jewish Voice & Herald* are "lost in computer space." So, if you've sent in a copy of your "This I Believe" essay and it hasn't been printed, please re-send it with the date it was published and your contact information!

We'll do our best to get as many of the essays written by Jewish members of our community published as possible. Send them to nkirsch@JFRI.org or by regular mail, Nancy Kirsch, *The Jewish Voice & Herald*, 130 Sessions St., Providence, RI 02906.

Thank you!

A NATIONAL PERSPECTIVE

Claims Conference must bring in an ombudsman

Survivors deserve more than empty promises

BY ELAN STEINBERG (JTA)

NEW YORK – Elderly Holocaust survivors are in fear.

Last week the U.S. Justice Department charged employees of the Conference on Material Claims Against Germany, known as the Claims Conference, with participating in a \$42.5 million fraud that saw the plunder of two major programs of Holocaust reparations. According to prosecutors, the thefts had been going on for nearly two decades.

At agencies and offices such as ours that deal with the survivor community, the phone calls were emotional and desperate. Of course the reactions reflected the palpable anger and outrage felt by the entire Jewish community.

“How could this happen?” and “How could it have gone on for so long?” were the repeated refrains.

But we were haunted by the questions and concern posed most often. Survivors, in their 80s and 90s, were afraid. For all too many of our fragile remnant of the greatest Jewish tragedy of our time, the present circumstances are one of bleakness and uncertainty. Often a reparations check supplemented by a Social Security payment are all that stand between an elderly survivor and their daily needs – food, medicine, utilities. They were too frightened to be angry. They wanted to know if their slim payments were in jeopardy or what was to be of their applications for restitution funds.

Many knew that following discovery of the fraud at the Claims Conference, payments and applications for the Hardship Fund were suspended for three months. During that period even legitimate applicants in dire need could not receive payments from the fund. There was also a great deal of misinformation, or more precisely a lack of information, which was driving these fears. We needed to assure survivors that the Claims Conference has said repeatedly that their future payments are not at risk. But no, we could not tell them what the full extent of the fraud might reveal and what the ultimate consequences might be.

Our survivors needed answers and assurances. In these tense circumstances, the American Gathering of Jewish Holocaust Survivors and Their Descendants called its National Executive Committee into emergency meeting. It was, of course, important to vent our outrage and demand that those responsible for this catastrophe be held accountable and brought to justice. But the burning issue before us was, what is to be done now? After long discussion, there emerged a sense that an institutional channel to credibly deal with survivors’ fears and complaints was lacking. Simply put, most present agreed, there was no address for redress.

The mood at the meeting was sober and realistic. We knew there could be no quick panacea, but something practical, doable and responsible had to be proposed. From this came the idea of establishing an office of ombudsman within the Claims Conference. By definition, an ombudsman could take on the

critical role that the present delicate situation demands – a trusted intermediary who can represent the interests and concerns of the ultimate constituency of the Claims Conference, the survivors of the Shoah. We therefore called for “the Claims Conference to engage an Ombudsman acceptable to the survivor community to advocate on behalf of and represent the interest of the survivors.”

For those present one thing was certain – changes had to be made in the restitution and disbursement process to restore the confidence of shaken Holocaust survivors. An effective ombudsman can be one important element in those changes. But to fulfill this role the ombudsman must be more than a complaint office. He or she must act as an independent agent with a clear mandate allowing for broad authority to remove obstacles to the advancement of constituent rights and interests. The ombudsman can in fact serve as the herald of other necessary changes.

We are under no illusion. The establishment and the effective functioning of the office of an ombudsman is merely a first step. At the same time, it is a categorical affirmation that the central purpose of Holocaust restitution funds is to address the needs, the concerns and the insecurities of the dwindling remnants of the Shoah. We have no choice. We must deal with the realistic fears of survivors today before an even greater and more shameful scandal emerges.

Elan Steinberg is the vice president of the American Gathering of Jewish Holocaust Survivors and Their Descendants.

A message from the editor:

WITH THIS ISSUE, we welcome Mike Fink as a regular – every other issue – columnist. Like the work of Dr. Stanley Aronson, who contributes every issue, and Tema Gouse, who contributes every other issue, Fink’s work will appear on pages other than our opinion pages of 4-6. A resident of Providence,

Fink has written for us from time to time, but he is now officially a regular columnist. His column, called “A Sketchbook,” debuts with this issue, on page 31.

With respect to the editorial pages, be sure to look for other changes early in 2011.

Let us know what you like and what you don’t! Email me at nkirsch@JFRI.org.

LETTERS

World War II story on Jewish soldiers evokes decades-old memory

I HEARD FROM a friend in Providence that the Nov. 12 issue of *The Jewish Voice & Herald* had an interesting story about the dances at the JCC on Benefit Street during World War II for Jewish soldiers. The story was accompanied by a picture of a woman and a man sitting together on a couch. Another family friend in Providence told me that the woman in the picture was my late mother.

I remember hearing from my mother decades ago that she met my father at a JCC dance for Jewish soldiers. I would love to learn more about those events from this article – and see a picture of my mother.

Louis B. Mendelsohn
Wesley Chapel, Fla.

Editor’s Note: The JV&H sent a copy of the issue to Mendelsohn so he could reminisce.

Religious commitment blossoms without government coercion

IN HIS COLUMN (“Religion and state...don’t forget society, either,” in the Nov. 12 issue) concerning church-state separation in the United States and the lack of such in Israel, Professor Sam Lehman-Wilzig misses an important point.

It is precisely because there is no coercion from the government that Americans choose to be religious. Conversely, it is because many religious political parties attempt to coerce religious observance in Israel that most Israelis choose not to be religious.

Daniel Nussbaum II, M.D.
New Bedford, Mass.

Bagels are fine, but bialys are better

I LIKED NANCY Abeshaus’ story on bagels (“A brief history of a beloved Jewish icon” in the Nov. 12 issue). I have more of a love for bialys and would love it if Nancy Abeshaus would write the same type of story regarding them.

I am hopefully awaiting.

Thomas G. Breslin M.D.
Bristol

Editor’s Note: We’ll see if we can get Nancy Abeshaus to devote some time and energy to research and reporting on bialys.

QUICK to embrace life, Zasloff died too young

From Page 6

pounds from the effects of chemo and radiation), it should come as no surprise that the joy and gusto with which he embraced life extended to food and drink, as well. He savored champagne (there was always a reason to celebrate!) and West Virginia peach moonshine, and he was as delighted to dine on Stanley’s hamburgers as high-end steak and potatoes. Marty Cooper, one of Frank’s closest buddies and a work colleague, promised Frank a meal at a restaurant of his choice if he quit smoking. Davio’s in Boston was Frank’s choice. Once hospitalized, Frank quit smoking, though he was never able to collect on the bet.

Frank never – ever – knew a stranger. In conversations with

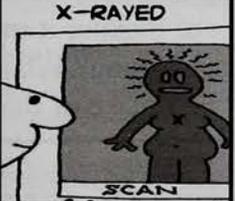
Etta that were punctuated with laughter and tears, I learned that the Zasloff homes, both here in Rhode Island and back in West Virginia, were open to all – visiting nieces and nephews, family friends, former college roommates of Julie’s and Zak’s and others. And Etta and Frank didn’t just welcome visitors into their home, they welcomed them into their family – and their hearts.

May Frank, of blessed memory, be able to achieve what he talked about in his interview for the Oct. 21 story: “I’m going to go to heaven and teach everyone there to play cards. What’s there to be scared of?”

Rest in peace, Frank. We miss you and love you.

Dry Bones

TERRORIST TRIUMPH

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<p>AND FRISKED!</p> 	<p>AIR TRAVEL IN THE AGE OF THE ISLAMIST THREAT</p> <p>TICK TOCK</p> 	

@10kirsch

DryBonesBlog.com

GOT questions? We have answers about the pending merger

From Page 1

This vote was the final step in a methodical and strategic process that began years ago to better position the Jewish community of Rhode Island for a vibrant, engaging and fiscally strong future. The Integration Committee and its subcommittees – Budget and Finance, Communications, Legal and Governance, and Programs – continue their work for the Jan. 1, 2011 launch.

We are providing some “FAQs” – frequently asked questions – as well as the answers, to provide an overview of the process that led to this historic merger. The FAQs provide insight into what our Jewish community can expect going forward, given the integration.

Q: Why are we doing this?

A: In 2008, we faced some serious issues in our Jewish community: Decreasing engagement and participation in programs, needs for improved program quality, shrinking memberships and a fall-off in philanthropic giving.

As a community, we agreed to take bold steps to re-energize our Jewish community for the future. (This decision preceded the economic downturn). We set out with a vision to design, from the ground up, a sustainable communal structure with consistent, engaging and efficient outreach to better serve the community, now and for the future. The first step to implement this vision was the integration of the JFRI, JCCRI and BJE. By joining three communal organizations into one, we could improve alignment of our mission, quality of programs and operational efficiency.

Q: How did we get to this point?

A: The process that brought us to integration has been plan driven, and decisions have been based on extensive research and data. Our community leaders were guided by the findings of the 2008 Consolidated Strategic Plan for Jewish Rhode Island, and later by the recommendations of the 2009 Strategic Restructuring Task Force Plan, which called for the merger of these three agencies.

At each step of this methodical process, we have shared our progress with the community through various avenues, including *The Jewish Voice & Herald*.

This merger allows us to meet our goal, by creating a new communal entity that will harness the intellect, energy and resources of the community to create a new model for effective organizational management, prioritization and delivery of services.

Even before formal integration, we've already witnessed some improvements. For example, the JCCRI and JFRI have been sharing accounting and marketing resources. Staff members are being assigned to improve and expand programs that the community

embraces, such as The Alef List, The PJ Library and Shalom Baby.

Q: Will people lose their jobs as in other consolidations?

A: The JCCRI, the JFRI and the BJE have accomplished many of the job consolidations needed to run more efficiently and effectively.

Q: When will the new organization be launched?

A: Jan. 1, 2011 is the official launch date for the new legal entity.

Q: Why are we doing this now?

A: This integration is the result of more than 18 months of preparation and planning, and thousands of hours of effort from community members, lay leaders, professional staff and consultants. The community committed to this plan of action; the boards of the three integrating agencies have all approved the merger and recommend moving forward. The sooner we deal with the economic and political realities, the better. Our multi-agency Integration Committee recommended a Jan. 1, 2011 merger to ensure we have an operating history before we develop the fiscal 2012 budget, which must be approved before June 2011.

Q: What will happen to the JFRI, the BJE and the JCCRI from the consumers' viewpoint?

A: For most people in the community, the shift to one entity will be transparent and seamless.

The programs and services that individuals currently know and use will continue, and JFRI staff and volunteers will still run the Annual Community Campaign. The new corporation, into which the agencies will be merged, will allocate money raised to more than 300 programs and services in Rhode Island and globally.

Members of the JCCRI will still pay their JCCRI renewal fee when it comes due, and will still swim in the JCCRI pool or work out in the J-Fitness Center. Jewish children will continue to attend The PJ Library programs and teens will attend the Harry Elkin Midrasa Community High School; both are programs of the BJE.

Changes will be the result of improvements in existing programs and services and the creation of new programs.

Q: What will happen to the JFRI, the BJE and the JCCRI from a corporate/legal viewpoint?

A: These three organizations will be merged into a single new corporation, with a single board of directors and a single not-for-profit tax status. All programs and services of these three agencies will operate under the auspices of the new corporation. The new corporation will include a subsidiary, the Jewish Community Foundation of Rhode Island, which will hold the endowments of all three existing organizations after the merger. (Read more about this issue in the question, “What happens to endowments of the individual

agencies?”) The new corporation will include a second subsidiary, which will own and manage the real estate – the building which is the current home of the JFRI, the BJE, the JCCRI, the Holocaust Education and Resource Center, the Rhode Island Jewish Historical Association, the Foundation for Rhode Island Day Schools and the *mikveh*.

Q: What will happen with allocations?

A: The new corporation will be responsible to allocate and distribute the funds raised. The allocations process, which was revised two years ago, will continue to work as it does now, determining how funds will be allocated to the more than 300 Jewish programs and services that our community supports in Rhode Island, Israel and globally.

The Community Development Committee (CDC), which identi-

“This merger allows us to meet our goal, by creating a new communal entity that will harness the intellect, energy and resources of the community.”

fies community needs and priorities, will continue to have primary oversight on how funds are distributed, though the new corporation's board (just as the JFRI board has, to date) must approve or reject the CDC's recommendations. The new allocations process provides funding on a program, rather than an agency, basis. Each and every program, regardless of the agency or agencies involved with the program, must qualify for allocation to receive funding.

Q: How will the Annual Campaign work once the new entity is formed? Will it only raise money for the three integrating agencies?

A: The Annual Community Campaign will run just as it does now.

Money raised currently in the Annual Campaign is for communal purposes and funds more than 300 programs and services in Rhode Island, in Israel and around the world. The integration of the JFRI, the BJE and the JCCRI does not change this approach. Currently, JFRI's financial resource development team is responsible for raising Annual Campaign funds. In the new entity, this team, which will be led by a chief philanthropy officer, will still have this responsibility. And just as in the current process, all

funds raised through the Annual Campaign will be used for ALL communal needs, as guided each year by the Community Development Committee.

Q: What about fundraising by the JCCRI and the BJE?

A: The JCCRI and BJE staff and volunteers currently run separate fundraising campaigns and events. After Jan. 1, 2011, a chief philanthropy officer of the new entity will oversee the Annual Community Campaign and provide expertise to evaluate further philanthropic opportunities.

Q: What happens to endowments of the individual agencies?

A: The endowment funds of all three agencies will be administered by a single foundation, the Jewish Community Foundation of Rhode Island, with funds being used in the spirit for which they were intended. Endowment income will flow through the new corporation. All restricted endowments will continue to be restricted for purposes originally intended. Unrestricted JCCRI and BJE endowments will become restricted to ensure that allocations from them are distributed solely for the purposes for which they were originally intended. Unrestricted JFRI endowment income will be distributed through the communal allocation process.

Q: Who will head the new corporation?

A: An executive search is currently underway to hire a professional to become the chief executive officer and president of the new corporation. Other key positions will need to be filled as well, including a director of Jewish life and learning and a chief philanthropy officer.

Q: How will the new corporation's board be constituted? What happens to the current boards?

A: The three current boards will be dissolved and the governance structure of the new corporation will include a 32-person board. That board will include representatives from all three of merging agencies; and additional opportunities to be engaged and involved will exist through membership on board committees. The Legal and Governance subcommittee concluded that a 32-member board was the appropriate size; at present, board members are currently being determined. The most senior board position will be that of the chairman (rather than the current title of president), and the board will include vice chairs for financial resource development, community development, Jewish life and learning, communications and governance.

Q: Will everything be put in place by Jan. 1, 2011?

A: All key legal and corporate requirements will be completed to bring the new corporation into legal existence as of that date. As this is an ongoing and dynamic

process, the structure that is put in place will allow the entity to address any remaining problems or issues to resolve. As with any new entity, operational details will unfold as the process of doing business ‘on the ground’ begins to occur.

Q: If every detail of the merger has not been determined, should we have waited on the vote?

A: No. This integration is the result of more than 18 months of preparation, planning and thousands of hours of effort. The community has committed to this plan of action and the boards of the three integrating agencies have all approved the merger and recommend moving forward. We may not know all of the final operational details, but we have professionals, consultants and lay leaders in place to find the best answers. They are actively working to ensure that the proper procedures are in effect. It's time for us all to move ahead.

Q: Are there models of federations in other cities that have done this successfully?

A: During the past 10 years, Jewish communities in North America have been increasingly looking at similar integrations and consolidations. We have looked carefully at these and learned from them. In Akron, Ohio; Austin, Texas; Louisville, Kentucky; and New Haven, Connecticut, there have been similar consolidations. In Baltimore, Washington DC and Montreal, there have been integrations of agencies with similar programs and services. We have learned much from their efforts. While there are many different models, no one size fits all.

Q: Is the integration of JCCRI, JFRI and BJE focused on young people? What about seniors?

A: Integration is about improving programs and services for everyone. Helping our seniors age with dignity and quality of life and providing opportunities for Jewish enrichment have been and will remain critically important priorities.

At the same time, if we do not engage our young people, we have no future. Our allocations will continue to provide funding to meet needs of all members of the Jewish community – from babies to seniors – locally and overseas.

Q: Who do I contact if I have questions/want to learn more?

A: The JFRI Web site, www.JFRI.org, has an integration page that offers facts, documents and explanations relevant to the integration. If you have a specific question, you can email it to Gail Putnam, gputnam@JFRI.org, and she will make sure your question gets to the appropriate person for an answer.

For more information, visit the JFRI Web site, www.JFRI.org.

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Brian Sullivan

NEAL DROBNIŠ speaks to some seniors at the Nov. 19 Senior Café lunch at the JCCRI.

'It's a meal I don't have to eat alone'

Senior Café provides hot meals, connections for Jewish seniors

By BRIAN SULLIVAN
bsullivan@JFRI.org

PROVIDENCE — In a world where today slips by faster than yesterday, some people might forget to take time to be thankful for the blessings in their lives. Simple things — a hot meal, family friends or a lunchtime companion. The Senior Café, a kosher nutrition program, is much more than

just a hot meal for the Jewish elders who participate. For many, it's an opportunity to see a friend, engage in conversation and create or reinforce much-needed social connections. Expressing gratitude for the program, Florence Spooner, an active senior and regular Senior Café attendee, said, "It's a meal I don't have to eat alone."

The Senior Café, a program of Jewish Family Service and AgeWell RI, provides kosher meals for Jewish seniors and people with disabilities. There is a Senior Café meal site at Temple Torat Yisrael in Cranston Mondays through Fridays and at the Jewish Community Center of Rhode Island (JCCRI) on Wednesdays and Fridays. The Senior Café offers more than food: It includes lunch and offers activities like lectures, performances, films, exercise, cards and, yes, bingo.

Neal Drobniš, the Senior Café coordinator, believes that programming for seniors isn't what it used to be; he'd "like to try to bring it back."

The activities, which typically are held for an hour either immediately before or after the meal, range from the recreational to the educational. Annual visits from a

local fire department to review fire safety issues, presentations from lawyers about elder care law and Social Security issues and from medical professionals about keeping dementia at bay and musical entertainment are among the program offerings. "I come because it's close by; it's very welcoming, and I enjoy it," said Miriam Snell, a frequent visitor to the Senior Café.

"We're always looking for volunteers," said Drobniš, who calls the seniors "inspiring." Drobniš would like to have an intern begin an oral history project with them. "They won't be around forever," he said, and "they all have such amazing stories."

Drobniš said, "The JCCRI is known as a fitness center and a children's center, but it needs to be known as a senior center, too. I'm really trying to make that happen."

Funding for the Senior Café is made possible by donations to the Annual Community Campaign.

For more information about the Senior Café, contact Neal Drobniš at 861-8800 ext. 107 or ndrobni@jccri.org.

Brian Sullivan is a marketing associate for JFRI.

Looking for a meaningful Hanukkah gift?

Make Hanukkah brighter for someone in need

PROVIDENCE — Want to add more meaning to your Hanukkah gifts this year? Consider making one of them the gift of *tzedakah*. Your tribute, in honor of someone you love, brings the light and warmth of Hanukkah to those less fortunate, here in Rhode Island and around

the world. Make Hanukkah brighter for the less fortunate members of our Jewish family. Give a Hanukkah Tribute Card in honor of a friend or family member.

Making your tribute is easy. Go to www.JFRI.org, and click on the Hanukkah Tribute icon, and fill out the form. Once your online tribute and donation have been made, a Hanukkah Tribute Card will be promptly mailed to the person you are honoring.

JCCRI Early Childhood Center again earns national accreditation

Program among an elite group in the nation

PROVIDENCE – The Early Childhood Center at the Jewish Community Center of Rhode Island (JCCRI) has earned re-accreditation from the National Association for the Education of Young Children ("NAEYC"), the nation's leading organization of early childhood professionals. It was first accredited in 2005.

"We're proud to have earned the mark of quality from NAEYC, and to be recognized for our commitment to reaching the highest professional standards," Helen West, Early Childhood Center director, said in a phone call. "Accreditation lets families know that children in our program are getting the best possible care and early learning experiences."

In addition to this prestigious national accreditation, the JCCRI program includes the nationally recognized Ethical Start values training, plus swimming, training by the JCCRI's physical fitness experts and a lunch and snack menu, created by a nutritionist, that introduces children to new foods and healthy eating habits.

To earn NAEYC accreditation, the Early Childhood Center underwent an extensive self-study process, measuring the program and services against the 10 NAEYC Early Childhood Program Standards and more

than 400 related accreditation criteria. The program received accreditation after an on-site visit by assessors; accredited programs are also subject to unannounced visits during their accreditation, which lasts for five years.

In the 25 years since accreditation was established, it has become a widely recognized sign of high-quality early childhood education. More than 7,000 U.S. programs – or 8 percent of all preschools and other early childhood programs – are currently so accredited.

"The accreditation system raises the bar for child care centers and other early childhood programs," said Jerlean E. Daniel, Ph.D., NAEYC's executive director, in a prepared release. "[Earning] accreditation is a sign that the JCCRI is a leader in a national effort to invest in high-quality early childhood education."

The NAEYC accreditation system has set voluntary professional standards for programs for young children since 1985. In September 2006, the group revised program standards and criteria to introduce a new level of quality, accountability and service for parents and children in child care programs. The new standards reflect the latest research and best practices in early childhood education and development.

For more information about NAEYC accreditation, visit www.naeyc.org/academy.

The JCCRI is a partner agency of the JFRI.

A Jewish Sesame Street? Indeed

Workshops for Jewish educators

BY LAWRENCE KATZ
lkatz@bjri.org

PROVIDENCE – Shira Ackerman Simchovitch, an Israeli expert in teaching young children, is coming to Rhode Island to present two teacher workshops on Monday, Nov. 29. The Bureau of Jewish Education of RI (BJE) will host Simchovitch, the director of educational content and community outreach for the *Rechov Shalom* – Shalom Sesame project.

The developer and project manager of JAFI's *Halav u-D'Savah – Ivrit Le-Yaldei Ha-Gan* (Hebrew for preschoolers), Simchovitch continues to be involved in the project. She has taught in the Israeli school system, worked in Israel's first teacher resource center, developed curricula at the Hebrew University, served as the founding director of the Reform movement's flagship preschool in Jerusalem and has worked for many years as a freelance educational consultant. Simchovitch, who also teaches



SHIRA ACKERMAN SIMCHOVITCH

early childhood in service programs for Israel's Ministry of Education, developed an outstanding series of picture books entitled *If You Were in Israel Right Now*. Teachers use them to illustrate how Israeli kindergartners celebrate holidays there. This series will be only one focus of the first workshop, which will also include topics such as integrating simple Hebrew phrases and everyday Israeli life into the classroom on a regular basis.

The evening workshop will focus on the new Shalom Sesame series

that will premiere on Sunday, Dec. 5th (see related story on page 25). Closing the gap between Israel and the diaspora, and opening a portal to Jewish identity for the youngest members of the community, this DVD series is geared to children between the ages of 3 and 7. With the participation of Muppets, celebrity actors and the diverse residents of *Rechov Shalom*, Israel's Sesame Street is a multi-lingual, enchanting neighborhood where Jewish culture and values become magical magnets for the big imagination of small children.

Workshops, suitable for those teaching children up to age 7, will be held at the BJE on Monday, Nov. 29, as follows: Bringing Israel into the early childhood classroom, from 1 to 3 p.m.; and Using Shalom Sesame in the classroom, from 7 to 9 p.m.

For more information or to register, contact Diane Cerep at the BJE at 331-0956, ext. 182 or at dcerep@bjri.org.

Lawrence Katz is the associate executive director at the BJE. Contact him at lkatz@bjri.org.

Twenty years...and counting

It's a family affair. Everyone participates in the JCDS book fair

BY KATHRYN WHITE
Special to The Voice & Herald

PROVIDENCE – Years ago, when I volunteered at the Alperin Schechter Day School library, now the Jewish Community Day School of Rhode Island (JCDS), I became aware of the library's need for books. When I offered to do a book fair to help raise money, little did I realize what the future held.

Our most recent book fair, during the first week of November, was the 20th such fair I have run; for 17 of those years, I have used Scholastic Book Fairs, which enable the students to choose their own books and recommend books to their friends. The book fair is held at Temple Emanu-El, which has been wonderfully supportive.

"The JCDS Scholastic Book Fair is a yearly tradition that everyone's books forward to," said Gershon Levine, executive director of Temple Emanu-El. "My children participated in the book fair in past years as consumers and, when they were old enough, as cashier helpers. It's a pleasure to house the book fair in the Alperin Meeting House foyer and to have Clifford make his appearance in the Bohnen Vestry!"

The book fair has become a popular annual event that attracts alumni, potential future students, Temple Emanu-El congregants and community members.

Clifford Family Night is the major event of the book fair, which



'KIDS' OF ALL AGES read at the JCDS

draws some 200 guests. Clifford the Big Red Dog greets the children, who come in their pajamas and bring stuffed animals

person. I knew I wanted to be Clifford. The best part is how happy all the kids get when they see Clifford walk into the room."

Alumni help set up and close the fair, assist customers and handle sales, while current students help customers find materials and read to the younger kids. "It is a testament to how much our students love being here at school that they want to come back just a few hours after they went home – and then, they don't want to leave at the end of the evening," said Renee Rudnick, head of school for JCDS.

"It is a testament to how much our students love being here at school."

Renee Rudnick

and blankets. Clifford and families camp out in the Vestry and cuddle up, munch on cookies, sip milk and watch a Clifford movie. Alum Sam Usher, who was this year's Clifford, said, "When I was younger, I thought Clifford was real, but when I realized he was a

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Saturday

Nov. 27**Fishel Bresler & Shelley Katsh Performance**

Klezmer and Hasidic tunes in a coffee house setting.

Brooklyn Coffee Tea House, 209 Douglas Ave., Providence

8 p.m.

More info: breslersmusic@gmail.com

Monday

Nov. 29**The PJ Library Event**

Story time facilitated by Melissa Chernick, craft project and snack.

Learn All About It Educational Toy Shop, 300 Quaker Lane, Warwick

4-5 p.m.

More info: Nicole Katzman at 331-0956 ext. 180 or nkatzman@bjeri.org

Wednesday

Dec. 1**Hanukkah Luncheon**

Cranston Senior Guild annual Hanukkah luncheon features entertainment and raffle.

West Valley Inn, 4 Blossom St., West Warwick

Noon

\$19 per person

More info: Mal Ross at 723-8580

Hanukkah Candle Lighting Ceremony

Prayers for peace and to support our troops.

Rhode Island State House, Smith Street, Providence

7:15 p.m.

More info: 273-7238

Thursday

Dec. 2**Warwick/Cranston West Bay Kosher Lunch & Learn**

Discussion, led by Cantor Rick Perlman, focuses on weekly Torah portion, and is followed by a kosher deli lunch.

Temple Am David, 40 Gardiner St., Warwick

Noon - 1 p.m.

\$10 per session or \$52 for 7-session series

More info: 463-7944 or cantorrick@cox.net

Hanukkah 'Funtastic' Family Dinner

Raffle, *latke*-making contest, Rock-a-Baby concert, and

JCCRI kids. Winners of menorah-making contest will be announced. Roasted chicken and *latke* dinner.

Jewish Community Center of Rhode Island (JCCRI), 401 Elm-grove Ave., Providence

5-8 p.m.

\$4 children, \$8 adults, reserve a table for \$60

More info: Stephanie at 861-8800 ext. 108.

Peter Beinart at Brown University

Author Peter Beinart will discuss "The Failure of the American-Jewish Establishment," hosted by the Brown student group Puzzle Peace, Brown RISD Hillel and J Street RI.

117 MacMillan Hall, Brown University, Thayer & George streets, Providence

7 p.m.

More info: Nina Tannenwald at ninat@brown.edu

Professor Xu Xin: The Chinese Interest in Jews

Nanjing University philosophy professor and director of the Institute of Jewish Studies to speak.

Smith-Buonanno 106, Brown University, Brown & Cushing streets, Providence

7:30 p.m.

More info: www.brown.edu/Departments/Judaic_Studies

Hug N'hamah: Circle of Consolation

Dr. Judith Lubiner, a licensed psychologist, and Rabbi Amy Levin facilitate a bereavement discussion group for those mourning a loss.

Temple Torat Yisrael, 330 Park Ave., Cranston

7:30 p.m.

More info: 785-1800

Friday

Dec. 3**JCCRI Senior Café**

Hanukkah party, gift, raffle and music by the Providence Civic Orchestra of Senior Citizens

JCCRI, 401 Elm-grove Ave., Providence

Noon - Lunch; 12:45 p.m. - Program

\$3 lunch donation for 60+/under 60 disabled

More info: Neal Drobnis or Lucy Flam at 861-8800 ext. 107

A Senior Café is held at this site every Wednesday and Friday.

Torat Yisrael Shabbat Yachad

Guest speaker is Nancy Kirsch,

editor of *The Jewish Voice & Herald*.

Temple Torat Yisrael, 1251 Middle Rd., East Greenwich

6 p.m. - Shabbat services; 7 p.m. - Dinner

More info: 785-1800

Shabbat Alive/Shabbat Chai

Combining musical instruments with traditional and new Kabbalat Shabbat melodies, the service is completely interactive, with continuous participation by the congregation.

Temple Emanu-El, 99 Taft Ave., Providence

6:15 p.m.

More info: 331-1616

Saturday

Dec. 4**Hanukkah Entertainment Swap**

Swap music, games, books, movies, puzzles (in good condition, please) at the Hanukkah party. Unswapped items will be donated to the Family Resource Center.

Congregation Agudas Achim, 901 North Main St., Attleboro, Mass.

6:30 p.m.

More info: 508-222-2243

Grand Chabad Hanukkah Café - Melave Malka

Guest speaker is pediatrician Dr. Kelvin Gillman; refreshments.

Chabad House, 360 Hope St. (corner of Olney), Providence

7:30 p.m.

More info: 273-7238

Sunday

Dec. 5**Movie Premier and Breakfast in Pajamas**

Watch "Chanukah: The Missing Menorah," a film from the creators of "Sesame Street" about Hanukkah.

JCCRI, 401 Elm-grove Ave., Providence

9:45 a.m.

More info: Dani at 861-8800 ext. 130 or dbrier@jccri.org

See related story on page 25

Children's Gala & Hanukkah Pizza Party

Dreidel tournaments, arts & crafts, decorate a Hanukkah window decal, raffles & prizes.

Chabad House, 360 Hope St. (corner of Olney), Providence

Noon

More info: 273-7238

A Yiddish, Hebrew and Hanukkah concert**at UMass/Dartmouth**

Vocalist Amy Olson and accordionist Christina Crowder will perform at Temple Emanu-El Leisure Club; free and open to the community.

Temple Emanu-El, Bohnen Vestry, 99 Taft Ave., Providence

2 p.m.

More info: 331-1616

Hanukkah at the Warwick Mall

Music by Stan Freedman & Sounds of Simcha, arts and crafts, Hanukkah gift shop, giant menorah lighting, dignitaries' greetings, magic, comedy, *latkes* and Hanukkah *gelt*.

Warwick Mall, 400 Bald Hill Rd., Warwick

3 p.m.

More info: 884-7888 or www.RabbiWarwick.com

Hanukkah Family Celebration with Joanie Leeds and the Nightlights

Joanie Leeds and the Nightlights play children's favorites and original tunes; refreshments and gifts for children. Bring a non-perishable food item for St. Michael's Food Pantry.

Temple Beth-El, 70 Orchard Ave., Providence

4 p.m. - Celebration, 6 p.m. - Outdoor candle lighting

More info: Rob Massi at 331-6070 or Rmassi@temple-beth-el.org

Hanukkah Celebration

Menorah lighting, *latkes*, *dreidels* and Hanukkah songs.

Pawtuxet State Park, Warwick

5:30 p.m.

More info: 884-7888 or rabbi@rabbiwarwick.com

Monday

Dec. 6**Hanukkah Celebration**

Cranston Mayor Allan Fung will lead the menorah lighting. Songs, *latkes*, *gelt* and *dreidels* for all. Hanukkah sand art project for the children.

Cranston City Hall lobby, 869 Park Ave., Cranston

5 p.m.

More info: 884-7888 or rabbi@rabbiwarwick.com

Ladino Concert at UMass/Dartmouth

Cantor Dr. Ramon Tasat performs a Hanukkah concert in Ladino, the language of the Sephardic Jewish people. *Como la rosa en la guerta* (Tales of the Spanish Knights) recalls the Golden Age of medieval Spain. Refreshments.

CVPA Auditorium, Room 153, UMass Dartmouth, 285 Old Westport Road, North Dartmouth, Mass.

6 p.m.

More info: 508-910-6551 or jsatlow@umassd.edu

Welcome Shai Bazak to Rhode Island

Meet Shai Bazak, the new Consul General of Israel to New England.

JCCRI, 401 Elm-grove Ave., Providence

7 p.m.

More info: 421-4111

Tuesday

Dec. 7**Hanukkah at "Tuesdays Together"**

Learn how candles are made, and make beeswax candles for Hanukkah. Children ages 2 to 4-years-old are welcome with a responsible adult.

Jewish Community Day School, 85 Taft Ave., Providence

10 a.m.

More info: Lauri Lee at llee@jcdsri.org or 751-2470 ext. 16.

Friday

Dec. 10**Yiddish Shmooz**

Shmooz with Mara Sokolsky, learn Yiddish with Ben Nulman and acquaint yourself with some favorite Yiddish Hanukkah songs.

JCCRI, 401 Elm-grove Ave., Providence

9:30 a.m.

More info: 861-8800

Senior Café at Torat Yisrael

Program on the RI Society for the Prevention of Cruelty to Animals.

Temple Torat Yisrael, 330 Park Ave., Cranston

11:15 a.m. - Program; Noon - Lunch

\$3 lunch donation for 60+/under 60 disabled

More info: Neal or Steve at 781-1771

A Senior Café is held at this site every weekday.

CALENDAR, Page 22

Calendar Submissions

Please note: Our next issue of *The Voice & Herald* will be published on Dec. 10. Please send calendar items for that issue by Nov. 29. Calendar items for the Dec. 24 issue are due Dec. 12.

Send all calendar items to nkirsch@JFRI.org with the subject line of "CALENDAR."

Midrasha promotes Jewish values through education

Community high school designed to engage teens

By BRIAN SULLIVAN
bsullivan@JFRI.org

PROVIDENCE - The Harry Elkin Midrasha Community High School, a program of the Bureau of Jewish Education of Rhode Island (BJE), is not your typical high school. Students engage in the school through innovative and relevant classes, one-on-one attention and a strong focus on community and "exploring and reinforcing their Jewish identity," said Jana Brenman, director of teen education for the BJE.

Midrasha's curriculum is designed to provide students with a greater level of commitment to Judaism and Israel and promote Jewish values that become woven into meaningful life patterns.

Jewish values such as *klal yisrael* (respect for each other), *talmud Torah* (study of Torah) and *derekh eretz* (ethical behavior), among others, are the intrinsic values that Midrasha adheres to and promotes. With classes in ethics, Israel, Hebrew and the arts, for example, the diverse curriculum has broad appeal.

In "The Ethical Simpsons," students watch episodes of "The Simpsons" and explore complementary Jewish texts for parallel values like spirituality and hon-



KOL KESEM CHOIR of the Harry Elkin Midrasha Community High School and Temple Emanu-el

oring one's parents. In "Jews in Sports," students analyze sports games and find Torah lessons. And in "Clay Creations," students learn about the ancient art of clay and make Jewish ritual objects. In addition to the educational and ethical values Midrasha teaches, it offers, said Brenman, "a great opportunity for teens to meet other teens."

Midrasha challenges its students to think. "That may sound basic, but it's an element in educa-

tion that is often overlooked," she said. "These kids are so smart, and



their ideas are remarkable. It's our job to integrate all the knowledge they've amassed and lead them to

realize self-concept and Jewish identity."

In February, Midrasha students will participate in the Philadelphia Trip, which offers an opportunity to observe and practice *tikkun olam*. Students will travel to Philadelphia during their winter break to learn first-hand about hunger and homelessness. The teens will walk the streets and distribute hats and gloves to the city's homeless population. Before and after the trip, students learn about the Jewish

"Students will travel to Philadelphia to learn first-hand about hunger and homelessness."

values and traditions that guide them as they encounter the people dealing with these challenges. They will also learn about hunger and homelessness in Rhode Island from volunteers and professionals who work on these pressing issues. "We strive to instill a strong sense of leadership that students can carry over into other dimensions of their lives," said Brenman.

The Harry Elkin Midrasha Community High School will hold an open house on Sunday, Jan. 9, free and open to the entire Jewish community. Midrasha welcomes all Jewish teens in grades 8-12 regardless of affiliation or synagogue membership.

For more information on Midrasha, please contact Jana Brenman at 331-0956 ext. 181, or jrbrenman@bjeri.org.

Brian Sullivan is a marketing associate for JFRI.

The BJE is a partner agency of JFRI.

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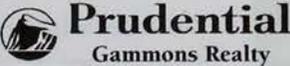
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LINDSEY BRICKLE and DEBORAH PERRY

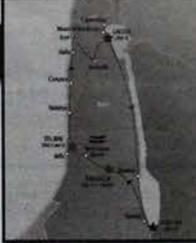
HeatSmart delivers the warmth

LINDSEY BRICKLE, left, the sustainable development consultant at The HeatSmart Campaign, a program of Northwest Woolen Mills, and Deborah Perry, executive director of the YWCA Northern Rhode Island participate in a ceremony to kickoff the distribution of more than 350 blankets through The Constitution Hill HeatSmart Campaign. Woonsocket Mayor Leo Fontaine distributed the first blankets, made by Northwest Woolen Mills, to two families on Nov. 5.

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From Page 3

your nonprofit work. How will it feel to head a critically important department, but one that doesn't draw a lot of media attention?

A: I didn't run for public office; Lincoln Chafee was elected governor. I will be working for him; it's not my job to get headlines. My job is to get government to work more efficiently and more effectively. I will be well-known to the people who are responsible - both in and out of government - for making government work, although the public at large may not be focused on it. I'm doing this because I love public service, not for the headlines.



MAXINE RICHMAN and Richard Licht talk about... what else but politics?



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Licht by the numbers:

- 3 degrees, including undergraduate and law degrees, both *cum laude* from Harvard, and a master's in law in taxation from Boston University School of Law.
 - 3 public offices: Rhode Island State Senator (1975-1984), Lieutenant Governor of Rhode Island (1985-1989) and Rhode Island Board of Governor for Higher Education (1991-1997, chair from 1992-1995).
 - 9 civic awards, including an Israel Peace Medal - State of Israel Bonds, a David Ben-Gurion Award - State of Israel Bonds, Outstanding Public Service from Temple Torat Yisrael, Outstanding Young Man of Rhode Island from Rhode Island Jaycees and others.
 - 23 current or past board member or chair positions, including several within the Jewish community: A past president of Jewish Seniors Agency and a former chair of Rhode Island AIPAC Council, State of Israel Bond Drive and JFRI Passage to Freedom campaign.
- Licht has served on the boards of Temple Emanu-El and the JCCRI, among other institutions.
- Currently, he is the co-chair of the United Jewish Communities National Task Force on Health and Long Term Care, a JFRI vice president and the 2011 Annual Community Campaign Chair for the JFRI.



HAROLD ISSERLIS and STEPHANIE MARKOFF COHEN

/Brian Sullivan

Local artist donates painting to the JCCRI

HAROLD ISSERLIS and Stephanie Markoff Cohen, the Jewish Community Center of Rhode Island's (JCCRI) director of arts and culture, display Isserlis' painting, The

First Succah in the Desert, that he donated to the JCCRI.

Isserlis, of Providence, created the painting in the summer of 1976 in honor of his parents and in-laws. The painting had been hanging in

the Adas Israel Synagogue in Fall River, Mass. for the past 34 years. When the synagogue was recently put up for sale, the painting was returned to Isserlis.

Veterans' Day observance

Jews have played a significant role in U.S. military

BY IRA FLEISHER
Special to *The Voice & Herald*

SYNAGOGUES throughout Rhode Island paused during Shabbat services during the weekend of Nov. 12-13 to honor Jewish veterans in our state, and to recognize the role that Jewish veterans have played in the history of our country.

Few people realize that the Jewish War Veterans is the oldest organized veterans' group in the United States, founded after the Civil War. In fact, the role of Jews in defending this country goes back even further than that. Asher Levy was one of the original 23 Jewish settlers in New Amsterdam. In 1654, he demanded and

secured for himself and fellow Jews the right to stand guard at the stockade. In 1776, Frances Salvador was the first Jew killed in the Revolutionary War.

It was in 1896 that a group of Jewish Civil War veterans organized the Hebrew Union Veterans, a name that later was changed to the Jewish War Veterans of the USA. It was started by Civil War veterans in response to the slander put forth that Jews did not participate in the Civil War.

The role of Jews in the military is well documented. In World War II, for example, Jews served in the armed forces well beyond their numerical proportion to the general population. They received more than 52,000 awards, including the Medal of Honor, the Air Medal, Silver Star, Bronze Star and Purple Heart. More than 51,000 Jews were listed as casualties, while 11,000 died in combat.

From the earliest days of our

country, through World War I, World War II, Korea, Vietnam, Iraq and Afghanistan, Jews have served and continue to serve our country with honor and pride.

Ira Fleisher is the senior vice commander of the Jewish War Veterans, Department of Rhode Island. Contact him at Ira.Fleisher@Sci-us.com.

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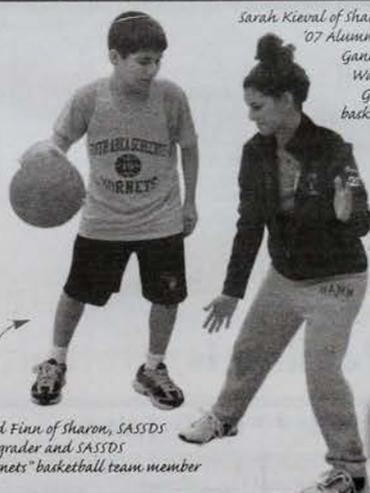
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Sarah Kieval of Sharon, SASSD '07 Alumna, senior at Gann Academy, Waltham, an Gann varsity basketball team member

Jared Finn of Sharon, SASSD '07 Alumna, 7th grader and SASSD "Hornets" basketball team member

"The incredible education I received at SASSD prepared me for high school 'on and off the court!' I know that I will continue to carry these academic and athletic skills, as well as my strong Jewish values, with me throughout my life."

- SARAH KIEVAL, SASSD CLASS OF '07

To set up a "One-on-One" Meeting with Jane Taubenfeld Cohen, Head of School, and Marc Medwed, Associate Head of School, followed by a tour please contact Sandi Morgan Dunn, Director of Admissions, at 781-752-7798 or smorgan@sasds.org



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TIKKUN OLAM AROUND THE WORLD

Tales from the
Peace CorpsArielle Miles shines a
light on life in KenyaBY ARIELLE MILES
Special to The Voice & Herald

KAKONENI, Kenya – “*Karemba Thethe!*” I hear my name called at least three times by different groups of children as I walk to the trading centre of Kakoneni, a village 35 kilometers west of Malindi, and my home for the next year. Malindi, a town on the coast of Kenya, is a popular tourist destination, especially among Italians. The calls of “*Ciao, mzungu!*” I used to get bombarded with have been replaced with “*Harwayus?*” or greetings in the local language of Kigirima. (The word ‘*mzungu*’ literally means a person who walks around aimlessly in Kiswahili, but refers to any white person. And ‘*Karemba Thethe*’ in Kigirima means ‘small beautiful one.’)

I began my two-year service as a Peace Corps volunteer in January 2010. I teach chemistry and math to the students of Kakoneni Girls Secondary School. When I’m not in class, I’m trying my best to represent my country, answering such questions as “What is the staple food in America?” “Are there black people there?” and engaging in discussions on why I haven’t accepted Jesus Christ as my personal lord and savior.

I also try to explain that I don’t regret the decision I made to trade the comforts of my home country – which has sufficient water, paved roads and electricity everywhere – for a temporary home where I do my laundry by hand and squat to use a toilet.

I joined the Peace Corps for an adventure, to gain some professional and life experience and to do some *tikkun olam*. My father (William Miles, of Seekonk, Mass.) was a Peace Corps volunteer in Niger in the late 1970s and I’ve always known that I would follow in his footsteps.

What is *tikkun olam*? It’s a *mitzvah* to give *tzedakah*, but what can a person do to make a lasting impact?

Developing personal relationships and leading by example are first steps in making a positive influence and trying to improve the world. I hope to leave a mark by doing this with my students.

We remember our teachers; even if we don’t recall the products formed when zinc reacts with hydrochloric acid (zinc chloride and hydrogen gas), we are shaped by our teachers. Most of my students won’t get the minimum grade (a C+) on the Kenya Certificate of Secondary Education exam that they need to attend a public university. Even so, I hope my influence will help them become confident, helpful, capable women



ARIELLE MILES, in Kenya, with a Kenyan “pet”.

who, as part of the next generation of Kenyans, will bring even more progress to this country.

Depending on the faith of my interlocutor, when the conversation inevitably rolls around to religion, I usually say one of two things: “I am of the same religion as Jesus Christ” or “I’m not Muslim, I’m not Christian, but my people are

in the Koran. Your hint is *abl al-kitaab* [people of the book].” I’m reasonably sure I was the only Jew living in Malindi district until recently – a “newbie” Peace Corps volunteer who is Jewish is now with the dispensary in the neighboring village. The nearest Jewish community is a *shul* in Mombasa, three-and-one-half hours away,

said they trust that God will show me the truth – I’ll come to accept it by hearing it (for a time, to become integrated in the community, I went to a different service every Sunday).

I told them that they should feel free to pray for me, but I’m stubborn. Kenyans, at least in my area, aren’t extremely forceful about converting non-Christians, they just hope one day I’ll be saved.

Before coming to Kenya, I thought I wouldn’t have much opportunity to practice the rituals I do at home. I don’t light candles every week even though I packed a pair of Shabbat candlesticks. Dad and I did *Kiddush* together when he came to visit. A Chabad *banuk-kiah*, a set of candles and a handful of dreidels are in a box under my bed. Though you can get matzah in Nairobi for Pesach, acquiring some would mean a three-day operation, starting with a van to Malindi, another one to Mombasa, one night in Mombasa, then an eight- or nine-hour bus ride, then a night in Nairobi.

Although a Jew is a Jew no matter where he or she is, having a community nearby is a big part of being Jewish. When that community is nearby – which is not the case for me now – it’s easier to take it for granted. Peace Corps Kenya is not a place to find a *minyán*, but I, *Karemba Thethe*, strongly feel Jewish.

Arielle Miles is a graduate of McGill University and a member of Temple Emanu-el. Feel free to send boxes of matzah to Kakoneni Girls’ Secondary School, P.O. Box 5903, Malindi, Kenya. Contact her at arielle.miles@mail.mcgill.ca

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Whitehouse speaks to CRC on foreign policy issues

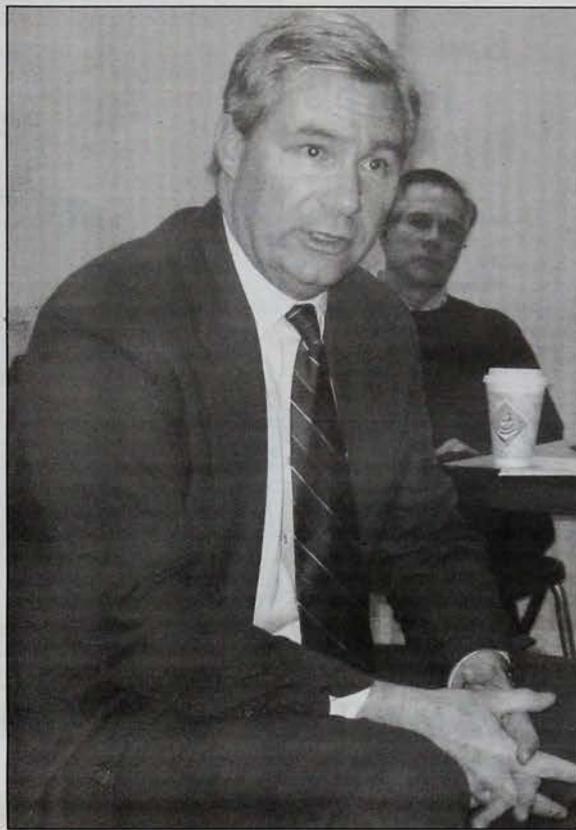
Informal talk focused on recent overseas trip

BY LEX ROFES
Special to The Voice & Herald

PROVIDENCE – “Every country has an army, but Pakistan is an army that has a country,” said U.S. Sen. Sheldon Whitehouse, in an informal talk he gave to members of the Jewish community on the evening of Wednesday, Nov. 10.

At the invitation of the Community Relations Council (CRC) of the Jewish Federation of Rhode Island (JFRI), Whitehouse offered his thoughts and perspectives during an intimate and well-timed discussion. The engaging dialogue touched on Iraq, Afghanistan, Pakistan and Israel, and allowed Whitehouse, a Democrat, the opportunity to share with CRC members his observations of his recent trip to Afghanistan and Pakistan.

Whitehouse explained that, although the United States is encouraging the Pakistani government to start attacking Taliban groups more aggressively (given that a strong Taliban is against the free world’s interests), Pakistani leaders are reluctant to directly attack them. As Taliban forces are not taking actions against Pakistan, that country has no reason to provoke the Taliban into a new conflict. Urging the already large Pakistani military to fight yet another enemy, said Whitehouse, is troublesome. “Pakistanis want to help, but



U.S. SEN. SHELDON WHITEHOUSE speaks at an informal gathering of the Community Relations Council on Nov. 10. Behind him, listening, is Richard Licht.

they are up against some very phenomenal job,” though the road to real concerns.”

He is, however, cautiously optimistic about a more peaceful Middle East. “Our troops,” said Whitehouse, “are doing a phe-

“Our troops are doing a phenomenal job, though the road to peace will not be tranquil.”

U.S. Senator Sheldon Whitehouse

peace will not be tranquil.

Iraq’s leadership will determine what kind of future the country will have, he noted, as he described the challenges facing Prime Minister Nouri al-Maliki. The issue is whether Maliki will form a government with Sunni leadership, Whitehouse said, that the Sunnis consider adequate. Thus, creating an effective government that represents more than the Shia majority is essential.

And the number of U.S. troops in Iraq continues to decline, Whitehouse said. Currently, of the 130,000 Americans present in Iraq in some official capacity, a full 75,000 are contractors. By December 2011, the U.S. presence will only include 17,000 individuals.

According to Whitehouse, five ambassador-rank officials are solely devoted to managing the enormous decrease in troop strength and helping ensure that, by the time the Americans have left, Iraqi civilians are ready to start Iraq moving in a positive direction without outside help.

Whitehouse was enthusiastic

about changes in Afghanistan, including the establishment of a new school that will open educational opportunities to nearly 800 students who previously had none. Afghanistan has markedly improved, even in the past couple of years. On this visit, he said, “There was traffic in Kabul, and nobody was driving on sidewalks or calling in the military.” And, even with a reduced military presence, he and his colleagues didn’t feel ill at ease and the soldiers were calm and professional, he said. “What our troops have done there is nothing short of spectacular.”

Marty Cooper, the CRC director, asked Whitehouse, “How does it feel to sit in an armored tank in the middle of a war zone?”

“You don’t want to bump your head,” Whitehouse quipped. “I think there’s an inner 14-year-old in me that loves all that stuff.”

A native of Milwaukee, Lex Rofes is a sophomore at Brown University and chairs the Brown RISD Hillel Welcoming Committee. Contact him at Alexander.Rofes@brown.edu.



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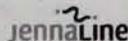
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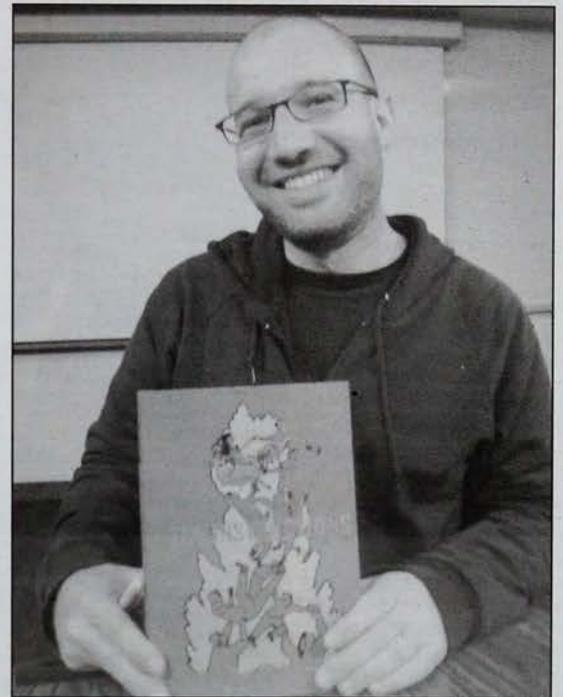


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Levin reads from his debut novel

Author Adam Levin read from his 1,028-page debut novel, *The Instructions*, at Providence Community Library's Rochambeau Library on Saturday, Nov. 6. *The Instructions* is about four days in the life of Gurion Maccabee, a 10-year-old who, as Levin often described him, "may or may not be the Messiah." The event was co-sponsored by Providence Community Library, the new organization that last year assumed management of Providence's nine neighborhood libraries, and Brown RISD Hillel. This was the first such initiative between the two organizations.



ADAM LEVIN

Sharon Weissburg

The JV&H seeks your stories

PROVIDENCE – *The Jewish Voice & Herald* wants to include the stories and voices of our readers. We are especially interested in:

- **Russian Jewish immigration** to Rhode Island in the past 30 to 40 years. If you are a Russian Jewish immigrant who has settled here in that time frame and would like to be considered for a story about that topic, please contact Tori Hitchiner, an intern with *The Jewish Voice & Herald*. Call her at 527-2400 or email at tori.hitchiner@gmail.com.

- **Camp stories** for our Dec. 24 issue. Did Jewish camp change your life? Inspire you to become a rabbi – or *rebbeztin* – or perhaps a Jewish educator? Send those camp stories to Nancy Kirsch (or let us know you want to be interviewed): Contact her at nkirsch@JFRI, subject line: CAMP, or 421-4111 ext. 168 or by mail, Nancy Kirsch, *The Jewish Voice & Herald*, 130 Sessions St., Providence, RI 02906.

- **Health and wellness** stories for our Jan. 7, 2011 issue. Are you among "the biggest losers?" Have you transformed your nutritional and exercise regimens to be "the picture of health?" Are you a former couch potato who now runs marathons? Let us know – we'd like to tell your story to our readers – it might inspire others. Contact Nancy Kirsch at nkirsch@JFRI.

org, subject line: HEALTH, or 421-4111 ext. 168 or by mail, Nancy Kirsch, *The Jewish Voice &*

Herald, 130 Sessions St., Providence, RI 02906.

More than a minyan attends first coffee hour

PROVIDENCE – Beyond being Jewish, many of the "45-and-older" individuals who attended a "meet-and-greet" coffee session on Wednesday, Nov. 17 at the Jewish Federation of Rhode Island found something to share with one another. Whether it was a love of (or, in one instance, a frustration with) *The Jewish Voice & Herald*, which sponsored the coffee hour, or difficulty meeting and connecting with other bright and engaged Jewish adults, many in the group found shared interests. Two women expressed interest in finding some volunteer opportunities; their names were given to Wendy Joering, our Jewish community's concierge, for follow-up.

A fairly evenly balanced group of men and women came to enjoy – and savor – the coffee tastings, generously hosted by Starbucks at Wayland Square in Providence, and sweets, some homemade, others purchased. And Peter Card from Starbucks, who prepared and served the coffees, graciously offered some tips about coffee storage and coffee

preparation and entertained us with some of the beverage's history. Marty Cooper, director of the Community Relations Council ("CRC"), spoke briefly about the wide array of issues the CRC engages and encouraged those who were interested to contact him.

Most of the group stayed the full 90 minutes scheduled for *The JV&H's* first coffee hour. Many who expressed an interest in attending another such session requested an early evening time frame. If there's sufficient desire, we'll do it again; you never know where a cup of coffee and conversation might lead!

Let us hear from you – if you're Jewish and 45-and-older, and would like to attend a coffee hour, contact us (email is preferable): nkirsch@JFRI.org, COFFEE HOUR, or call Nancy Kirsch at 421-4111 ext. 168.

If you would like to volunteer, contact Wendy Joering, our community concierge, at 421-4111 ext. 169 or wjoering@JFRI.org.

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ASK WENDY Give the joy of giving... to yourself

By WENDY JOERING
Special to *The Voice & Herald*

Shalom Rhode Island,
I recently received a letter from a young man in our community who wanted to give back but did not know how. Although he did give financially, he wanted to try to make a direct impact. We had an amazing conversation, and now he is volunteering once a month, doing hands-on work that he feels great about!

In previous columns, I have written about the importance of volunteering. I have written that to be an effective volunteer and to make a difference does not mean that you have to be at the same place at the same time on a weekly basis, but it may mean that you commit to once – or maybe twice – a month. I have written that volunteering is meant to make the volunteer happy – just as much as the person or agency one is volunteering for. So please, if you have not had the experience of hands-on volunteering, and you want to give yourself one of the most meaningful gifts you can, pick one of the opportunities below, or call me to hear about what else our community needs.

Here are only some of the great volunteer positions available.

Jewish Family Service

- Help with delivering Meals on Wheels. Drivers are needed beginning in December for the winter

months!

- Lifeline machines must be cleaned when they are returned to the agency.

- Serving Senior Café meals at either of the sites – the Jewish Community Center of Rhode Island or Temple Torat Yisrael.

Jewish Seniors Agency

- Delivering Hanukkah gifts to nursing home residents.

- Delivering food for The Louis and Goldie Chester Full Plate, the kosher food pantry.

- Mishpa-Chaver Program, designed to establish a network of family visitors to nursing home and assisted living facilities. Interested families will be offered training classes and activities designed for adults, as well as children.

Bureau of Jewish Education of Rhode Island

- Help in the library.

Jewish Community Day School

- Administrative assistance needed Tuesdays and Thursdays, answering phones and filing.

Please email me or call if you would like to be connected to the volunteer position waiting for you. Pick a passion – make a difference!

Wendy Joering is the community concierge and director of the Jewish Volunteer Connection. Contact her at wjoering@JFRI.org or 421-4111 ext. 169.



J.E. Bresler

Making challah: What could be better?

THESE WOMEN MADE challah at the Providence Community Kollel's annual women's conference last year. This year's conference will be held on Sunday, Dec. 12, at the Jewish Community Center of Rhode Island, 401 Elm Grove Ave., Providence. In the past, classes have been held on topics such as "Women in the Torah," "Workshops for Daily Living Challenges" and "Hands on Challah Making."

For more information, contact women@providencekollel.org.

Providence Community Kollel tribute

Charles Harary, Esq., left, and Rabbi Raphie Schochet, at the Oct. 31 Providence Community Kollel tribute. The event, which was held at Brown RISD Hillel, featured Harary as the guest speaker.



J.E. Bresler



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Events also listed on www.ShalomRI.org

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Still roasting at Coffee Exchange: 20 years and counting

Despite weak economy, Providence café is going strong

BY NANCY ABESHAUS
Special to The Voice & Herald

PROVIDENCE – Anyone who walks into the Coffee Exchange at 207 Wickenden St. in Providence can count on two things: This neighborhood coffee roaster café will be bustling with customers, and the alluring aroma of just-roasted coffee will fill the air – from 6:30 a.m. until 11 p.m., seven days a week, 363 days a year (the store closes on Thanksgiving and Christmas). Even on New Year's Day when most Wickenden Street stores are shuttered for the holiday, the Coffee Exchange is packed with supporters of the store's annual Coffee Kids fundraiser.

BUSINESS PROFILE

COFFEE STILL A HOT COMMODITY

There may be trouble brewing in the economy these days, but the Coffee Exchange is filled with activity. The yellow clapboard building has become a landmark among coffee aficionados here and across the country; on the wholesale side of the business, Coffee Exchange sells between 300 to 600 pounds of coffee a week by mail order.



CHARLIE FISHBEIN, owner of the Coffee Exchange in Providence, is one of a handful of small-batch coffee roasters in Rhode Island.

The small, round tables inside the rustic cozy café and on the large outside deck are usually full; the music is always playing and the ambience is warm and welcoming.

It feels a lot like home, particularly when your favorite hot beverage – freshly roasted or brewed and prepared exactly the way you like it

– awaits. Coffee Exchange is one of only a handful of small-batch coffee roasters in Rhode Island.

SOME FAVORITE 'PERKS'

Whether it's a wake-up cup of specialty coffee, afternoon tea, cappuccino, latte, espresso, iced tea or coffee (available throughout the year), your beverage at Coffee

Exchange is always fresh. In fact, all coffee at Coffee Exchange is refreshed every 30 minutes. "We're tasting coffee continually," said Charles "Charlie" Fishbein, the Coffee Exchange owner. "We've established ourselves as the premiere coffee place [in Rhode Island] in terms of the taste of the

coffee, especially our lattes and cappuccinos. We have a line of espresso drinks and café mochas that we are famous for."

All coffees at Coffee Exchange are organic and fair trade, directly supporting a better life for coffee-farming families. All decafs are 100 percent water processed, and no chemicals are involved in the decaffeinating process.

If you prefer to indulge your passion for java at home, the shop offers a wide variety of bagged fresh-roasted beans and ground coffees from many different coffee-producing countries, grinding machines and coffee-making accessories.

For more than 27 years – almost 20 years at their present location – the Fishbein family has made buying a cup of Coffee Exchange coffee, one of life's "affordable pleasures," a daily routine for some and a new experience for others. Rose and Mel (of blessed memory) and their sons, Bill and Charlie, founded Coffee Exchange in 1984. Today, Charlie, his wife Sandra and Bill own the business.

ON THE MENU BOARD

A quick coffee break, lunch or study break (free WiFi is offered), or time with friends or family at the Coffee Exchange allows customers, some of whom have been loyal patrons for more than two decades, to satisfy their java craving.

COFFEE, Page 19



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COFFEE fuels customers all day long

From Page 18

ings, whether caffeinated or decaffeinated. With fresh pastries delivered daily from area bakeries, there's something to satisfy those with a "sweet tooth," as well.

A lifelong Rhode Island resident and member of the Jewish community, Earle Kriss was a daily regular, until his sudden and unexpected death. His "drink of choice" at the Coffee Exchange was a large Darjeeling tea prepared with two teabags. "We set up a system where his Darjeeling was served with two teabags at no extra charge," said Charlie.

In memory of Kriss, a new beverage now graces the Coffee Exchange's menu board: The Earle Kriss, a large Darjeeling with two teabags. Kriss' wife, Melanie, said, "Charlie was one of Earle's favorite people, the [Coffee Exchange] was one of Earle's favorite places to go. I am honored and deeply touched."

Charlie, the heart and soul of the Coffee Exchange, considers it something more than a business. "There's something magical about this place. [People] feel enriched by the sights, sounds, people, activity and energy in here. It's

really remarkable."

Stop in and smell the roasting coffee at Coffee Exchange (273-1198 or visit online at www.sustainablecoffee.com.

For information about setting up a wholesale coffee account, contact Charles Fishbein at charlie@sustainablecoffee.com or 273-1198 ext.103.

Nancy Abeshaus is a freelance writer in South Kingstown. Contact her at nabeshaus@cox.net.

This is one in an occasional series of business profiles featuring our advertisers.

URI Journalism Day panel discusses society's 'watchdog'

JV&H executive editor moderates investigative journalism panel

By TORI HITCHINER
Special to *The Voice & Herald*

KINGSTON – The 60 or so students, with a sprinkling of faculty and working journalists, who attended the University of Rhode Island's Journalism Day on Nov. 18 learned about the role of investigative journalism and what opportunities for working journalists exist in this "brave new world" of blogging and online news reporting.

Nancy Kirsch, executive editor of *The Jewish Voice & Herald*, moderated the morning panel on investigative journalism. Panelists – *Barrington Times* editor Josh Bickford, *Providence Journal* reporter Kate Bramson, John Marion, the executive director of R.I. Common Cause, and Jim Hummel, now of *The Hummel Report* and a former television and newspaper reporter – answered questions posed by Kirsch and later by students. One student was overhead to say, "I can't believe that two hours went by – it didn't seem long at all."

Questions ranged from whether the media have intruded too deeply

into the personal lives of public figures and how groups like Common Cause help ensure media's access to public records to how bloggers and online reporting have changed the dynamics of investigative journalism. Students were reminded that not every story will be front-page news, yet it still needs to be told. Sometimes, all that's needed to break a story, they learned, is one piece of paper – or one offhand comment.

Co-sponsored by the URI journalism department and the Rhode Island Press Association, to which *The Jewish Voice & Herald* belongs, the Journalism Day offered students the opportunity to meet with working journalists over pizza and soda, and then attend an afternoon panel to learn more about job opportunities and how to access internships and then leverage those experiences into paid positions. Freshman journalism major Miranda Oakley said, "I enjoyed hearing the story Kate [Bramson] told," referring to a single comment submitted to the *Providence Journal's* blog that changed the entire focus of a story about a fatal car accident. "It really moved me."

Tori Hitchiner is an intern with The Jewish Voice & Herald and a senior at URI. Contact her at tori.hitchiner@gmail.com.

Coffee Kids: Grounds for hope

By NANCY ABESHAUS
Special to *The Voice & Herald*

IN 1988, CHARLIE'S brother, Bill, founded Coffee Kids, the first non-profit organization in the coffee industry to work specifically on behalf of coffee-farming families. Today, Coffee Kids is an international nonprofit organization dedicated to improving the quality of life for children and families living in coffee-growing communities in Mexico and Central and South America. For the past 22 years, Coffee Exchange has held a New Year's Day fundraiser to benefit Coffee Kids. On that day, all the vendors donate food and dairy products, all store employees donate their

time, Coffee Exchange donates all coffee and other beverages,

Kids. Area businesses and local artists, many of whom are regular customers, donate items for a silent auction. Last year's donation to Coffee Kids totaled \$7,500. "The people who have made this work are all part of what I refer to as a three-legged support system: Owners, customers and employees," said Charlie.



and the entire day's receipts at the store are donated to Coffee

For more information about Coffee Kids, visit www.coffeekids.org.



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15 MINUTES FROM PROVIDENCE

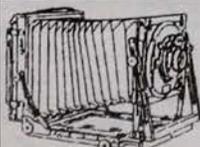
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NEGOTIATIONS require commitment from Netanyahu, Abbas, the U.N. Security Council and the U.S.

From Page 1

Clinton reportedly also promised Netanyahu that the U.S. would veto any attempt by the Palestinians to get the U.N. Security Council to recognize a unilateral declaration of statehood, and that the Obama administration would intensify efforts to isolate Iran.

Netanyahu's refusal to extend the first 10-month freeze when it lapsed Sept. 26 prompted the Palestinians to suspend direct talks that had been renewed four weeks earlier.

It wasn't clear whether Netanyahu would be able to persuade his Cabinet to accept the proposal. An Israeli official told the Associated Press that the Cabinet was awaiting a written U.S. proposal. It also was not clear whether the Palestinians would accept the proposal.

One thing is clear, Middle East experts said: Even if such hurdles are overcome, three months are unlikely to produce any major breakthroughs.

Aaron David Miller, a negotiator whose experience spanned the administrations of the first President Bush, President Clinton and the second President Bush, said Netanyahu could not possibly deliver the minimum demands of the Palestinians within 90 days: Borders that conform to the pre-1967 lines, albeit with land swaps, and compromises on Jerusalem and refugees.

Miller said that the best the Americans could hope for was to get Netanyahu and Palestinian Authority President Mahmoud Abbas to the point where they trust one another enough to stick with the process. Instead of the Obama administration "owning" the process, Miller said, the Palestinians and the Israelis would be committed to the talks to the point where

they would not need American prodding.

Another approach, suggested Steven Spiegel, a political science professor at UCLA, would be for the sides to agree on the settlement blocs that eventually would become part of Israel, and that there would be a one-for-one land swap with a future Palestinian state for these lands. That would allow Israel to build unfettered in those blocs while bringing the Palestinians a step closer to recognized statehood.

"The aim is to settle the settlement question and get it off the table," Spiegel said, noting that it has been the principal issue vexing talks until now.

Much could stand in the way of such an outcome, not least of which is the distance that still separates Abbas and Netanyahu. The Palestinian leader reportedly is seeking his own assurances from the United States before returning to the negotiating table, including a freeze on building in eastern Jerusalem — something that Netanyahu has rejected emphatically.

Other factors that could inhibit an accommodation are a resurgence of terrorist attacks engineered by Hamas, and the economic and political realities in the United States now preoccupying President Obama after massive Democratic losses in the U.S. House of Representatives.

U.S. Rep. Eric Cantor (R-Va.) already told Netanyahu in a separate meeting that a Republican majority would "serve as a check" on the Obama administration. A Cantor spokesman clarified later to say that the lawmaker was speaking broadly, but the context of the statement suggested that it would include matters of U.S.-Israel relations.

It was clear even before the Clinton-Netanyahu meeting that the Obama administration was going out of its way to smooth a path for Netanyahu back to the talks.

When Israel announced a major building start in eastern Jerusalem on Nov. 8, just as Netanyahu came to the United States for a visit, Obama merely said the announcement was "unhelpful" and called on both sides not to make unilateral moves.

In a phone call with Jewish organizational leaders, Daniel Shapiro, the most senior National Security Council official dealing with Israel and its neighbors, took pains to reassure his listeners that all of Netanyahu's meetings with U.S. officials — including Biden and Clinton — had been "excellent."

There were signs also that with the delays and suspicions still besetting the process, the administration was trimming its hopes for a settled

outcome within a year.

State Department spokesman F. Crowley admitted in a briefing that the administration was no longer confident in the 12-month "clock."

"As you know, when the process started, we said this could be accomplished within 12 months," he said. "Hard to say at this point, given the delay over the issue of settlements where we stand on that clock. But the first step in the process is to get them back to the bargaining table."

Golda who?

Portrayal enlightens youth and enchants Temple Beth-Elders

By KAREN BORGER
Special to The Voice & Herald

PROVIDENCE — Once called "the best man in government," former Israeli Prime Minister Golda Meir came to life on Sunday, Nov. 21 when Jane Fierstein performed her one-woman play, "Golda: A Woman Not to Be Forgotten," for Temple Beth-El religious school students and congregants.

"Our intent was to educate our children about remarkable and legendary figures in Jewish history. The mention of Golda Meir may have been met with the response 'Golda who?' before today's play," said Anita Steiman, Temple Beth-El Religious School administrator. "We were delighted that so many Beth-Elders [a Temple Beth-El seniors group] seemed especially mesmerized by Jane's performance."

Meir's life is multi-faceted and remarkable. From her humble beginnings in Russia to immigrating to the United States — not New York or Providence, but Wisconsin — to her ascension to the world stage, Meir experienced deep personal conflicts and complex professional challenges. The one-hour monologue characterizes Meir as a determined, strong-willed woman on a mission to ensure a safe and peaceful Jewish homeland, while suffering heart-wrenching personal sacrifices. Fierstein's emotionally charged depiction of Meir captures a snapshot of her life story as a pioneer, risk-taker, visionary and eloquent advocate, but also her hopes, dreams, vulnerabilities and regrets.



JANE FIERSTEIN portrays Golda Meir

/Karen Borger

Though she never served as a head of state, Jane Fierstein, too, represents a source of inspiration and a sort of profile in courage. She was Catholic, a mother of three children and divorced for 10 years when she met Bill Fierstein, a single Jewish man; they married

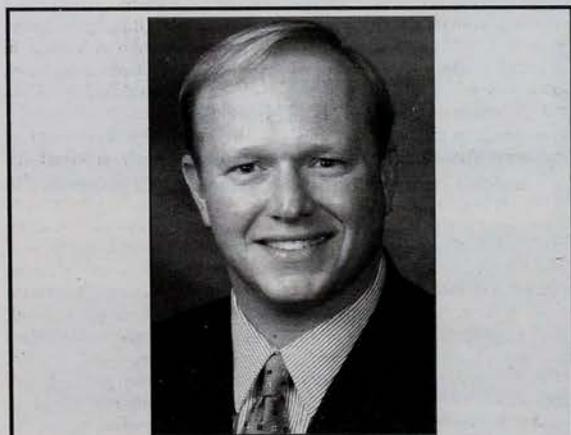
after performance and playwriting from RIC last August. Fierstein wrote, directed and starred in "Golda" as her senior project.

The parallels in Golda and Jane's lives are remarkable. Both fulfilled their passionate pursuit of their dreams, even at later ages in life, and both have children who are accomplished musicians. Meir did not become prime minister until the age of 70. Fierstein, nearly 80, has a goal of performing "Golda" at every synagogue or temple in Rhode Island. Meir's son, Menahem, is a cellist in the Israeli Philharmonic Orchestra, and Fierstein's son plays in the Rhode Island Philharmonic. Probably most striking, however, is that both Meir and Fierstein possessed the fortitude to perform on their respective stages while suffering from lymphoma. Diagnosed in the 1960s, Meir never revealed her sickness while in office, fearing others would consider her unfit for the job. She finally succumbed to the disease at the age of 80 in 1978. Fierstein's condition is currently stable. As all good actors do, she believes "the show must go on." She dedicated Sunday's performance at Temple Beth-El to her oncologist/hematologist, Dr. Peter Rintels.

"Fierstein's emotionally charged depiction of Meir captures her life story as a pioneer, risk-taker, visionary and eloquent advocate."

and he encouraged her to chase her dream of acting.

In 1987, she graduated *magna cum laude* from Rhode Island College (RIC) with a bachelor of arts in theater performance. Nine years ago, Bill died, before seeing Jane receive her master's degree in the-



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Who's in your family tree?

Phone call leads to an extended family reunion in Jerusalem

BY VOICE & HERALD STAFF
Voicereald@JFRL.org

EAST GREENWICH – There are family reunions and family reunions. When Dr. Peter Wolff, an East Greenwich resident, received a phone call in April of last year from Dan Oren (a third cousin by marriage who lives in New Haven, Conn.) seeking some information to round out a project on a family tree, he never imagined what doors that phone call would open.

After Peter shared what information he had, Dan extended an invitation to an upcoming family reunion. Assuming that the event would be held somewhere on the East Coast, as his only known relatives lived in New York, Boston or Washington, D.C., he was delighted to find out otherwise. "I was thrilled to hear the reunion was planned for Dan's in-laws' vacation home," said Peter, "because now I had a great reason to re-visit [the country of my birth]." The reunion – which included Peter, his wife Ellise, and 77 other individuals – was held in Jerusalem last July.

Born in the Tel Aviv suburb of Ramat Gan, Peter, at age 4, moved with his family to New York City in 1953. Peter's mother and his uncle had settled in Israel, arriving as children in Palestine in the late 1930s, but some family members emigrated from Berlin or the province of Galicia (now



PETER WOLFF, center, with his cousins, Dalia, left, and Hadas, in Israel. Behind them are some family genealogical charts. Courtesy/Wolff family

part of Poland) to far-flung countries: Australia, Bolivia, China, England, Uruguay and the United States. Other less-fortunate relatives perished in the Holocaust.

With the help of several family members, the Leo Baeck Institute for the Study of Germany's Jewry, the archives of Yad Vashem, and birth and other records obtained via the Internet, Dan had been researching the family tree for some 15 years. In that time, he'd managed to put names, dates and

places to the branches and leaves of a tree that included eight families and went back seven generations to the 1700s! Through contacts made during this 15-year-and-ongoing saga, a memorial plaque, a "Stolperstein" or "Stumble Stone," has been placed in front of the home of Peter's great-great-aunt in Freiberg, Germany. Thousands of these plaques have been placed in front of homes of Jewish families lost to the Holocaust.

At the reunion, the 79 people in

attendance (ranging in age from 6-months-old to 85+) explained their relationship to others present, and received a copy of the family tree. "There are pages and pages of a book showing how we are all related," Ellise said, in a phone interview. "The relatives who attended hope to meet again and include other relatives who couldn't attend last summer's reunion. The words we utter each Passover, 'next year in Jerusalem,' may hold special significance for

"I always thought of myself as having a small family."

us."

As a result of the phone call Dan made to Peter, and the subsequent reunion, Peter reconnected with his first cousins Dalia and Hadas, who live in Israel and whom he had not seen in 33 years.

Recently Dalia and her daughter Almog came to the United States and visited relatives here, including the Wolff sons, Aaron and Jeremy, and Peter's nieces, Raquela and Naomi, in the Washington, D.C. area. Then, in New Haven, Conn., they visited cousins they had met at the Jerusalem reunion, Peter and Ellise in East Greenwich, and Peter's sister in Long Island. They wrapped up their trip with a holiday in New York City with other Israeli relatives! As Ellise said, "They were here for two-and-a-half weeks, and they didn't spend one night in a hotel. They would never have been able to do it without this reunion."

Peter said: "I always thought of myself as having a small family: My father's brother had one daughter who lives in Brussels, and I knew of Hadas and Dalia. Little did I know that Hadas and Dalia have 11 children between them. I met them all in Israel and had a wonderful visit with them before the reunion. It turns out I have a big family and it is terrific."

Want a stronger Jewish identity?

A semester or year program in Israel could do the job

NEW YORK – Participating in semester or year programs in Israel is directly linked to stronger Jewish affiliation and leadership – regardless of the Jewish background growing up, a study commissioned by Masa Israel Journey finds. Masa Israel, a joint project of the Jewish Agency for Israel and the Israeli government which serves as an umbrella for 180 semester and year programs in Israel, commissioned the study to measure the efficacy of long-term Israel programs for future Jewish involvement and affiliation. The study was conducted by Professor Steven M. Cohen, director of the Berman Jewish Policy Archive at NYU Wagner and Research Professor of Jewish Social Policy at Hebrew Union College, and Dr. Ezra Kopelowitz, principal of Research Success.

The longer the time program participants spent in Israel and the more repeated the experiences, the

greater the level of Jewish identification, the study found. Surveying more than 13,000 Israel program participants, more than 11,000 of whom were Americans, the study compared three groups, all of whom had been on Birthright: Those who had not returned to Israel; those who returned to Israel for another short term program and those who attended a Masa Israel program. The study also examined two other groups who had attended only long-term programs: Non-Orthodox young adults who had been on a Masa Israel program without going on Birthright and those who were raised Orthodox had been on a Masa Israel program. These two groups reported far stronger Jewish background and childhood Jewish education than did the three Birthright groups.

With each subsequent Israel experience, the level of Jewish engagement rose significantly. For example, for the married respondents, among those who did Birthright and had not returned subsequently to Israel, 50 percent married a Jewish spouse; among those who did Birthright and

returned to Israel subsequently for a short term, 70 percent married Jews; among those who did Birthright followed by a Masa Israel program, as many as 91 percent were in-married. Short-term program graduates who never returned to Israel reported intermarriage rates close to the national Jewish average for people their age. In contrast, those who went on to participate in a Masa Israel program were far more likely to marry Jewish, doing so in more than nine out of ten instances.

This pattern repeated itself for numerous other measures of Jewish engagement. These included Jewish organizational affiliation, taking leadership in Jewish life, interest in working professionally in the Jewish community, attachment to Israel, and, for a small but significant minority – making aliyah. In other words, the study found that, on these measures of Jewish engagement, Birthright coupled with a Masa Israel program can provide a viable alternative route to very high levels of Jewish engagement for young adults with only moderate or limited Jewish background.

When asked if they had considered a Jewish professional career, 45 percent of those who did Birthright followed by a Masa Israel program said yes, nearly identical to the 46 percent of Orthodox Masa Israel program graduates who said the same. Among the Birthright only group, 12 percent indicated giving a Jewish career consideration; the number doubled among the Birthright group participants who returned for a short term to 26 percent; and almost doubled again, to 45 percent, for those who had done Birthright and a Masa Israel program. Significantly, 18 percent of Birthright-Masa Israel graduates are currently now living in Israel, a slightly higher figure than the 17 percent of Orthodox Masa Israel graduates now living in Israel.

For some time, "a body of evidence has established the value of the short-term trip to Israel. This study... points to the significant added value of the long-term trip," said Cohen, a co-author of the study. "If 10 days in Israel is very good for Jewish engagement – then 10 months in Israel is even better. This points to the strong policy

interest in promoting return travel to Israel among Birthright alumni, and the even stronger interest in advancing long-term return travel, such as that sponsored by Masa Israel Journey."

The Jewish Agency's Board of Governors recently approved the operational part of its strategic plan which calls for the organization to focus its work around two main areas of activity – the first, a spiral of Israel experience for young adults. These would start with short-term programs, like Birthright, through longer term programs like Masa Israel's program, and include developing intermediate-length programs like summer school in Israel, with the overarching aim of strengthening Jewish identity and increasing attachment to Israel among today's youth.

For more information about Masa Israel, contact Avi Rubel at 212-339-6938, 781-308-4880 or avir@masaisrael.org, or visit www.masaisrael.org.

To read the entire report, go to: <http://www.themasaisraelblog.org/wp-content/uploads/2010/11/Masa-studyOctober27.pdf>.



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ASK KIT

The Mothers Circle coordinator discusses the December 'dilemma'

BY KIT HASPEL
Special To The Voice & Herald

Q: I'VE MADE a commitment to raise my children in the Jewish religion because it's important to my husband, but I haven't given up my Christian beliefs, and Christmas in particular is very important to me. I can't imagine letting it go by uncelebrated. Any suggestions?

A: This is truly the big question. Many all-Jewish families face the so-called "December dilemma," which is about how to be Jewish when the world around us is filled with Santa and Christmas carols.

But for you the issue is different and particularly poignant. You are already giving an invaluable gift to the Jewish community - your children. By doing so you have made the generous choice to forego passing down some of your favorite traditions, whether it is the Sunday family dinner or the comfort you felt in going to church with your family every week, and understanding what is being said! You don't have to give up everything. Remember - you are not Jewish. You're allowed your own holidays.

There are probably as many different ways of resolving this issue as there are interfaith families. Often the best solution is to do Hanukkah in your own home and Christmas in the home of extended family; this works extremely well for many

people.

But extended family is sometimes far away, and some moms who participate in The Mothers Circle have found that the tree and the big celebration are just too important to forego. It is possible to explain to your children that, just as you help the rest of the family celebrate Shabbat and Hanukkah (and Purim and Passover and Sukkot, etc.), they can help you celebrate some of your holidays. As Jim Keen explains in his wonderful book, *Inside Intermarriage: A Christian Partner's Perspective on Raising a Jewish Family*: "So we decided that [my wife] and the kids would help me celebrate my holidays. They would wind up learning about Christmas and what Christmas means to me. But as Jews, they would understand that they were only assisting Daddy with his celebration."

And as his mother-in-law (a Jewish outreach worker) said to him: "One day out of the year isn't going to make or break their Jewish identity. It's how you raise your kids as Jews the other 364 days that counts." Of course, embedded in this statement is the necessity of nurturing your children's Jewish identity those 364 days, with such events as regular Shabbat dinners, religious education, Purim festivities, Passover Seders, Sukkot meals under the stars and Jewish camping.

Let's not forget about Hanukkah. Though it is technically a minor Jewish holiday, there is no reason not to play it up in

a big way. Be sure to light the candles each night and learn the appropriate prayers (you can find them - and their melodies - at www.urj.org); figure out how to make *latkes* (Joan Nathan, originally from Providence, by the way, has great recipes in *The Jewish Holiday Kitchen*); perhaps have a party with at least one other family and play the *dreidel* game. Read Hanukkah books with your children (you can find a list at www.urj.org) and listen to Hanukkah music (for example, ShirLaLa, who recently performed in Providence, at www.shirlala.com); make cards or other crafts at the Bureau of Jewish Education's (BJE) Creativity Center (visit www.bjeri.org for its hours). Consult the community calendar at www.jfri.org for family Hanukkah events at local synagogues and the Jewish Community Center of Rhode Island (JCCRI); for more Hanukkah ideas, check out www.interfaithfamily.com and www.myjewishlearning.com.

The Mothers Circle, a program for non-Jewish women raising Jewish children, was created by the Jewish Outreach Institute and is coordinated locally by the BJE, in partnership with the JCCRI. It is generously funded by the Helene and Bertram Bernhardt Foundation and the JFRI. For more information, contact Kit Haspel, The Mothers Circle Coordinator at 331-0956, ext. 184 or khaspel@bjeri.org.

From Page 10

New Members Shabbat

A traditional Shabbat dinner to honor new members follows Shabbat services.

Temple Am David, 40 Gardiner St., Warwick

6:15 p.m.

More info: 463-7944

Shalom to Shabbat

Unwind and *nosh* before Shabbat services.

Temple Torat Yisrael, 330 Park Ave., Cranston.

7 p.m. - Wine and cheese, 7:30 p.m. - Shabbat Service

More info: 785-1800

Saturday

Dec. 11

Vodka + *Latkes*

Share Hanukkah with the Young Leadership Network and the Alef List. Bring a \$10 gift card from Target or Stop & Shop for distribution by Jewish Family Service and The Louis and Goldie Chester Full Plate Kosher Food Pantry.

State Ultra Lounge, 1 Throop Alley, Providence

7:30 - 10:30 p.m.

\$18 preregistered, \$25 at the door; includes 2 drinks

More info: 421-4111 or www.jfri.org

Sunday

Dec. 12

Autumn Open House & Holistic Happening

Experience massage, reflexology, Reiki, a light lunch and freshly baked desserts.

The Phyllis Siperstein Tamarisk Assisted Living Residence, 3 Shalom Drive, Warwick

11 a.m. - 3 p.m.

More info: Dianne at 732-0037 or dianneg@tamariskri.org

Family Days Flag Football

Brown University football players coach kids through drills and games. Afterwards, go to Hope Street Pizza to eat and watch the Patriots. \$2 off pizzas and appetizers; free pitchers of soda. For parents & kids ages 5-17.

JCCRI, 401 Elm Grove Ave, Providence

12:30 p.m.

\$5 per person, \$20 maximum per family

More info: Samantha at 861-8800 ext. 117 or slewis@jccri.org.

A twist on Hanukkah giving

Replace rampant consumerism with thoughtful reflection

By DASEE BERKOWITZ

NEW YORK (JTA) – When I walked into our local Kmart the night after Labor Day, Christmas music already beckoned shoppers to do what they do best during the great white winter holiday: Consume. Traditional Christians probably decry the way in which the focus of their “High Holiday” has shifted away from their Messiah toward consumerism. Jewish folks decry this as well (and certainly this Jewish folk does) because it pressures us to celebrate our less significant winter holiday, Hanukkah, in a similar way.

The irony couldn't be more striking. Hanukkah is the holiday that celebrates Jewish distinctiveness over assimilation. The Maccabees – zealots to some, freedom fighters to others – fought to preserve a sense of Jewish distinctiveness in the face of the Assyrian Greeks and other Jews who were attracted to their ways.

So in order to really celebrate Hanukkah this year, let's ask ourselves, what makes us Jews distinct? How can we celebrate our distinctiveness in ways that strengthen our own identities and the Jewish identity of our families? How can we bring the best of what Judaism has to offer to our communities and to the larger society?

The concept of *tzedakah* is one of Judaism's great contributions to the world – ethical monotheism, the Ten Commandments and the

concept of Shabbat rank way up there, too. Jewish tradition posits giving *tzedakah* as an obligation (according to Maimonides, 20 percent of your income is average, with 10 percent as the minimum) and holds that this obligation rests on everybody, not just the wealthy (the *Shulchan Arukh* states, “Even one who is supported by *tzedakah* is required to give from what he has been given”). This offers a paradigm for a just and supportive society that holds rampant consumerism in check.

So I propose that this Hanukkah, instead of pouring our creative energies into giving material gifts, we use that creativity to dedicate each night and each candle to a different aspect of giving.

Candle 1: Have an intimate dinner with family and friends. Learn about the issues of most concern to them, then set aside the money you would spend on a material gift to make a contribution to that organization or cause in their honor.

Candle 2: Make a site visit. Follow up on the first night's activity and, if the cause is a local one, arrange to go on a site visit together to learn more about the organization's work and how you can get involved. This activity is

especially good for parents with young children.



“In order to really celebrate Hanukkah this year, let's ask ourselves, what makes us Jews distinct?”

could use a visit. Bring them Hanukkah-themed treats such as cookies in the shape of dreidels or homemade Hanukkah cards.

Candle 5: Get your charitable

Candle 3: Be on the lookout for charity events in your area. Plan ahead and bring a buddy to attend the event, and dedicate yourself to expanding your horizons on issues in the world in need of addressing.

Candle 4: Think about someone in your life in immediate need. It might be someone who just had a baby and could use a home-cooked meal. It might be someone in the hospital who

giving in order. If eight nights of eating *latkes* and jelly donuts becomes too much for you, take the night off and plan ahead for the coming fiscal year. What are the issue areas that you want to commit yourself to this year? How much time or money do you want to give? Make a plan.

Candle 6: Give more than your money and time – give of your values. Think about a value that is important to you that you haven't had time to develop (does the refrain “too busy” ring a bell?) and do an activity that reflects that value with a spouse, child or friend. If it is caring for the environment, find a lecture, watch a movie or canvass for an environmental organization for the day. If the value is eating nutritious food, take a trip to your local grocer to buy nutritious food and cook it together with a friend.

Candle 7: Think about someone else in your life who is too busy to think about holiday presents. Give them a break. For a busy parent, this could mean providing childcare; for a busy professional, it could be giving your time as a coach.

Candle 8: Have a Hanukkah party and ask each of your guests to bring a gift that you can pass onto a local charity – a nonperishable food, a children's toy, books or clothing.

Dasee Berkowitz is a Jewish life-cycle consultant in New York.

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Susie Fishbein on food, Hanukkah and Jewish youth

By JTA STAFF

NEW YORK (JTA) – Susie Fishbein is the author of seven best-selling cookbooks in the *Kosher by Design* series. Her latest cookbook, released in October, is *Kosher by Design – Teens and 20-Somethings: Cooking for the next generation*, published by ArtScroll Shaar Press.

Fishbein, a wife and mother who lives in New Jersey, talks to JTA about food, Hanukkah and Jewish youth.

JTA: On the new book, why the youth focus?

Fishbein: The original inspiration comes from my own kids. I've got a couple of teens now. I've seen their tastes and preferences in food shift. They'd helped me on my previous project, *Kosher by Design: Kids in the Kitchen*. My oldest daughter has shown a strong affinity for cooking, and she's become quite influential among her friends who are always coming over to cook up something new in our kitchen. With our four kids at home, you know there are always hungry friends hanging around. I've also spent time with teens and young adults in summer camps. I got more inspiration from the cooking demos and even simple conversations I shared with them.

JTA: Is there a definable youth mentality about food today?

Fishbein: I've observed two groups in this demographic. There is one segment that eats mostly fast food whose idea of home cooking

is a store-bought entree warmed in the microwave. I want to widen their choices. Then there's another segment that is really into cooking, that has a more developed and health-conscious attitude toward food. They think about the nutritional value of what they consume; they're looking for new recipes and new approaches to eating.

Beyond that, I have in mind students cooking in a dorm or a young couple in a first apartment. I also considered the adventurous teen who wants to have friends over for something more substantial than pizza and pretzels, like my oldest daughter does.

JTA: How does this connect to Hanukkah?

Fishbein: As Jews, we have certain core values that have shaped us historically. Our forefather Abraham is recognized as a paragon of *beised* (kindness) and *haknasat or'him* (hospitality to guests). Hospitality by extension includes food. So when we think about transmitting Jewish values to the next generation, there's much room for

the development of culinary skills. And at this point in the Jewish year, more than merely lighting candles and eating doughnuts and *latkes*, Hanukkah week is a time

oil-tasting station – a perfect party idea for Hanukkah. As with so many Jewish holidays, food is a great catalyst for Jewish learning and living.

JTA: Any particularly poignant Hanukkah memories that return to you at this time of year?

Fishbein: There are so many, of course, but one that jumps out at me? Ah – powdered sugar faces from eating *beignets* are an annual Fishbein tradition.

JTA: Are there recipes in *Teens and 20-Somethings* that you suggest for Hanuk-

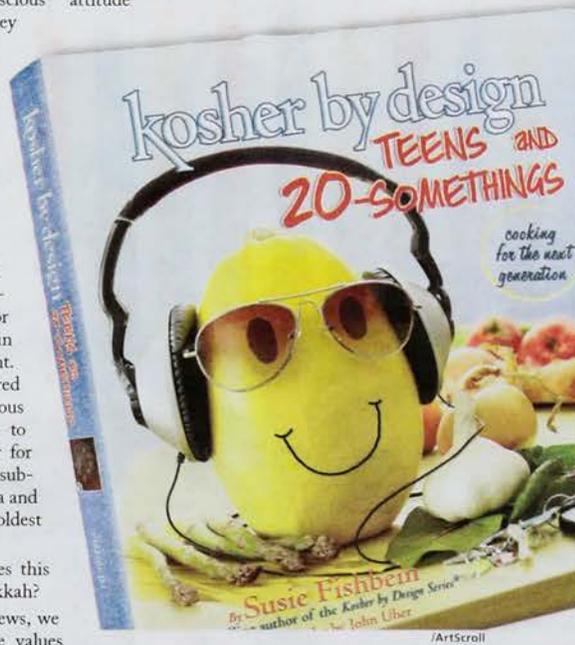
kah?

Fishbein: While this isn't a holiday cookbook, there are some dishes that would certainly qualify as Hanukkah-friendly. If we consider ones that include oil in some manner, I'd recommend the veggie corn fritters with a marinara dipping sauce. It's one of the few fried foods among the 100 recipes in, along with the falafel veggie burgers. Oh, and the incredibly good homemade "chickies." You kind of need to know about a very busy little restaurant in Teaneck (N.J.) to fully appreciate those! There's also a great Tex-Mex salad that calls for olive oil, as well as the chicken tabbouleh salad. The toasted sesame rice calls for sesame oil, of course.

Beyond this, there's a lot of fun food in this cookbook, such as peanut butter and banana French



SUSIE FISHBEIN



ArtScroll

toast, which is a great "what to do with leftover challah" idea. Pizza soup is a big hit, as are the Mexican pizza empanadas. And for a funky, quick and easy American dish, there's a tater tot casserole. This cookbook is very diverse, very cosmopolitan, but easy to work with.

JTA: What kind of feedback have you been getting from teens and 20-somethings themselves?

Fishbein: It's been amazing. From the very earliest reviews in October, it was clear that this is a crossover cookbook. Jews and non-Jews alike got excited about it, from those who keep kosher to those who are sort of kosher curious. You can Google the book title to see a lot of blog chatter about it. I was also delighted to see that a lot of 30-, 40- and 50-somethings welcomed this cookbook into their kitchens and were actively and regularly using it – for Shabbat and for everyday.

The younger reviewers speak the most to me. When I read their enthusiasm about something they made for themselves or their friends and families, I feel very satisfied. I see that more than a cookbook; it's a tool to empower the next generation with skills and confidence to feed themselves and those they care about.



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BANANA FRENCH TOAST... YUMMY!

JCCRI joins a continental 'Sesame Street' initiative

Grover celebrates Hanukkah... in Israel....

By VOICE & HERALD STAFF
voiceherald@JFRI.org

PROVIDENCE - The Jewish Community Center of Rhode Island (JCCRI) is one of more than 100 Jewish Community Centers across North America celebrating Hanukkah...with the Sesame Street characters.

On Dec. 5, more than 100 Jewish Community Centers (JCCs) across the continent will welcome 15,000 people and some beloved characters - one of which is blue and furry! On that day at the JCCRI, there'll be a breakfast at 9:15 a.m. and the movie, "Chanukah: The Missing Menorah," at 9:45 a.m. - children are welcome to come in their pajamas, and the event is free, though RSVPs are requested.

The film is the first in a new series from Sesame Street's creators that will debut at JCCs across North America. Partnering with Shalom Sesame (a Sesame Street initiative), the JCC Association - the North American leadership network for JCCs - has made the 12 DVD series set in Israel available to JCCs for group showings.

The first episode finds Grover in a tizzy when his special friend Anneliese van der Pol (who appeared in "Beauty and the Beast" on Broadway) gets caught in a game of tag with a chicken and loses her special menorah ... just as Hanukkah is about to begin! Can her friends find the missing menorah in time?

The series, with future titles being released early next year, is designed to bring the vitality of Jewish culture and tradition and the diversity of Israeli life to American children and their families. Each 30-minute,

live-action and animated DVD will focus on story lines drawn from Jewish cultural traditions, highlighting lessons on Hebrew letters and words, unique sites in Israel and Jewish values. The JCC Association has prepared an educa-

tional guide for families to expand the experience through conversation starters and art, movement and story recommendations.

"This program adds to the rich array of Shalom Family and JCCRI events offered by The PJ Library," said Nicole Katzman,

director of Shalom Family. "We anticipate that this video series, as a project of Sesame Street, which is known for producing high quality and fun educational initiatives, will enlighten and educate Jewish children about Hanukkah and Israel."

Jewish celebrities, including Debra Messing (who grew up in East Greenwich and is one of our own!), Jake Gyllenhaal, Christina Applegate, Greg Kinnear and Debi Mazar, appear in the episodes.

Free and open to the community, the Dec. 5 event is sponsored by the Gertrude Solomon Education Fund and organized by the JCCRI, the Jewish Federation of Rhode Island, the Bureau of Jewish Education of Rhode Island and The PJ Library.

To RSVP or for more information, contact Dani Brier at 861-8800 ext. 130 or dbrier@jccri.org.

The JCCRI is a partner agency of the JFRI.



What's on the menu for Hanukkah reading?

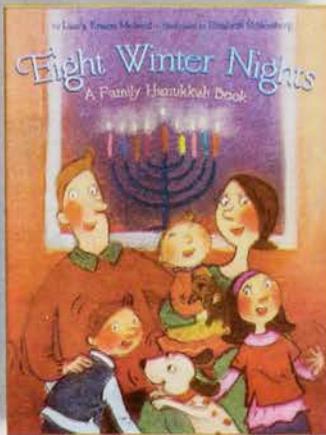
The perfect Hanukkah gift: A book about the holiday

By PENNY SCHWARTZ

BOSTON (JTA) — Rhyming verse, lively family scenes, a cute pig who eats kosher pickles — and yes, menorahs, *latkes* and the Maccabees — are featured in a new crop of Hanukkah books for children.

• *Eight Winter Nights* by Laura Krauss Melmed, illustrated by Elisabeth Schlossberg, Chronicle Books, \$16.99; ages 3-8.

Laura Krauss Melmed, the



award-winning author of an earlier Hanukkah book, *Moishe's Miracle*, shines with her life-long love of rhyme in this delightful family story set in verse. Krauss Melmed captures the warmth of the holiday with a poetic celebration that evokes ritual as well as whimsy.

Schlossberg's gloriously colored illustrations bring life to the lively verse. Her depiction of a simple arc-shaped menorah with a rainbow of glowing candles are almost luminous on the page.

• *The Hanukkah Trike* by Michelle Edwards, illustrated by Kathryn Mitter, Albert Whitman, \$15.99; ages 4-8.

In this simple, heartfelt story, Gabi lights the menorah, eats *latkes*, helps her father retell the victorious story of the Maccabees and is surprised with the gift of a shiny new blue tricycle she names Hanukkah. When she has a hard time learning to push the pedals and falls off, the trike gets dirty and Gabi gets bruised.

With encouragement from her mother, and remembering the determination and courage of the Maccabees, Gabi gets back on and learns to ride.

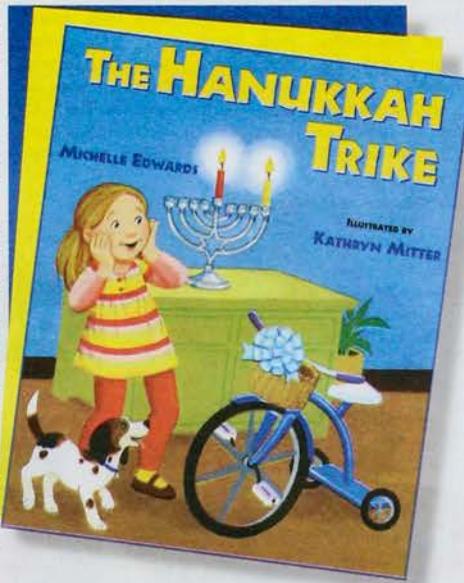
Edwards captures the small details that resonate with young kids, such as giving the trike a name and placing her blankie in the trike basket.

Kathryn Mitter's illustrations are playful and appealing for young kids, who will enjoy Gabi's friendly puppy appearing in almost every scene.

• *Baxter, the Pig Who Wanted to Be Kosher*, by Laurel Snyder, illustrations by David Goldin, Tricycle Press, \$15.99; ages 4-10.

This PJ Library book is a fun-filled escapade that will delight readers of all ages with a lovable piglet who'd be welcome in any family.

On a Friday afternoon before sunset, a friendly Jewish man



waiting at the bus stop describes to Baxter the wonders and magic of Shabbat, a day of rest with gleaming candles that "glow and dance while our sweetest voices lift in song!"



anyone who has ever felt left out.

An author's note describes the custom of inviting guests for Shabbat dinner. A glossary includes helpful, somewhat offbeat, lighthearted descriptions of the book's Jewish words and expressions.

• *Maccabee! The Story of Hanukkah*, by Tilda Balsley, illustrated by David Harrington, Kar Ben, \$17.95 hardcover, \$7.95 paperback; ages 4-8.

Here is an animated rhyming version of the Hanukkah story of King Antiochus, the Maccabees and religious freedom. Young kids will enjoy the repeated refrain, "Sometimes it only takes a few/ Who know what's right, and do it, too." Kar-Ben continues its devotion to producing original, creative Jewish children's books with a wide appeal.

• *The Kvetch Who Stole Hanukkah*, by Bill Berlin and Susan Isakoff Berlin, illustrated by

while assuring Baxter that it is a *mitzvah* to invite strangers to share a meal.

As the rabbi's Shabbat guest, Baxter watches as she lights the candles before he finally raises his sweet voice in song. The appealing story may hold special appeal to interfaith families, or

Peter J. Welling, Pelican, \$16.99; ages 4-8.

In the town of Oyville, an old *kvetch* who lives on the hill is out to steal the *menorahs* to spoil the celebration of Hanukkah in this spirited, obvious Jewish twist on the beloved Dr. Seuss classic, *How the Grinch Stole Christmas*. But the town's children upend his plans by persuading the Grinch of the true meaning of Hanukkah. The bright, bold, zany illustrations are playful.

• *Hanukkah Puzzles*, based on the book, *Hanukkah Haiku*, by Karla Gudeon, Blue Apple Books, \$15.99; ages 4-8.

A two-sided, 36-piece puzzle featuring two of the colorful, festive illustrations by Karla Gudeon from her book, *Hanukkah Haiku*, a National Jewish Book Award finalist. A *menorah* is featured on one side, and the other is a family



celebration of dancing around the *menorah*. The puzzle comes in its own carrying case box shaped like the star of David and can be paired with the book.

• *Secrets at Camp Nokomis: A Rebecca Mystery, An American Girl Mystery Series*, by Jacqueline Dembar Greene, \$6.95 paperback; ages 9 and up.

Jewish girls will welcome the latest addition in the American Girl Rebecca series; some of Dembar Green's books are PJ Library offerings. This one is a mystery for older readers. Rebecca Rubin is a fictional Jewish-American girl, the daughter of immigrants, who lives in New York City in the early 1900s and is one of the 10 popular American Girl characters featured in books of historical fiction that accompany a doll. This mystery explores the earliest years of summer camps for girls.

Young Jewish children enrolled in the Rhode Island PJ Library program receive books in the mail monthly through the Harold Grinspoon Foundation. For more information, or to enroll your child, contact Nicole Katzman at the Bureau of Jewish Education, at 331-0956 or nkatzman@bjeri.org.

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Schmaltzy history

A nostalgic look at fats for frying latkes

BY LINDA MOREL

NEW YORK (JTA) — Fat may be a dirty word now, but we can chart the history of American Jews through the fats they've used to fry their Hanukkah *latkes*. Early immigrants relied on goose fat, which was replaced by chicken fat, which was eclipsed by Crisco, which was replaced by olive and canola oils.

Latkes over time have been fried in all of these, says Jane Ziegelman, author of *97 Orchard: An Edible History of Five Immigrant Families in One New York Tenement*. 97 Orchard Street, a five-story brick structure, is the home of the New York Tenement Museum.

The book is a pushcart of information about what immigrants ate during the 19th and early 20th centuries. Two of the families Ziegelman profiled were Jewish.

From 1900 to 1910, more than 1 million Jews immigrated to the United States, mostly from modern-day Ukraine, Poland, Latvia, Lithuania, Moldova and Belarus. Many of them settled in the tenements on the Lower East Side of Manhattan, crowding into unventilated apartments that lacked adequate kitchens and running water.

Ashkenazi homemakers often obtained cooking oil by rendering or frying goose skin, which liquefied globules, large and small. This created a yellow oil called *schmaltz*, a succulent delicacy that was strained to separate the crispy and delicious skin from the fragrant fat.

"In the Lower East Side tenement kitchen, the luxuriousness of goose fat elevated the most prosaic ingredients," Ziegelman says in the book. "Potatoes, onions and fat — the Jewish cook explored every conceivable permutation of these three ingredients. The more fat, the fancier the dish. The most extravagant of all was *latkes*, potato

pancakes, fried in sizzling pools of goose fat."

The Jewish cook also used goose fat for braising, enriching, moistening, seasoning and baking. She sometimes mixed it into piecrust and *rugelach* dough, making it possible to serve the pastries with meat meals. She fried onions in this fat and spread the dripping slices on rye bread.

Warming, satiny and with a faintly nutty aftertaste, goose fat imbued foods with a pleasing heaviness that's now considered a liability to dieters and the cholesterol conscious. But for our poor and calorie-deprived ancestors, goose fat was a virtue, enhancing *kugels*, *cholent* and *tzimmes*.

"Fat was considered a luxury

"Rendered chicken fat has the most incredibly delicious smell, unlike any other cooking aroma."

Jane Ziegelman

to be cherished," Ziegelman said. "It was believed to be nutritious. Frying was a demonstration of wealth and bounty."

The height of decadence was frying *latkes* in goose fat.

The 19th century Jewish homemaker brought her reliance on geese and its byproducts to the Lower East Side, where she continued her traditional role as a poultry farmer. She raised geese in tenement yards, basements, hallways and apartments, transplanting a rural industry to the heart of urban America — much to the chagrin of sanitary inspectors.

"At Hanukkah, [the] goose was the centerpiece," Ziegelman said, explaining that goose farms were at their busiest at that time of the year.



FRIED ONIONS ON RYE BREAD, with a little *schmaltz* on the side.

Linda Morel

Restaurants put up signs: Goose liver is here. This was a once-a-year gourmet treat on menus, something cherished by Ashkenazim.

But in the 20th century, as modern methods of chicken breeding improved, goose fat lost its place of prominence on the Jewish table. The smaller, more economical chicken, and its rendered fat, took the place of goose fat as the lard of choice among Jews.

Rendered chicken fat has the most incredibly delicious smell, unlike any other cooking aroma, said Ziegelman. Those older than 60, she said, rave about the memory of the sizzling fat filling their childhood kitchens.

Latkes fried in rendered chicken fat made the Jews swoon, too. But poultry fat was diminished by the invention of scientifically engineered cooking fats derived from vegetables. The new hydrogenated fats had many brand names, such as Spry or Flake White.

But the most famous one was

Crisco, a product introduced by Procter & Gamble in 1911, which soon recognized the value of Crisco to kosher cooks. A *pareve* product, Crisco could be incorporated into both dairy and meat recipes. Many Jewish women began frying *latkes* in Crisco.

In 1933, Procter & Gamble published *Crisco Recipes for the Jewish Housewife*, a promotional cookbook in English and Yiddish.

"It represented the demise of poultry fat as a Jewish staple, bringing to a close a millennium of culinary tradition," Ziegelman said.

Today's makers of *latkes* often rely on olive oil, canola oil, corn oil, peanut oil or other healthier fats. The thought of rendering poultry fat is not appealing to many home cooks.

Ziegelman, however, raves about the flavor of chicken fat, claiming everyone should try it at least once before passing judgment. She plans to start baking with this lush

golden fat.

"Chicken fat isn't like beef fat or butter," she said, explaining that it has about half the saturated fat as butter.

Registered dietitian Lisa Ellis agrees that chicken fat contains nearly half the amount of saturated fat when compared to butter. Surprisingly, chicken fat is also higher in monounsaturated and polyunsaturated fats — the healthier fats.

Ziegelman would agree that chicken fat is not in the same class as olive oil.

"But on a sliding scale, it's on the good side," she said. "This is the moment to bring back *schmaltz*."

Chicken schmaltz

A meat recipe developed by Linda Morel.

Ingredients

5- to 6-pound chicken (For a larger yield, ask your butcher for additional chicken skin and fat, which he is likely to have on hand, as many people now purchase skinless chicken.)

Method

Cut off the chicken's wings and reserve.

Slide a sharp knife under the skin on the breast and lift it.

With your fingers, pull the skin from the meat. Tear off as much skin as possible in sheets, and place skin on a cutting board.

Cut away any remaining skin from crevices. Cut off clumps of yellow fat that stick to the meat and place it on the cutting board.

Use the skinned chicken and wings for other purposes, such as chicken soup.

Cut sheets of skin and fat into

FAT, Page 30

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Don't forget the Hanukkah cookies

Soothing Hanukkah hunger: It's not just about latkes

By SARAH SHOLES
Special to The Voice & Herald

HANUKKAH is the Festival of Lights. We all know it; we all use the holiday to justify our fried food quota for the entire year. Don't get me wrong: I love a good *latke*, but I decided to offer some alternatives to the fried food menu that is so typical at Hanukkah.

I wasn't really sure what constitutes a classic Hanukkah dessert, beyond doughnuts or, in Israel, *sufganiyot*. So, I decided to get creative and incorporate the colors and themes of the holiday into my cookies. Here are three Hanukkah cookie recipes of mine that start with the same basic ingredients.

As everything should be blue and white at Hanukkah, the first two recipes play up the Hanukkah colors; the third recipe is great for chocolate lovers.

Blueberry coconut cookies

Ingredients

1-and-1/3 cups all-purpose flour
1/2 teaspoon baking powder
1/2 teaspoon baking soda
1/2 teaspoon salt
1/2 cup unsalted butter, softened
1/2 cup granulated sugar
1/2 cup light brown sugar
1 egg
1/2 teaspoon vanilla extract
1-and-3/4 cups shredded dried coconut
1 cup frozen blueberries, thawed and drained
1/2 teaspoon lemon zest

(optional)

Method

Preheat oven to 325 degrees. In a bowl, mix together the flour, baking powder, baking soda and salt. Set aside.

Using a mixer, or by hand, mix the butter and sugars until smooth.

Add the egg and vanilla. Incorporate the coconut and lemon zest. Gently fold in the blueberries.

Roll into 1-inch balls and place on ungreased baking sheet.

Bake for 15 minutes, until starting to brown. Cookies will be chewy.

Note: Blueberries will turn cookie dough blue. If you prefer, place cookie dough on baking sheet and then place blueberries gently on top just before baking to avoid coloring dough.

Makes approximately 2 dozen cookies.

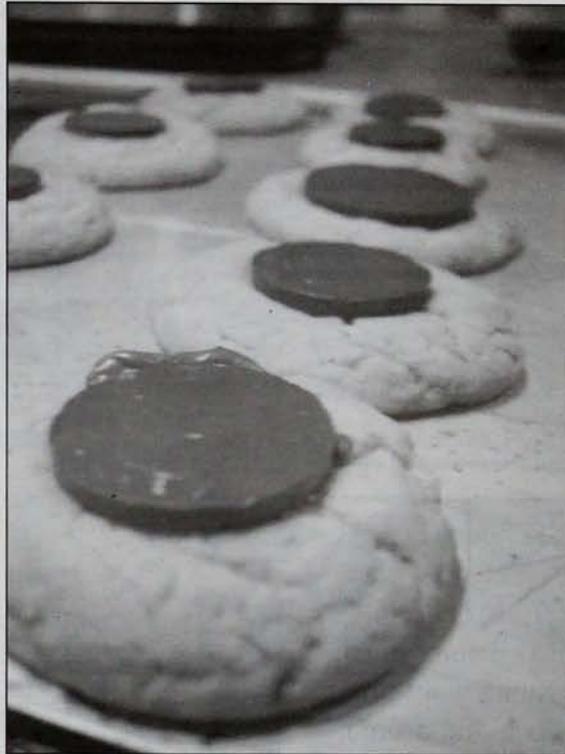
Dried blueberry white chocolate chip cookies

Ingredients

1-and-1/3 cups all-purpose flour
1/2 teaspoon baking powder
1/2 teaspoon baking soda
1/2 teaspoon salt
1/2 cup unsalted butter, softened
2/3 cup granulated sugar
1 egg
1 teaspoon honey
1 cup dried blueberries
3/4 cup white chocolate chips
3/4 cup chopped walnuts (optional)

Method

Preheat oven to 350°F. Combine flour, powder, soda and salt and set aside. In a large bowl mix butter and



'Gelt-y' pleasures

/Sarah Sholes

sugar together.

Add egg and honey and stir until dough forms.

Incorporate the blueberries, chocolate chips, and walnuts into the batter. Place teaspoons of dough on ungreased baking sheet. Bake for 12 minutes.

Makes approximately 2 dozen cookies.

'Gelt-y' pleasures

Ingredients

1-and-1/3 all-purpose flour
1/2 teaspoon baking powder
1/2 teaspoon baking soda

1/2 teaspoon salt
1/2 teaspoon cinnamon (optional)
1/2 cup unsalted butter, softened
1/2 cup granulated sugar
1/2 cup brown sugar
1 egg
1/2 teaspoon vanilla extract
Nutella, or similar chocolate spread approximately 2 dozen pieces of *gelt*

Method

Preheat oven to 350 degrees. Combine dry ingredients.

In a large bowl, mix butter and sugars together.

Stir in the egg and vanilla. Roll batter into round balls and place them on ungreased cookie sheet.

Bake for about 12 minutes. While the cookies are baking, unwrap *gelt* and spread thin layer of Nutella on one side of coin.

As soon as cookies are removed from oven, gently press *gelt* into top of cookie.

Allow *gelt* to set before moving cookies.

Makes approximately 2 dozen cookies.

Sarah Sholes bakes and writes for her blog CanYouCookie, where she shares recipes, ideas, experiences and thoughts about cookies. She is pursuing a master's degree in gastronomy at Boston University. For more cookie recipes visit her blog <http://canyoucookie.blogspot.com> or follow her on Twitter: @canyoucookie.

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FAT makes Jewish cooking 'oh so yummy,' if not 'oh so healthy'

From Page 28

2-inch squares.

Place skin and fat in a large, deep pot, preferably non-stick. Heat on a medium-low flame, stirring often.

Oil will begin oozing from the skin almost immediately. Reduce flame to low and fry for about an hour, until the fat globules melt entirely and there's nothing left of the skin except cracklings (called *gribenes*), which are incredibly delicious.

Cool chicken fat to room temperature.

Set a fine sieve over a bowl. Pour *schmaltz* through the sieve.

Use immediately or refrigerate for up to 2 days.

Makes 1 cup of chicken skin and

fat (from a 5- to 6-pound chicken), reduces to about 1/2 cup of *schmaltz*.

Old-fashioned latkes

A meat or *pareve* recipe developed by Linda Morel.

Ingredients

- 1 small onion
- 6 large baking potatoes
- 1 egg, beaten
- 2 tablespoons flour, more if needed
- Kosher salt to taste
- 6 tablespoons *schmaltz* or olive oil (more if needed)

Method

Finely chop onion and place in a large bowl.

Scrape skin from potatoes and rinse them under cold water. Pat

dry on paper towels.

Over a platter, grate potatoes on the coarse side (not the slicing side) of the box grater. To avoid cutting fingers, grate only one-half to two-thirds of each potato. Save the remainders for other purposes, such as soup or potato salad.

Place the grated potato in the bowl with the onion. Add the egg and mix contents together with a fork. Sprinkle in flour and mix again. Add a little more flour, if the batter is way too wet to stick together. (However, it will be a moist batter.)

Heat the *schmaltz* or olive

oil in a large skillet on a medium flame. With your hands, form potato batter into pancakes 2-and-1/2 inches in diameter. Using your palms, flatten the pancakes and squeeze out any excess water that may have drained from the potatoes.

Place *latkes* in oil and fry until the bottom side browns. Flatten *latkes* with a spatula as they sizzle. Flip *latkes* and fry until the second side browns. Add more oil, if needed. Turn a couple more times, until the center is cooked through and

the outside becomes dark brown and crunchy. Drain on paper towels and serve immediately.

Makes about 16 *latkes*.

Fried onion on rye bread

A meat recipe from 97 Orchard Street: *An Edible History Of Five Immigrant Families in One New York Tenement*.

Ingredients

- 1 yellow onion
- 4 tablespoons goose or chicken fat
- 2 slices of rye bread
- Crushed black pepper, optional
- 1 hard-boiled egg, optional

Method

Lightly sauté 1 yellow onion, thinly sliced, in 4 tablespoons goose or chicken fat.

Spread cooked onion on good rye bread.

Season generously with crushed black pepper. For a more substantial snack, top with sliced hard-boiled egg.

Makes 2 servings.

Fried chicken livers

Meat recipe adapted from 97 Orchard Street...

Ingredients

- 1 pound chicken livers
- 1 cup seasoned bread crumbs
- 4 tablespoons *schmaltz* or vegetable oil (more if needed)

Method

Rinse livers under cold water. Place on paper towels to drain. Cut off fat globules and discard.

Slice large livers in half. Place bread crumbs on a plate a little at a time, as needed. Roll livers in bread crumbs.

Heat *schmaltz* or oil in a large skillet on a medium-low flame. Fry livers in oil until the bottom side turns golden brown. Should oil splatter, reduce the flame.

Turn livers and fry the second side until livers turn golden brown.

Do not overcook or livers dry out.

Serve immediately.

Makes 4 servings as an appetizer.



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A SKETCHBOOK

Hanukkah: It's not a minor holiday

*Revel in and enjoy
the brightness
Hanukkah brings*

By MIKE FINK

HANUKKAH. "It was never a major holiday, until the age of assimilation." I hear that all the time. Can I offer another point of view - from a personal perspective? As my birthday often falls



Mike Fink

during the Festival of Lights, Hanukkah loomed large for me as a child with a promise of bright things. *Gelt* from the grandparents, just a few copper coins, was most welcome in those penny-pinching days of the Depression. And throughout the duration, a log on the fire stood as an emblem for the homecoming dream of the G.I. somewhere far away: "You'd be so nice to come home to/You'd be so nice by the fire." The lyrics to the wartime songs made much of Christmas, but it was nostalgia, not religion.

Before our household hearth, the candelabrum of our own Maccabee fighters for the sacred lamplight in the defiled Temple could surely hold its own in a competition with a White Christmas. Not so very many years ago I celebrated our feast of oil



MR. ADLER, Temple Emanu-El

/Mike Fink

and of dedication in our holy land, in Jerusalem. It was a grand occasion, and those Israeli doughnuts, or *sufganiyot*, were imaginative treats, beyond the realms of the miniature munchkins of Dunkin' fame.

And there, the battle to restore, to re-light, and to live again as Jews, held mystery, even magic! It wasn't just a small event with cheap dreidels and venerated candlesticks. Israel is real, as the poster then declared.

And also there is the astronomy of Hanukkah (however you choose to spell it in English). After all, which, indeed, came first, the menorah or the Christmas tree? Which recognition of the cycle of the stars set the model for the salute to the sun? It may well be, not that Jews in America copied Noel, but the reverse: That the Church took the Book of the Maccabees and announced that Jesus had been

born on the first night of Hanukkah. Well, at least I sometimes find myself saying so when a rabbi or an ordinary *rebbe* makes a "tsk tsk" or a "tch tch" and has it that Hanukkah is only a minor date on the Hebrew calendar.

Our house has quite a collection of menorahs, and I brought home some very fancy Yemenite dreidel designs, elegantly fancy *tsbatokkes* I keep on the mantle above the Yiddishe, not the Yule, log under my brick chimney. The boxes of little candles, no matter how many we light, always last beyond this year's week-long progress: They seem to multiply through the seasons.

I even have a menorah outdoors, as a garden sculpture. Our beloved, long-time ritual director, Edward O. Adler (from Temple Emanu-El), our Maccabee of the spirit, told me that one particular arty imitation

of a tree wasn't properly kosher. Why not? Because all of the candles except the central one must be at the same level. That's the democratic spirit of Torah, he instructed us.

The candles do represent the memory of a time when the arbor itself was sacred. Moses hears messages from an autumn tree. At least as I picture it from my parlor window, with its view of our red maple that turns into a torch of inspiration quite late into the fall. Just as the Christmas tree once was looked up to as a religious icon. After all, a tree, like the sun, especially in a more northern forest, survives the death of the year under the shroud of snow and lives beyond.

As I see it, we have a holy day to enjoy and revel in. When the Beta Israel came from Ethiopia to Jerusalem, they did not know of this holiday. Their youngsters learned of



OUTDOOR menorah

/Mike Fink

it in the schools of their absorption centers and drew pictures of its rituals. I framed their simple sketches and have them upon my pine walls. For those youngsters, Hanukkah represented something both ancient and recent. It meant Jews could win wars and build and re-build. And see again and pray again. It wasn't a minor lesson at all. Our menorah symbolized the future as well as the past of Jewish souls and bodies everywhere!

Mike Fink is an English professor at Rhode Island School of Design and a longtime resident of Providence. Contact him at mfink33@aol.com.

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/Courtesy/R.I. Jewish Historical Association

Who's celebrating Hanukkah?

THIS PHOTO WAS taken in front of the Jewish Community Center building during Hanukkah in the winter of 1978. Can anyone identify any of the three girls standing

before the giant menorah? Let us know: We'd like to help solve the mystery. Contact Nancy Kirsch, executive editor of *The Jewish Voice & Herald*, at nkirsch@JFRI.org

or 421-4111 ext. 168, or Anne Sherman, office manager of the Rhode Island Jewish Historical Association at info@rijha.org or 331-1360.

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Hanukkah stars

RUTH "DUFFY" PAGE, at left, is all smiles in this photo of a JCC Hanukkah play in 1948. Can she – or someone else – identify the other girl in the picture?



/Courtesy/R.I. Jewish Historical Association



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KINGSTON – On Wednesday, Dec. 1, the first night of Hanukkah, URI Hillel will hold a Hanukkah party from 7-9 p.m. at the Norman M. Fain Hillel Center, 6 Fraternity Circle, Kingston. Participants will make and eat potato *latkes*, decorate cookies, enjoy music and, for those who are competitive, engage in a fierce *dreidel* competition, complete with prizes.

On Friday, Dec. 3, URI Hillel will hold a musical Shabbat/Hanukkah service led by musician Ruvane Kurland; a Shabbat dinner and after-dinner concert will follow. The service begins at 5:30 p.m., dinner at 6:15 p.m. and the concert at 7:30 p.m.

For more than a decade, Ruvane Kurland has toured through venues around the Midwest with his unique brand of acoustic folk-rock. Kurland has performed for Hillary Clinton and has shared the stage with such acts as Mango Jam, Soul Farm, Rob Bonaccorsi (Freddy Jones Band), Rick Recht and Tim Mahoney.

Kurland, with his singing and songwriting skills and witty and



Ruvane Kurland

stage presence, has been compared to U2, Howie Day, Jack Johnson, John Mayer, the Dave Matthews Band and Peter Dinklage. Kurland calls his music, "... folk with a rock edge."

For more about Ruvane, visit www.ruvanekurland.com or www.myspace.com/ruvanekurland.

Dinner and the concert are free for students, \$15 for non-students. To make reservations, contact Hillel at 874-2740 or joie_schwartz@mail.uri.edu.

URI Hillel is a partner agency of JFRI.

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Hanukkah revisited

Separating fact from fiction

By JUDITH ROMNEY WEGNER
Special to *The Voice & Herald*

MOST PEOPLE who celebrate Hanukkah have never read the four Books of the Maccabees, which tell the story in its 2nd-century BCE historical context. That's because those books were written in Greek in the last two centuries BCE – too late, and in the wrong language, to qualify for inclusion in the canon of the Hebrew Bible.

Jewish tradition relegated Maccabees to the so-called "External Books" (*sefarim hitztonim*) preserved in the Apocrypha. Christians view the Apocryphal books as semi-sacred; they were sandwiched between the Old and New Testaments in the traditional Catholic Bible, but omitted from the Protestant Bible that emerged following the 16th-century Reformation – though today they are once again included in the modern Protestant NRSV translation.

Until recently, Hebrew school teaching about Hanukkah did not always separate myth from history. Children learned about the wicked Hellenistic Syrian king who persecuted the Jews and defiled the Jerusalem Temple in 167 BCE by sacrificing swine on the altar; and about the miracle of a single day's supply of olive oil, which (after the Maccabees recaptured the Temple, cleansed it and re-kindled the menorah) miraculously lasted for eight days until a fresh supply could be obtained. Yet, come to find out, this miracle appears nowhere in the Books of the Maccabees; it surfaces only in a centuries-later talmudic tradition (B. Shabbat 21b). Indeed, most Jews never learn what is spelled out clearly in the opening chapter of the First Book of Maccabees; namely, that the Maccabean revolt was part of a civil war between a



"secular" Jewish movement on the left (which sought and received the support of the Hellenistic ruler Antiochus IV (known as Antiochus Epiphanes) and an "orthodox" contingent on the right. Most of us never heard this in Hebrew school, where the whole of Jewish history (except for the First Golden Age in mediaeval Spain and the Second Golden Age in 20th century America!) is usually presented as a persistent conflict between "us" and

separated from them many disasters have come upon us."

This proposal pleased them, and some of the people eagerly went to the king [Antiochus Epiphanes] who authorized them to observe the ordinances of the Gentiles. So they built a gymnasium in Jerusalem according to the Gentile custom, and removed the marks of circumcision [ouch! – how on earth did they manage that?] and abandoned the holy covenant." (1 Macc. 1:11-13)

So it was not Gentile oppressors but Jewish secularists who aroused the ire of the orthodox establishment. Today, Jewish fundamentalism inveighs against "modern orthodox" Jews, who wish to embrace the best aspects of the surrounding majority culture while retaining the basics of Jewish belief and practice.

Back then, the Hasmonean family of Maccabees were what we might call "modern orthodox" today. The five sons of Mattathias the Priest had already added Greek names to their Hebrew names (2 Macc. 2:2-5) – and archeological evidence suggests that in that period, Jews also wore Greek dress.

But the Talmud presents the Hanukkah story quite differently from the story as told in Maccabees. To *HAZAL* ["Our sages of blessed memory"] it was entirely a matter of "us" vs. "them" – Jew vs. Gentile – with God taking our side, naturally. Furthermore, the rabbis felt that the historical account gave God insufficient credit for the victory of Judas Maccabeus – so they incorporated the miracle of the oil into the story to portray God, rather than Judas, as the leading player.

The miracle of the oil is, of course, the reason we fry *latkes* – or in Israel, *sufganiyot* (doughnuts – from the verb *safag*, meaning "to absorb [oil]"). That is how our ancient sages made the story of Hanukkah conform to the pattern of Jewish history: "They tried to kill us – we won – let's eat!"

The food may vary from one holiday to the next; but the pattern remains the same.

Judith Romney Wegner is a retired professor of Judaic Studies. Contact her at jrw@brown.edu.

"They tried to kill us; we won; let's eat!"

"them" in a one-size-fits-all historical model: "They tried to kill us; we won; let's eat!"

In other words, when it comes to motivations and miracles, Hanukkah automatically gets lumped in with Purim and Passover. Yet the First Book of Maccabees tells us that the Maccabean War was really triggered by a "secular" Jewish insurrection against the "orthodox" Jewish establishment: "In those days certain renegades came out of Israel and misled many, saying: 'Let us go and make a covenant with the Gentiles around us, for since we

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Hanukkah at home

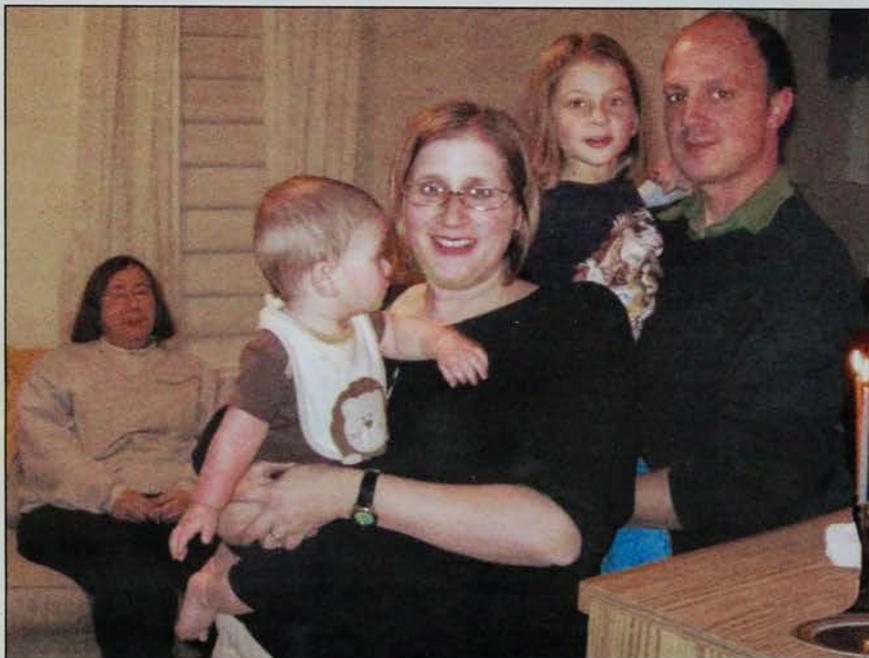
Three generations of family celebrate the holiday together

By SARA MASRI
Special to *The Voice & Herald*

THE OTHER DAY I had the realization that Hanukkah is in just a couple of weeks. After my moment of panic and wondering how I was going to get to the stores on time had passed, I started to become a little more reflective. I began to think about the significance of Hanukkah in my life, from my childhood to today and there is one common theme through all the memories – home.

Home holidays with very small children are a blessing unto themselves. Any holiday that involves synagogue tends to be a bit chaotic. My entire Yom Kippur was spent running around the synagogue, reading books (and not prayer books) and finding sippy cups. While it is good for the children to experience synagogue services, there is much less stress involved with a home holiday. In addition, when you are celebrating at home, you have more opportunities to develop your own traditions.

When I was a child, Hanukkah was one of the few Jewish holidays that we celebrated in our home, as opposed to heading to my grandparents' houses or going to synagogue. I have some very distinct memories. I think about my friends who lived around the corner and how they would come over for one



THE MASRI FAMILY – Lynne Ende (at left, seated), Sara's mom; Sara, holding Noah; and Aaron, holding Julia – celebrates Hanukkah at home in 2009.

night of Hanukkah and then, in turn, I would go to their house on Christmas morning. We used to light the menorah and play *dreidel* for pennies and I do recall that I would "occasionally" modify the rules in my favor. I remember that every year for Hanukkah my Aunt Marie would buy me the giant art set from FAO Schwartz. I cringe when I think about the year that my parents' cat got a little too close to the Hanukkah candles and lost a few whiskers (a mistake she made

only once). Mostly, I remember sitting in the living room and watching the candles burn down while we read books or watched TV, waiting until the last bits of wax dripped down.

Having children has given me the opportunity to carry over my favorite traditions, while also creating new ones. I have also loved seeing how every year, my kids get something different out of the

celebration – from the infant years where all they do is follow the candles with their eyes and try to eat the wrapping paper to the age where they understand more of the significance. We still play *dreidel* every night, although there is no rule bending. Last year I finally taught my daughter how to spin the *dreidel* on her own.

We still do one big present and seven smaller ones. We do try to

make sure the holiday is not all about the presents, but even little things like crayons or new coloring books makes a child happy (the same cannot be said for gifts of clothing).

There are also wonderful new traditions we have started. The first night of Hanukkah is book night, with each child getting a new book about the holiday, as well as some *gelt*. My daughter and I also bring *gelt* to her class and I spend an afternoon teaching the kids about Hanukkah. This year will be the third school I have gone to.

One night is celebrated with our good friends and their children. We eat our weight in *latkes* and enjoy the chaos of four kids under the age of 6 opening presents. Speaking of *latkes*, my daughter's favorite tradition is eating *latkes* every night (the rest of us have them just a couple of times). It combines her love of fried foods and potatoes and, as the *latkes* are served with applesauce, I convince myself that they are slightly better than French fries.

My favorite new tradition is that my parents travel to my home to celebrate for one or two of the nights and we still watch the candles burn down together. Having three generations together to celebrate is a tradition I hope we keep for many years.

Sara Masri is the director of major and planned gifts for Meeting Street. She and her family live in Providence. Contact her at smasri1@cox.net.



American Girl dolls celebrate Hanukkah with Laura

LAURA BERLINSKY-SCHINE, an occasional freelance writer for *The Jewish Voice & Herald*, celebrates Hanukkah in 1995. She received two American Girl dolls – one from her parents and one from her paternal grandparents!

Today, Laura is "all grown up" and working in New York! Did those American Girl dolls get passed down to someone else or are they lovingly preserved somewhere?

Tablet

A NEW READ ON JEWISH LIFE

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HAPPY HANUKKAH!



EDITH H. AJELLO
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Lighting the darkness in our souls

We can soften the effects of the bleakness of winter

BY SHAI HELD

NEW YORK (JTA) – We are all afraid of the dark.

At night, anxieties suppressed or repressed come swimming to the surface: Am I safe? Am I loved? Am I needed? Is there meaning in the world, or ultimately is it all just a swirl of chaos?

For some of us much of the time, and for all of us some of the time, darkness suggests peril and instability, the sense that life is fleeting, tenuous, random and senseless. Physical darkness threatens, at least at moments, to conjure existential darkness: It is dark, and I am alone and afraid.

The Talmud reports that Adam and Eve were panic-stricken when they first saw the sun go down, thinking that the setting of the sun was a consequence of their sin and this new, intense darkness would spell their death. They spent that entire first night weeping, until dawn broke and they realized, to their immense relief, that this was simply the way of the world – day followed by night, and night followed by day.

We are aware that night is not permanent, and that morning, too, inevitably will come. But if

we think of night in metaphorical terms, who among us has never had a foreboding akin to Adam's: What if night never ends? What if meaningless and loneliness are simply all there is?

We also are aware of profound links between physical darkness and existential darkness – as the days grow shorter and the nights grow longer, moods often shift, worries often mount, and hope often wanes.

Judaism does not ask us to ignore this darkness and the sense of doom it might educe. On the contrary, it asks us to face them squarely and defy them. How?

In Genesis, God took Abram outside and said, "Look toward heaven, and count the stars, if you are able to count them." And God

Rabbi Yehudah Leib Alter of Ger (1847-1905) offered a much different and deeply arresting interpretation of God's promise. God's promise, he said, is not quantitative but qualitative: To be a Jew is, like a star, to bring light to places of vast darkness. Thus, even and perhaps especially when Israel descends into the darkness of its Egypt, its mission is clear: to light up the darkness of the most depraved and immoral parts of the world (Shemot, 1878).

Let me add one note to the rabbi's comments. In understanding our mission in the world, there is something crucial to keep in mind about the nature of stars: Stars do not eliminate the darkness, but rather mitigate it. They do not turn the world into a palace full of light, but rather find ways to shed light in places that otherwise would be consumed by absolute darkness.

We ought to be wary of the fantasy that human beings can somehow remove all darkness from human life. Such notions are chimerical at best and unimaginably dangerous at worst. But we can – and to take the covenant between God and Israel seriously is to affirm that we must – bring light into otherwise abandoned places, to bring flashes of meaning and companionship to places otherwise overrun by heartache and devastation.

What does all of this have to do with Hanukkah?

Think for a moment about the central ritual act that marks this holiday. It is winter now: The days are becoming shorter and shorter, and the nights are getting longer. Passover and Sukkot begin in the middle of the Jewish month, when the moon is full. But Hanukkah is different: It begins on the 25th of the month, when the moon has all but completely disappeared.

We are in one of the darkest periods of one of the darkest months of the year. All around us is darkness. And what do we do? We light a fire. Not a bonfire, but a small fire – now one, now another, and so forth for eight nights. In other words, we do not pretend to be the sun but only stars. We do not bring an end to darkness but soften its effects.

"The soul of man is the lamp of God," the Book of Proverbs tells us (20:27). What this means is that ultimately, our task is not to light candles but to be candles. We have the potential to be the bits of light that help bring God back into a world gone dark.

As the Rabbi Yehudah Leib Alter of Ger puts it in discussing Hanukkah, "A human being is created to light up this world."

Rabbi Shai Held is the co-founder and rosh yeshiva of Mechon Hadar in Manhattan.

"We ought to be wary of the fantasy that human beings can somehow remove all darkness from human life."

adds, "So shall your offspring be" (Gen. 15:5).

On the surface, the meaning of God's promise is clear: The children of Abraham will be so numerous as to be beyond counting. But the great *Hasidic* master

Hanukkah Greetings



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At the Knesset, a candle for the Russian Jews

Ulpan student from America won't pass as a Russian émigrée

By SUE FISHKOFF

SAN FRANCISCO (JTA) – It was December 1982, and my *kibbutz ulpan* had just been invited to light the Hanukkah menorah for the Israeli Knesset.

The Israeli army was deep in the heart of Lebanon, the Cold War was raging, talks with the PLO were years away, and Israel was feeling both isolated and feisty. Freedom from oppression was the theme for that year's holiday, and my six-month work-study *ulpan* program had been chosen for this annual honor because we had so many students from countries where Jews were being oppressed.

There was 18-year-old Ahuva from Aleppo, who was caught during her first escape attempt. She made it out the second time – on foot.

There was 19-year-old Daoud, now David, and his twin brother, Ofer, who grew up Muslim in Beirut and only learned they were Jewish that summer, when their Israeli-born mother revealed her heritage, divorced her Lebanese husband and dragged the twins to Israel as its army poured across their border.

We had three French boys in the class: Charlie from Morocco, Michel representing Tunisia and Didier, whose parents were Algerian.

There was a student from Iran who fled after the fall of the Shah three years earlier. Another student claimed Egyptian ancestry – good enough for the Knesset – and one young man from Glasgow also would light a candle, presumably in the name of Scottish independence.

I might argue that the student from Paris who refused to class to use the Hebrew word “*olah*,” or “ascend,” to describe her move to Israel, on the grounds that any departure from Paris could only be a descent, also was living under oppression. She just didn't know it.

The only thing we were missing was a student from the Soviet Union. The Iron Curtain had shut tight in 1980, few new immigrants were arriving and we were some years away from the great exodus of the early 1990s. Not a single Boris or Natasha to add to the mix.

Then I let slip that I spoke Russian. And my grandparents were from Ukraine – sure, they arrived in 1906 and 1912, but our *ulpan* teacher was eager to seize upon any connection to clinch that Knesset deal.

She renamed me Sonia Pitch-



(Courtesy of Sue Fishkoff)

THE AUTHOR after a day's work at the kibbutz gas station, August 1982.

kopf and instructed me to prepare a short speech to deliver, in Russian-accented Hebrew, as I lit my candle.

After the laughter died down, I realized the enormity of what I had signed on for. This was no Purim spiel. This was the Parliament of the Jewish state, and here I was, tasked with pulling a fast one over men and women, some of whom certainly spoke Russian, or at least were capable of sniffing out a ruse of this magnitude.

As I began writing my speech, I thought back to my first trip to the USSR. My Russian class from Cornell landed in Leningrad on Dec. 31, 1975, and within hours of my arrival, I found myself in a Jewish apartment, plucked out of the crowd by a young Jewish member of the Komsomol group sent to greet us.

The table was spread with a lavish repast – mushrooms in cream sauce, pickled vegetables, carrot salad, all kinds of smoked fish. I learned later how long the family had scrimped to put together that holiday meal.

People crowded around me, eager to ask about America. Was there really so much street crime? What did people think of the pullout from Vietnam? Had I ever been to Israel? I had stars in my eyes, so excited was I to be in the forbidden land of Cossacks and Bolsheviks, the center of such

rapt attention.

Then two young men dragged out a book and thrust it into my lap. It was an English-language edition of the Encyclopedia Judaica they had opened to the page on Hanukkah. One of them pointed to a drawing of the nine-branched *hanukkiyah* and asked me to explain its use.

Thinking he was joking, I smiled. These were university-educated people. This was the 20th century. He had to be pulling my leg.

He wasn't. And I'll always remember my shock and sadness as I realized it.

So here I was, on my Israeli *kibbutz*, purporting to masquerade as people whose pain and isolation were so very real? I couldn't do it. I wouldn't.

My *ulpan* lit the Hanukkah candles that year on the floor of the Knesset building in Jerusalem. And when my turn came, I was Sue Fishkoff, not Sonia Pitchkopf. And I lit in the name of my own grandparents, free in America, and in the name of the five young men I had met that night in Leningrad.

Two of them were already living in New Jersey. The others were still in Leningrad, now St. Petersburg, as late as 1996, the last time I visited them.

And my *ulpan* friends called me Pitchkopf for the rest of the year.

Happy Hanukkah to all!

Rhoda Perry
State Senator

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After Thanksgiving, it's time for potato *latkes*...

BY NANCY KIRSCH
nkirsch@JFRI.org

MANY OF US will still be using up Thanksgiving leftovers early next week and, "BAM" (as Emeril Lagasse, the famous chef from Fall River, Mass. always says), before you know it, it'll be time for a "*latke* frame of mind." Fortunately, Janna Gur, an Israeli who visited Rhode Island in March 2009, offers up these easy recipes for *latkes*, one traditional and one not-so-traditional.

As I'm responsible for bringing the *latkes* to our *chaverab's* annual Hanukkah party this year – the pressure is on, given how competitive our group can be – I'm definitely going to try the Balkan potato and leek *latkes*.

Ashkenazi potato *latkes*

The cookbook notes, "These delicious potato pancakes are a highlight of Hanukkah get-togethers."

Ingredients

- 5 potatoes, grated coarsely
- 2 onions, grated finely
- 1 carrot, grated coarsely (optional)
- 3 eggs
- 3 tablespoons breadcrumbs
- salt and freshly ground black pepper
- pinch of grated nutmeg
- oil for frying

Method

Thoroughly pat dry the grated potatoes, onions and carrots and



mix. Add the eggs, breadcrumbs and spices and mix again. Heat the oil in a frying

pan. Heap spoonfuls of the mix into the pan and pat them down to form pancakes.

Fry for 2 minutes, turn over and fry for another minute until golden. Drain on paper towel and

serve hot. Recipe makes approximately 25 pancakes.

Balkan potato and leek pancakes

Gur describes these pancakes as "crisp and rich."

Ingredients

- 2 leeks (white part only), chopped
- oil for frying
- 5 potatoes
- salt and freshly ground black pepper
- flour
- 3 eggs, beaten

Method

Cook the potatoes in their jackets in boiling water until they are tender. Cool slightly, peel and mash.

Heat oil in a frying pan. Add the chopped leeks and fry for 8 minutes or until tender and golden.

Mix the fried leeks with the potato puree and season with salt and pepper. Roll the mix into a log and cut into 3/4-inch thick slices.

Heat more oil in a clean frying pan.

Dip the slices in flour and then in egg. Fry the slices for 2 minutes on each side, until golden. Remove the pancakes from the pan, drain on paper towel and serve hot.

Recipe makes approximately 25 pancakes.

Recipes and photos are from The Book Of New Israeli Food, A Culinary Journey by Janna Gur, Schocken Books, New York, 2007.

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PROVIDENCE – The Miriam Hospital Women's Association cookbook, *Simply More Delicious*, is available for purchase. The Women's Association donates money each year to The Miriam Hospital so that the hospital can purchase equipment or other needed items that are not within the hospital's budget. The Association's first cookbook, *Simply Delicious*, was a sellout – perhaps this one will be, too. In addition to hundreds of recipes, the cookbook portrays – through pictures and text – some of the hospital's history. Can you imagine the operating room fees for a "major operation?" Back in 1927, it was a \$12 fee, and a private room cost \$40 to \$50 per week! Oh, for the "good old days!"

The cookbook, which includes non-kosher recipes, also features recipes from some of Rhode Island's most famous restaurants and upscale food institutions.

Maybe you bought too many cans of cranberry sauce that didn't get used at Thanksgiving or maybe you're just looking for something a little different to serve your family during Hanukkah. Here's a recipe from *Simply More Delicious* to try.

Sweet and sour meatballs

Ingredients

- 2 pounds ground beef
- 1(16 ounce) can whole cranberry sauce
- 1 (12 ounce) jar chili sauce
- 1 bay leaf
- 1 small onion, grated
- salt and pepper to taste

Method

Season meat as desired and form into balls.

Put sauces in medium (3 quart) saucepan, add bay leaf and onion and bring sauce to a low boil.

Drop meatballs into hot sauce and cook on low for 1 to 1-and-1/2 hours.

Serve as an appetizer or main course over rice.

Makes 60 meatballs.

The cookbook, at \$25.95, plus tax, is available at The Miriam Hospital Gift shop, Barrington Books, East Side Marketplace, Brown University Bookstore, and other bookstores around the state.

For more information, contact The Miriam Hospital Women's Association at 793-3520.



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A Hanukkah memoir

Who's minding the store?

BY NANCY ABESHAUS
Special to The Voice & Herald

IF I HAD one wish for Hanukkah during my growing up years, it would be for a traditional family Hanukkah celebration: A family of five – in my particular case, two brothers, one sister (that would be me), together with our parents – gathered around a leisurely and relaxing traditional holiday dinner after chanting the prayers, lighting the menorah and exchanging gifts. My memories of Hanukkah celebrations at my childhood home were never exactly like this. But that doesn't mean Hanukkah was any less festive or lacking in warmth, love and the joy of family for me.

My father had a retail pharmacy; most years Hanukkah coincided with the most important selling season of a retailer's year: The Christmas and New Year holidays. It was then, and still may be for some retailers now, the most important time of the year for retail sales. This was before the Internet substituted "clicks" – convenient, online shopping for everyone on your Hanukkah gift list from the comfort of your home or office computer – for "bricks" – those endless and tiring, yet festive and fulfilling, shopping trips from store to store in search of the perfect Hanukkah presents for everyone.

This was before the ubiquitous

and rapidly growing popularity of gift cards available for everything under the sun, moon and stars: From restaurants, theaters and clothing stores to trip and travel arrangements, spa services and pet therapy. Put simply, regardless of someone's passion, hobby or need, chances are good that a gift card exists – or soon will exist – that satisfies their desire and spares your valuable shopping and "think" time.

"Celebrating Hanukkah in our family's unique way was a time I always anticipated and treasured."

This was before the social networking trends such as Twitter and Facebook replaced face-to-face, up-close-and-personal holiday gatherings where personalized gifts, holiday wishes and, yes, I'm



going to admit it right here, right now – the latest gossip – was exchanged with family and friends. (Some secrets still beg to be whispered into another's ear rather than exchanged via email, wouldn't you agree?)

For years, there was a long-held belief in retail that if you didn't make your sales quotas during the Christmas and New Year holidays, you could never make up for those lost sales during the rest of the year. And, so, the eight days and nights of Hanukkah at my house usually meant primarily one thing: Working overtime in our family pharmacy to make those holiday sales. Echoing a retail mantra from the late, great Stanley Marcus of Neiman Marcus, around my house at Hanukkah, one question always arose, "Who's minding the store?"

Looking back as an adult, I now recall those eight evenings after we closed the store – sometimes late at night – and gathered together to chant the blessings over the candles in Hebrew, light the antique brass (slightly dented on one side and who knew why) family menorah, and exchange gifts, as a precious family time and one of the highlights of each December.

Growing up and celebrating Hanukkah in our family's unique way was a time I always anticipated and treasured; it is this memory that recurs in my mind every year around this time as Hanukkah approaches.

Nancy Abeshaus is a freelance writer in South Kingstown. Contact her at nabeshaus@cox.net.



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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 recited on the first evening or on the first time one kindles the Chanukah lights this year:

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.

2010 Menorah Kindling Calendar for Rhode Island

Fri. Dec. 3 light candles before 3:56 ^{pm}		Saturday, Dec. 4 <i>After Shabbat ends & Havdalah is recited</i>
Shabbat Dec. 4 light after 5:01 ^{pm}		Blessings No. 1 & 2
Nightfall for the rest of Chanukah 5:00 ^{pm}		Sunday, Dec. 5 <i>After Nightfall</i>
		Blessings No. 1 & 2
Wednesday, Dec. 1 <i>After Nightfall</i>		Monday, Dec. 6 <i>After Nightfall</i>
Blessings No. 1, 2 & 3		Blessings No. 1 & 2
Thursday, Dec. 2 <i>After Nightfall</i>		Tuesday, Dec. 7 <i>After Nightfall</i>
Blessings No. 1 & 2		Blessings No. 1 & 2
Friday, Dec. 3 <i>Light Before Lighting the Shabbat Candles 3:56pm</i>		Wednesday, Dec. 8 <i>After Nightfall</i>
Blessings No. 1 & 2		Blessings No. 1 & 2

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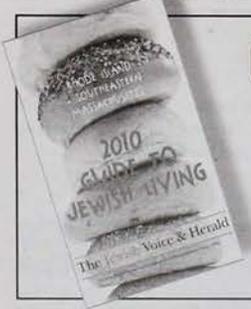
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SCIENCE AND SOCIETY

Aging: 'Ain't' what it used to be

One's longevity depends on where and when one lived

THE BOOK OF Genesis records the lifespan of many of humanity's male forebears. However, almost no information concerning comparable ages of our female ancestors is forthcoming (giving rise to the unfounded myth that a woman's age is to be known only to her Creator and herself). One notable exception is Genesis 23:1, which states,

"Sarah's lifetime – the span of Sarah's life – came to 127 years." And at the relatively advanced age of 90 years, she still remained beautiful in Abraham's eyes – so a child named Isaac was conceived. Thus, perceptions of aging, despite such dreary documents as birth certificates, remain in the eye of the beholder.

In the generations preceding Noah, Scripture is quite explicit in recording male ages at death. Take Adam, for example. According to scripture, Adam lived for 930 years. Methuselah, the grandfather of Noah, lived to 969 years before God took him.

Again according to Scripture, the males of the generations between Adam and the three sons of Noah (Shem, Ham and Japheth) were all blessed with a surfeit of years, living between 365 and 969 years before they "walked with God."

But at that point, the behavior of humanity has grown increasingly evil, lawless and corrupt; and "great was man's wickedness on earth." So God instructs Noah – "a righteous man, blameless in his age" (Genesis 6:9) – to prepare an ark in advance of a forthcoming flood. When the great deluge subsided, so Scripture tells us (Gen. 9:1-7), Noah, his wife, his three sons and their wives found themselves the sole human survivors on earth, with a mission to hold dominion over all the world, be fruitful and multiply (or, in modern parlance, get and beget.)

Following God's statement (Genesis 3:6) that the human lifespan would ultimately be limited to 120 years and the Torah's claim (Deut. 34:7) that this was Moses' age at death, the actual average years of human survival gradually diminished until a recorded time when few, whether wicked or righteous, lived beyond the age of 30 years.

Actuarial statistics were not available during the Paleolithic or Neolithic eras, but archeologists, basing their guesses upon the relative ages of buried human bones, have surmised that the average lifespan in those ancient times was

between 20 and 30 years. In classical Greece, it is estimated at about 28 years. Longevity in pre-Columbian North America (considered a

"At the onset of the 20th century, citizens of Western Europe and the United States could expect survival of about 46 years."

more primitive culture) was of the same order, about 29 years.

Survival in medieval Britain, shortly before the Norman invasion, is estimated, on average, at about 30 years of age. Despite notable advances in literacy, transportation and agronomic skills, little advance in human lifespan was recorded until the mid-19th century when, in England and the United States, humans were living, on average, to age 40 or beyond. At the onset of the 20th century, citizens of Western Europe and the United States could expect survival of about 46 years.

And today? The U.N. estimates that an individual born in 2010 will live, on average, 67.2 years, but vast regional differences exist. Thus, for example, life expectancy in Swaziland now averages 39.5 years while in Japan it is 81 years. Today, in the

United States, Caucasians live for an average of 78 years and African-Americans for 71 years.

From a broader perspective – if we ignore the hyperbolic longevity statistics of Scripture – it appears there was little advance in average survival during the countless millennia of human existence until the mid-19th century, when a number of public health elements coalesced, leading to a dramatic decrease in infant and child mortality (with such improvements as chlorinated drinking water, urban sewage systems, mass vaccinations of children, more widespread literacy and better housing.)

But have these salutary improvements led to human survival beyond the scripturally ordained 120 years? Probably not. At fre-

quent intervals, publications available at supermarket checkout counters have breathlessly reported yogurt-consuming Cossacks in the Caucasus Mountains living to 178 years. Of course, it is reassuring to learn that Cossacks have accomplished something worthwhile in life; but sadly, when we investigate these alleged long lives more closely, no proof beyond barroom anecdotes is actually forthcoming.

The rigidly maintained 120-year limit of human life may be one of those implacable realities of life – like the remorseless force of gravity, the tedium of political speeches and the Red Sox ennui of October.

Stanley M. Aronson, M.D. is dean of medicine emeritus, Brown University. Contact him at smamd@cox.net.



Stanley Aronson, M.D.

Attention, calling all snowbirds

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PROVIDENCE – *The Jewish Voice & Herald* offers a temporary change of address service for those readers who go away seasonally. Just complete and return the form below to ensure uninterrupted delivery of *The Jewish Voice & Herald*. This form should be returned to *The Jewish Voice & Herald*, 130 Sessions St.,

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Use your gifts with humility and gratitude

GENESIS

37:1 - 40:23

Parashat Va-yeshev

BY RABBI MARC S. JAGOLINZER
Special to The Voice & Herald

PARASHAT Va-yeshev tells the story of a dreamer, the story of a young man with a gift – one that did not make him too popular. His brothers were extremely jealous and resentful. To make matters worse,

Jacob (as with all our patriarchs who played favorites with their children) singled out Joseph and gave him what we usually call “a coat of many colors.”

As we learn in Genesis 37:3-4: “Now Israel loved Joseph best of all his sons, for he was the child of his old age; and he made him an ornamented tunic. And when his brothers saw that their father loved them more than any of his brothers, they hated him so that they could not speak a friendly word to him.”

Joseph creates further jealousy by

relating to his brothers two dreams that foretell his future supremacy over his family. Despite the fact that this gift of interpreting dreams caused him so much trouble in his youth, he continued to interpret

“It is all right to dream, to live life with passion, creativity and purpose.”

dreams into adulthood. For this we may be grateful, as his gift saved not only his own life but also those of his family and all the people of Egypt.

Joseph's dreams elevated him above his family, generating hatred born of envy. His arrogance drove his brothers over the edge, provoking them to want to kill him. They could not even call him their brother any more, instead referring to him as “the dreamer.” But although Joseph aroused his brothers' intense jealousy, there is another way to look at this story.

The Torah instructs us through stories; and the Joseph cycle is the most elaborate and detailed story in the Torah. In this *parashah*, Holy Scripture teaches us that jealousy and envy are dangerous emotions, which, if left unchecked, will give rise to unhappiness and even violence. However, looking at Joseph's actions from another point of view we see here a young man with a great gift that came naturally to

him. He is unaware of the reaction it causes in his brothers and father. He did not intend to hurt his family; simply stated, he had a gift and he used it. Joseph was not so very different from some people we know today. Many have a passion, a talent or a dream. Joseph did his own thing; he did not conform to the expectations of others. Perhaps he was misunderstood. Perhaps he was perceived as having a big ego. And although pressured to forgo his gift of interpreting dreams, he never did so.

Many of our leaders in all walks of life have had and continue to have powerful dreams, talents, passions and ideals. We can all learn from the story of Joseph that it is all right to dream, to live life with passion, creativity and purpose. No matter what we desire – whether it is writing, creating beautiful music, painting, touching people's souls or working towards *tikkun olam* (“making the world a better place”), we should use our gifts to the very best of our ability. We should always remember that Joseph's gift of interpreting dreams came from God – and so do our own gifts. We need to keep in



mind the source of our gifts, and to use them with humility and gratitude, both to fulfill ourselves and for the betterment of all.

Shabbat Shalom!

Rabbi Marc S. Jagolinzer has been the spiritual leader of Temple Shalom of Middletown for the past 36 years. He writes a regular column in The Newport Daily News. Contact him at rabjug@earthlink.net.

The Miriam receives Magnet nursing status...again

Fourth U.S. hospital to receive four consecutive designations

PROVIDENCE – The Miriam Hospital has been recognized for overall nursing excellence with its fourth consecutive Magnet hospital designation, the institution announced in a Nov. 18 statement.

Nursing's top honor, the American Nurses Credentialing Center's (“ANCC”) Magnet Recognition Program (“Magnet”) is one of the most prestigious distinctions an organization can receive for outstanding nursing care.

Only three other facilities in the United States have been designated Magnet hospitals four times, and The Miriam Hospital is the only such hospital in New England. Nationally, approximately 6 percent of hospitals (378 in all) have achieved Magnet status. Newport Hospital is the state's only other hospital with Magnet status.

According to the ANCC, the nation's leading nursing credentialing organization, Magnet status, widely accepted as the gold standard of patient care, recognizes excellence and professionalism in nursing. Applicants are extensively evaluated, and those who achieve Magnet status must maintain rigorous standards as part of their four-year designation. To reapply for and receive Magnet status for an additional four years is confirmation of the hospital's com-

mitment to deliver the highest level of care in nursing today.

The announcement of The Miriam Hospital's designation follows a lengthy application and review process, which included a seven volume, 1,370-page application and a three-day on-site visit by ANCC reviewers. During the visit, reviewers conducted 22 interviews with nurses, physicians, staff, patients and community members.

“On behalf of the entire Miriam Hospital community, we congratulate the nursing staff on this remarkable – and well-deserved – achievement,” said Arthur Sampson, the hospital's executive director, in the statement. “This distinction reflects The Miriam Hospital's unwavering commitment to excellent patient care and outcomes and is a reflection of how well our entire organization cares for and focuses on the needs of our patients.”

With a long tradition of excellence in nursing, the hospital was the ninth U.S. facility to first receive Magnet status in 1998. The Miriam has cultivated an environment that supports and advances nursing practice and focuses on professional autonomy, decision-making at the bedside, shared governance, professional education (including on-site bachelor's and master's programs), career development and nursing leadership, the statement said.

For more information about The Miriam Hospital, visit www.miriamhospital.org

Three women will become b'not mitzvah

A year's worth of prayer, study and song

WARWICK – On Nov. 27, Shabbat Vayeshev, three congregants of Temple Am David will become *b'not mitzvah*. During the past year, Arlene Bochner, Sheila Land, and Paula Oliveri have studied the liturgy intensively, learned how to prepare a *d'var Torah*, and learned how to chant the *Haftarah* under the guidance of Alice Goldstein, the adult education chairperson, and Cantor Richard Perlman, the synagogue's spiritual leader.

These women grew up in a time when women's Jewish education took second place to that of their brothers. As young girls, they learned most of their Judaism from their mothers and, later, as mothers themselves, they learned from their children.

By attending services, they have become familiar with many of the prayers and the melodies that they will chant. Through their study,



Temple Am David

FROM LEFT, ALICE GOLDSTEIN, Cantor Richard Perlman (rear), Paula Oliveri, Arlene Bochner and Sheila Land

they have gained meaningful opportunities for a deeper knowledge and understanding of the prayers. They are now comfortable

leading a large portion of the Shabbat service. In preparation for their new status and commitment, each of the women created her own *tallit*.



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Dr. Melvin F. Blasbalg

COVENTRY – Dr. Melvin F. Blasbalg died on Nov. 16 in Coventry, surrounded by his family. Born in Providence, June 27, 1931, he lived in Coventry for the last 36 years.

A graduate of Classical High School, University of Rhode Island and Pennsylvania College of Optometry, he practiced optometry in Coventry for more than 45 years. He was the son of the late Hyman and Jean (Hassenfeld) Blasbalg.

An active member of the Coventry Lions Club and Coventry-West Greenwich Elks, he was a member of other civic and charitable organizations.

He is survived by his sisters, Ruth E. Blasbalg, Helene Liner and her husband Jordan, and his brother, Arnold L. Blasbalg and his wife Ruth, all of Coventry. He is also survived by two nephews, five nieces, seven grandnieces and five grandnephews.

Contributions may be made to the American Cancer Society, 931 Jefferson Blvd., Suite 3004, Warwick, RI 02886.

Eugene S. Goodwin, 95

LOS ANGELES – Eugene S. Goodwin died on Oct. 30 after a long illness. A native of New Britain, Conn. and a summer resident of Branford, Conn., he moved with his parents and three siblings to Los Angeles in 1930.

He earned his bachelor's degree at UCLA in 1935 and his law degree at the University of Southern California in 1939.

A founding partner of Kaplan, Livingston, Goodwin, Berkowitz & Selvin, a major Beverly Hills law firm representing all facets of the entertainment industry, he was a specialist in estate planning. His clients included Yul Brynner, Rita Hayworth, Danny Kaye, Gene Kelly, Burt Lancaster, Jack Lemmon, David Niven, Rod Serling, Billy Wilder, William Wyler and Robert Young. Upon meeting Cary Grant, he quipped, "You and I are constantly being mis-

taken for one another."

He and his wife, Madeline, were married for nearly 64 years, and were members of Wilshire Boulevard Temple for that same length of time. He served as a temple trustee and was close to its longtime senior rabbi, Edgar F. Magnin, his wife's uncle. He was also devoted to his in-laws, George and Marion Rosenthal, who were prominent members of Cincinnati's Plum Street Temple.

A proud supporter of the Los Angeles Jewish Federation, he was an officer of the American Jewish Committee. He was an enthusiastic donor to the ACLU, the Democratic Party and numerous educational and cultural institutions.

He enjoyed swimming in his backyard pool, playing golf at Hillcrest Country Club and traveling to every continent except Antarctica. An Anglophile, he visited London almost annually.

He is survived by his wife and three children and their families: Theodore and Susan Goodwin of Sacramento, Calif., and their children Sarah and Samuel; George and Betsey Goodwin of Providence, and their children Martha and Michael; and Betty and Keith Klevan of Los Angeles, and their son Aaron.

Donations may be made to the Rhode Island Jewish Historical Association or Temple Beth-El.

Natalie Gaynor, 86

PROVIDENCE – Natalie Gaynor, of 1 Butler Ave., died on Nov. 7, at Bethany Home in Providence. She was the wife of the late Jesse Gaynor. Born in New York City, a daughter of the late Saul and Bessie (Alperin) Seltzer, she had lived in New Jersey for 63 years, before moving to Providence six months ago.

She had attended Penn State and Ohio State universities. She was a life member of Hadassah and a member of the Women's Association at Brandeis University.

She was the mother of Judith Weisblatt and her husband Steven of Pawtucket; and Phillip Gaynor

and his wife Julie of Bronx, N.Y.; the sister of the late Seymour Gaynor and Lillian Rabin; and the grandmother of Alexandra, Brandon, Joshua and Zachary Gaynor and Elizabeth and Samuel Weisblatt.

Contributions in her memory may be made to Hadassah.

Ellen Goldman, 54

BARRINGTON – Ellen (Rosen) Goldman, a resident of New Jersey before moving to Barrington five years ago, died on Nov. 15. She was married to Peter Rosen for 12 years. Born in Boston, she was the daughter of the late Donald and Beverly (Forman) Goldman.

She received her undergraduate degree from Eastern Michigan University and her masters in social work degree from Rutgers University. She was a former temple administrator of Temple Emanu-El in Detroit, Mich., and Temple Israel in Westport, Conn. She was also a former executive director of Yad Ezra Kosher Food Bank in Detroit. An active member of Temple Habonim in Barrington, she was the past president of its Sisterhood, past chairman of the adult education committee and a board member. She was also a member of the Barrington Garden Club.

In addition to her husband, she is survived by her sisters, Michelle King of Wisconsin and Joanne Whitson of Wyoming. She leaves her aunts and uncles. Ruth and Leon Forman of New York, Felice Lazarus of Massachusetts, Albee Lazarus of Kuwait, Michael and Eleanor Goldman of New Jersey; her cousins Jennifer and Tom Maldonato and their children, Benjamin, Connor, and Dean; her cousin Howard Goldman and his children, Caroleena and Felysse.

Donations may be made to Home & Hospice Care of RI, 1085 N. Main St., Providence, RI 02904.

Stephen Grubman-Black

NORTH KINGSTOWN – Stephen David Grubman-Black died at home on Nov. 22, after a courageous battle with cancer. He was the husband of Sheila Black Grubman for 44 years, the father of Davi Black Kladakis, and the grandfather of Angelina and Elijah Dordal. He leaves many cous-

ins, nieces, nephews and friends.

Born in Philadelphia, on May 15, 1945, he was the son of Fannie Grubman. He received his undergraduate and masters degrees from Temple University in Philadelphia and a Ph.D. from SUNY Buffalo. He was a professor of communicative disorders, communication studies, and women's studies at the University of Rhode Island. He also served as director of the URI Speech and Hearing Center, the graduate program in communicative disorders, associate dean of the graduate school, director of the women's studies program, and coordinator of the bachelor of general studies program.

A distinguished author, he wrote poetry, numerous scholarly articles and the book, *Broken Boys, Mending Men*. He served on a number of non-profit boards including NAMI of RI, the RI Rape Crisis Center and the Wiley Center. He was a trustee of Temple Sinai and the chairperson of the temple's Religious School.

Contributions may be made to Temple Sinai or the Stephen Grubman-Black Memorial Fund, c/o URI Foundation, 79 Upper College Road, Kingston, RI 02881.

Kathleen Henshaw, 87

WARWICK – Kathleen Henshaw died Nov. 9, at Rhode Island Hospital. She was the wife of the late Francis Henshaw.

Born in Providence, a daughter of the late Samuel and Sarah (Aslauer) Fineberg, she had lived in Warwick since 1967. A medical transcriptionist, she also loved speaking Yiddish.

She was the mother of Steven Levin of East Providence, the sister of Morris Fineberg of Las Vegas, Nev., grandmother of Jason Samuel Levin and great-grandmother of Emma.

Contributions may be made to your favorite charity.

Robert "Bob" Penn, 80

WARWICK – Robert Penn, of 50 Red Chimney Dr., died on Nov. 17 at Kent Hospital. He was the husband of June (Weinberg) Penn of Warwick; the were married for 55 years.

Born in Providence, a son of the late Harry and Sadie (Zura) Penn,

he had lived in Warwick since 1955. He was a meat cutter for the former First National Stores for 33 years and worked in the construction and materials sections of the Rhode Island Dept. of Transportation for 20 years, retiring in 2008.

A World War II Army veteran serving stateside, he was a member of Overseas Lodge of the Masons, regional commander of the Rhode Island Jewish War Veterans, commander of JWV Post #533, past president of the Rhode Island State Police Lodge (now the F.O.P.) and the deputy director for civil defense of Warwick.

He was the father of Sue-Ann Fuesz and her husband Conrad, of North Kingstown; and Lynn Zwolinski of Deltona, Fla. He was the brother of David E. Penn of Pawtucket, Samuel H. Penn of Plantations, Fla., and the late Leo, Julius and Raymond Penn and Esther Berson; and the grandfather of Katelyn and Robert Jr.

Contributions may be made to the Jewish War Veterans Department of RI, P.O. Box 100064, Cranston, RI 02910.

Susan C. Richter, 62

CRANSTON – Susan Richter died on Nov. 21 at Rhode Island Hospital. She was the wife of Ronald Richter. They were married for 40 years.

Born in Albany, N.Y., a daughter of Betty Rosenthal of Boynton Beach, Fla., and Cranston and the late Donald Cohen, she had lived in Cranston for 40 years. She was a member of Temple Torat Yisrael and its Sisterhood.

She was the mother of Jason Richter of Cranston, the sister of Dean Cohen of Chulota, Fla., Joyce Cohen Paquin of Warwick and Cindy Collum of Cranston.

Contributions may be made to Temple Torat Yisrael.

George A. Rubine, 93

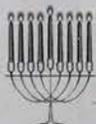
PROVIDENCE – George Rubine died in Providence from complications of Parkinson's on Nov. 15. His wife of 58 years, the former Vera Newmark, died in 1999. Born in 1917

OBITUARIES, Page 45

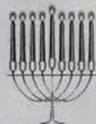
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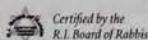


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OBITUARIES, Page 44

to Barney Rubine and Anna Goodman, he grew up in Bayonne, N.J. He was a graduate of Rutgers University, where he was the student leader of the marching band and a lacrosse player.

He served in the U.S. Army in World War II as a member of the 3rd Infantry Division in the European theater. Following his army service, he worked for more than 50 years in companies founded by his father, The Hudson Iron and Metal Company and the Bayonne Nipple Company; he eventually became the president of both firms. Active in industrial organizations, he was a president of the New Jersey chapter of the Institute of Scrap Iron and Steel, and a member of the National Association of Pipe Fitting Manufacturers.

He lived for many years in Cranford, N.J. and Westfield, N.J., and was active in the communities where he worked and where he lived. A board member of the Bayonne Hospital for 24 years, he was a member of the Rotary Club and the Bayonne Chamber of Commerce. In Cranford, N.J., he served on the board of education, and was the past president of Temple Beth-El; in Westfield, N.J., he was an active congregant of Temple Emmanuel.

He was predeceased by his sister Miriam Herr, and is survived by his sister Helen Lappe, and his son, Superior Court Associate Justice Allen Rubine of Cranston, and his wife Barbara; his daughter, Marcia Rubine, of New York City, and her husband John Masten; and five grandchildren, Daniel, Michael and Jessica Rubine, and Benjamin and Andrew Masten.

Donations be made to The Alliance for Better Long Term Care, 422 Post Road, Warwick, RI 02888-1539 or RI Chapter, American Parkinson Disease Association, 455 Toll Gate Road, Bldg. 2C, Warwick, RI 02886.

Milton G. Scribner, 98

PROVIDENCE - Milton Scribner, a lifelong resident of Providence, died on Nov. 10. He was the husband of the late Dorothy (Nutman) Scribner. Born June 1, 1912 on Federal Hill in Providence, he was a son of the late Jacob and Dora (Bachman) Scribner.

A graduate of Classical High and Brown University, he served in the U.S. Army for three years and was awarded a citation by General George Marshall for establishing price control clinics all over the U.S., saving soldiers much money on overcharges.

A member of Temple Emanu-El, he served on the Social Action Committee. He was also a member of the Brown Club, Roosevelt Masonic Lodge, B'nai B'rith, Jewish Historical Society and the Jewish Federation of Rhode Island.

He worked for the New York Lace Store and Zayre Corporation as a merchandising manager for more than 40 years. He was active in the Zionist movement and spent time in Palestine as a chalutz on kibbutz in 1935; his trip was sponsored by Golda Meir. He delivered Meals on Wheels and he was a patient advocate for several years at Rhode

Island Hospital.

A resident of Laurelmead for many years, he served on many committees and gave musical programs in jazz, opera, and classical music.

He is survived by two sons, Neal of New Jersey, and Eric of Massachusetts, and their wives Maxine and Judith, and his four grandchildren, Josh, Daniel, Elida and Hanna. He was also the father of the late Arnold Scribner and brother of the late Herbert Scribner.

Donations may be made to Jewish Family Service of RI, 959 N. Main St., Providence.

Selda Strumpf, 97

PROVIDENCE - Selda Strumpf, a Providence resident, died on Nov. 14. She was the wife of the late Milton Strumpf. Born in Latvia, she was a daughter of the late Solomon and Gita (Michaelson) Blechman. A consultant in the travel industry, she was a former member of Temple Emanu-El.

She is survived by her children, Larry Strumpf and his wife Beverly of Brockton, Mass., and Minna Claire Strumpf and her husband Phil Wolfson of Newton, Mass.; and her grandchildren, Milton and Matthew and his wife Andrea. She was the sister of the late Ita Friedman.

Contributions may be made to the charity of your choice.

Frank Zasloff, 62

HOPE VALLEY - Frank E. Zasloff, of Hope Valley, died Nov. 12, at home, following a yearlong battle with leukemia. He was the husband of Etta Lee (Orr) Zasloff. Born in Clarksburg, W. Va., a son of the late Joseph and Louise (Spangberg) Zasloff, he had lived in Fairmont, W. Va. for 28 years before moving to Rhode Island seven years ago to be closer to his children and grandchildren.

He was the advertising sales representative for The Jewish Voice & Herald of Rhode Island until his illness (read more about Frank in Nancy Kirsch's tribute to him on page 4). He was a vice president of the Rhode Island 4-H Foundation Board, a 4-H volunteer in Rhode Island and Fairmont, W. Va., a past president of Fairmont State University Alumni Association and a past president of the Alumni Lettermen's Association.

A member of the 1967 Fairmont State NAIA National championship football team, he was a member of the B.P.O.E., the Fairmont Jaycees, Fairmont Rotary Club and Downtown Fairmont Businessmen's Association. He owned Zasloff's Jewelry Palace in Fairmont.

He was the father of Julie Zasloff Lindstrom and her husband Casey of Newton, Mass., and Zachary E. Zasloff and his wife Lori of Somerville, Mass.; the brother of JoAnn Melkus of Bridgeport, W.Va., and the grandfather of Evan and Emily Lindstrom.

Contributions may be made to the 4-H Foundation through the University of RI, Marion County 4-H Camp Mar-Mac, The Jewish Voice & Herald Patron Campaign, or the Joe and Louise Zasloff Memorial Scholarship Fund at Fairmont State University.

Timing, noodging advance new push for Jonathan Pollard

Thirty-nine Democratic representatives write Obama

By Ron Kampeas

WASHINGTON (JTA) - A combination of timing, diplomatic considerations and, above all, good old-fashioned noodging has culminated in the biggest push in years to free Jonathan Pollard.

Insiders associated with the push, which resulted last week in a congressional letter to President Obama asking for clemency for the American Jew convicted in 1987 of spying for Israel, say the main factor was one man: David Nyer, an Orthodox activist from Monsey, N.Y.

Nyer, working under the auspices of the National Council of Young Israel and the Conference of Presidents of Major American Jewish Organizations, repeatedly called dozens of congressional offices and pressed Jewish groups asking for a leader to take on the case of Pollard, the former U.S. Navy analyst who has spent 25 years in prison as part of a life sentence - the longest sentence for spying for an ally.

Congressional staffers

described Nyer as "relentless," and he eventually struck gold: Rep. Barney Frank (D-Mass.), who chairs the U.S. House of Representatives Banking Committee, agreed to sign on. That prompted a total of 39 signatures - all from Democrats - to the letter sent to Obama.

Getting Frank was a coup, one congressional insider said, not only because he has a leadership position, but because his

"Two figures involved in the prosecution say Pollard has served enough time."

pronounced liberalism in other arenas adds credibility to an effort that has been identified in recent years with the Israeli and pro-Israel right.

Frank took up the cause because he long has believed that Pollard's life sentence was disproportionate to the crime, his spokesman said.

Launching the initiative at a Capitol Hill news conference on Nov. 18, Frank listed two factors that made the matter timely:

Pollard's 25 years in prison as of Sunday and the state of the Israeli-Palestinian peace process.

"The justification of this is the humanitarian one and the notion that the American justice system should be a fair one," Frank said. "We believe that clemency after 25 years for the offenses of Jonathan Pollard would do that. My own hope is that if the president would do this, it would contribute to the political climate within the democracy of Israel and would enhance the peace process."

Frank alluded to Obama's low popularity in Israel where, fairly or not, the president has been saddled with a reputation as cool to Israeli interests.

"There are clearly people in Israel who are concerned about the nature of the American-Israeli relationship," Frank said. "An affirmation of that relationship would go forward" to alleviating such concern.

Frank was joined at the news conference by Reps. Steve Rothman and Bill Pascrell, both of New Jersey, and Anthony Weiner of New York. Pascrell met with Pollard in 1998 at Butner, the federal facility in North Carolina where he is imprisoned. Another initiator of the letter was Rep. Edolphus Towns of New York.

The letter's emphasis is on

PUSH, 46

Advertisement for a panel discussion titled 'IS THERE A PLACE FOR DISSENT IN THE PRO-ISRAEL TENT?' featuring speakers Puzzle Peoce, J Street, and Rhodie Hill. The ad includes details about the event on Thursday, December 2nd, 2010, at Macmillan Hall at Brown University.

PUSH to release Pollard may have traction

From Page 45

what it says is the disproportionate length of Pollard's sentence.

"We believe that there has been a great disparity from the standpoint of justice between the amount of time Mr. Pollard has served and the time that has been served – or not served at all – by many others who were found guilty of similar activity on behalf of nations that, like Israel, are not adversarial to us," the letter says. "It is indisputable in our view that the nearly 25 years that Mr. Pollard has served stands as a sufficient time from the standpoint of either punishment or deterrence."

It also emphasizes that Pollard is guilty.

"Such an exercise of the clemency power would not in any way imply doubt about his guilt, nor cast any aspersions on the process by which he was convicted," the letter says.

The absence of Republicans on the letter was striking.

Frank said he had reached out to Republicans and had delayed sending the letter until after the elections in order not to make it a political issue. Speaking on background, Jewish organizational officials – some allied with the most conservative groups – confirmed that was the case. Pro-Israel figures in some cases called the Republicans and said not signing would stain otherwise spotless pro-Israel records, but it didn't help.

Two congressional Republicans

known to have been on Nyer's call list did not return calls from JTA.

Nyer said he had secured the endorsement of conservative figures known for their closeness to the party, including Gary Bauer, the president of American Values, and John Hagee, the founder of Christians United for Israel. Hagee had reached out to Republicans, Nyer said, but to no avail.

Among the Jewish groups backing the effort were the Conference of Presidents of Major American Jewish Organizations, the National Council of Young Israel, B'nai B'rith International, the Religious Action Center of the Reform movement, the Zionist Organization of America, Agudath Israel of America and the Rabbinical Council of America. Other mainstream groups stayed out – a signal of how sensitive the matter of a Jew spying for Israel remains.

One official at a pro-Israel organization said the multitude of groups backing the initiative shows how much the American Jewish community has moved on from the anxieties that beset its reactions to the revelations in 1985 that Israel had run a spy in Washington. Now, the official said, Pollard's proponents are more vocal and more numerous.

Pollard's backers in Israel are aware of the change and are encouraging activists like Nyer to mount an active offense.

Beyond the congressional letter, the 25th anniversary of Pol-



Rep. Steve Rothman (D-N.J.) speaks at a news conference on Nov. 18.

/Office of Rep. Steve Rothman

lard's incarceration has spawned a number of op-eds calling for Pollard's release, including one in *The Washington Post* over the weekend by his father, Morris Pollard.

Rabbi David Saperstein, who directs the Religious Action Center, said Frank weighted the matter properly: The justice of the matter was key, but the timing of

the peace process helped.

"It is always the right time to do the just thing in the face of the disproportionate sentence," Saperstein said. "If it has an ancillary benefit, if this is the way to move the process along, I'm all in favor of it – but it should be done on its own merits."

Prime Minister Benjamin Netanyahu has favored such a release since he first proposed it during his first term, at negotiations in 1998. President Clinton reportedly was ready to agree but was rebuffed by top intelligence officials. The CIA director at the time, George Tenet, said he would quit if Clinton agreed, and the president backed down.

Netanyahu is again prime minister, and negotiations again are fraught. Netanyahu is negotiating with the White House over concessions for freezing settlement building as a means to draw Palestinians back to direct talks.

Meanwhile, the reasons for the U.S. intelligence community's strong stance against Pollard remain unknown.

"Anyone who knows isn't talking, and anyone who is talking doesn't know," Weiner said.

But two figures involved in the prosecution now have come forward to say Pollard has served enough time.

Lawrence Korb, an assistant secretary of defense in 1987, said in a letter that his boss, the late Caspar Weinberger, had a "visceral dislike for Israel" and that played a role in his pressing the judge to ignore the plea bargain Pollard had worked out with prosecutors.

The other Reagan administration official recommending clemency is Abraham Sofaer, who helped investigate the breadth of the secrets Pollard stole for the Israelis.

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Wedding



HANNAH BERGMAN and MATAN SCHARPHIE

Hannah Bergman and Matan Scharphie were married at Blithewold Mansion in Bristol on Aug. 29.

The bride is the daughter of Bennett and Lisa Bergman of Providence, and the groom is the

son of Enid Myers of Chicago, and Sasson Scharphie of Jerusalem.

Hannah works as an event planner for "A Gala Affair" and Matan works for United Technologies Corporation as a financial analyst in Hartford.

The couple plans to live in West Hartford, Conn.

Engagement



JAMES AUSLANDER and RACHEL AARONSON

Stuart J. Aaronson of North Providence and Lynn W. Aaronson of Warwick announce the engagement of their daughter, Rachel Ann, to James (Jamie) Michael Auslander. Jamie is the son of Larry and Michelle Auslander of Boynton Beach, Fla.

Rachel is the grandchild of Roberta and the late Stanley T. Loebenberg, and the late Helen, Bernice and Sanford White, all of Providence. A graduate of The Wheeler School in Providence,

and George Washington University, Rachel is currently the development director for the Cystic Fibrosis Foundation in Bethesda, Md.

Jamie graduated from Ocean Township High School in New Jersey and Duke University before receiving a law degree from Harvard Law School. He is an attorney at Beveridge & Diamond, P.C. in Washington, D.C.

Rachel and Jamie both reside in Arlington, Va. A Sept. 10, 2011 wedding is planned in Providence.

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