



The many stages of Steve Rakitt during his 17 years as a professional leader in the Rhode Island Jewish Community: (clockwise) making friends with Jewish children across the world, greeting the Mayor during the Israel 50th anniversary celebration at Waterplace Park, helping to lift former JFRI president Norm Tilles at the Federation's 50th birthday party, hobnobbing with Abba Eban, one of the greats to visit the community, and finally, center, making his farewell address at the JFRI annual meeting. Where's he going? Atlanta.

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Prayer for all:

Groups of women and conservatives may pray at the Wall. Will it stick?

Story begins on page 2.

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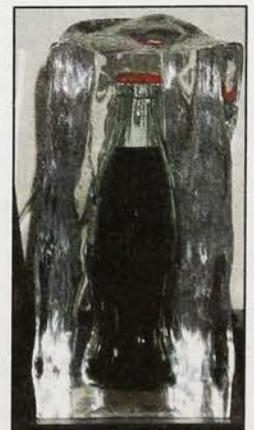
\$300,000 Federation grant helps schools, agencies and synagogues tighten up.

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In business:

Is that ice around the Coke bottle? Only Emblem & Badge knows.

Feature begins on page 9.



The Jewish Voice of RI

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Consequences of pullout in North uncertain

by Yehuda Lev

Even the helicopters looked the same.

No one who remembers the precipitate American departure from Viet Nam will ever forget the image of a lone American helicopter hovering above a Saigon office building while desperate Vietnamese civilians fought to board it to escape the advancing North Vietnamese army.

There were Israeli helicopters in the skies over southern Lebanon on May 24, but while their mission was not to rescue allies but to destroy abandoned military equipment, the similarities were painful to note. Israel had intended to leave south Lebanon in an orderly fashion after 22 years of occupation just as the Americans had intended to leave South Viet Nam almost three decades ago. In both instances their intentions were thwarted by the failure of their allies to work with them.

The South Vietnamese army simply faded away before the final advance by the North on Saigon; the South Lebanon Army (SLA) left its positions without warning, deserting to Hezbollah guerrillas or fleeing to the safety of Israel proper and compelling the immediate evacuation of Israel's soldiers stationed north of the

Lebanese border. In both instances a controversial military involvement by a outside military force ended with a headlong evacuation years after the involvement itself.

The fall of Saigon led to years of recriminations in the US about who was responsible for the embarrassing turn of events. The same has begun in Israel where Ariel Sharon, head of the Likud party, has denounced Prime Minister Ehud Barak for mismanaging the arrangements for departure and for placing too strong a reliance on the SLA. It did not take long for Barak to respond that it was Sharon who, as Minister of Defense, organized the incursion into Lebanon in 1982, mistakenly relying for support on Christian Lebanese forces in Beirut.

One major difference exists between the Lebanese and Viet Nam situations, a difference that overshadows everything else in the picture. When American troops left Viet Nam they flew 6,000 miles to return home. When the Israelis left Lebanon, they simply walked or drove through a gate in a fence to find themselves back in Israel.

The Vietnamese represented no threat to the United States, the Hezbollah (Sh'ite Moslem) and Amal (Sunni Moslem) guerrillas are sitting, armed and dangerous, on Israel's northern border. This fact colors all that is being said and much that is being done these days in Israel with

regard to relations with the Arabs.

His friends and enemies alike agree that Barak has taken a giant leap into the unknown with his decision, welcomed by a large majority of Israelis, to get out of Lebanon. For years the stationing of Israeli troops alongside the SLA in south Lebanon has caused a slow but constant shedding of Israeli blood and has led to an increasing rise in demands by Israeli civilians that Israel get out of the country. The counter argument was that the existence of the nine-mile wide buffer zone separating Israel from the rest of Lebanon afforded some protection to Israelis living in the north.

A second factor in Israel's decision to leave was that the occupation provided Syria with a valuable chip in peace negotiations. Syria occupies Lebanon militarily and dominates it economically, and the Syrians had set peace for northern Israel as the price they would pay for the return of the Golan Heights. Without Lebanon as a bargaining chip the Syrians have only a comprehensive peace to offer in trade, something they want to avoid and Israel demands as its price for peace.

A question that must now be answered is whether the Syrians want to (or can) keep the guerrillas in check and the border peaceful. Barak has warned that attacks on **Please go to page 7.**

Will ruling stick?

Women, Conservatives go to the Wall

by Julie Wiener

NEW YORK (JTA) — Advocates of religious pluralism in Israel are hailing what they are calling two major breakthroughs in efforts to enable all Jews to pray as they see fit at Judaism's holiest site.

In a landmark ruling May 22 that caps an 11-year legal battle, Israel's High Court of Justice recognized the right of Women of the Wall to hold women's prayer services — using the Torah and with women wearing prayer shawls — at Jerusalem's Western Wall.

The court gave the government six months to make the necessary arrangements for the services and awarded the women — who are Orthodox, Conservative and Reform, but use Orthodox liturgy — \$4,800 in damages.

In a separate development, the Conservative movement reached an understanding with the Israeli government allowing it to hold mixed-gender prayer services at Robinson's Arch, at the southern end of the wall. While officially part of the Kotel, as the Western Wall is known, the arch has not traditionally been a site of prayer and is separated from the main part of the wall by a ramp leading to the Dome of the Rock.

For over a decade, Reform and Conservative Jews and women from a variety of Jewish streams have fought for the right to hold services at the wall.

The Kotel has separate sections for men and women, and efforts to hold non-Orthodox services or ones led by women, have often led to ejection by Israeli police and harassment — sometimes violent — by fervently Orthodox worshippers.

"This is a great day for the advancement of the struggle for religious pluralism in Israel," the president of Israel's Conservative movement, Rabbi Ehud Bandel, said.

It's a day, he said, when both the Israeli government and the High Court "accept the principle that all Jews have the right to pray at the holiest place of the Jewish people, according to their traditions."

Activists for the Women of the Wall in Israel and the United States welcomed the ruling, which noted that nothing in the group's prayer services — in which women pray separately from men, use Orthodox liturgy and do not say any prayers that would require the presence of a minyan of 10 men — violates Orthodox interpretation of Jewish law.

Some Orthodox Jews object to the fact that the women raise their voices in prayer, contravening the prohibition against men hearing a woman's voice, lest he be distracted from his worship.

But fervently Orthodox legislators denounced the decision and vowed to initiate legislation that would circumvent the ruling.

Commentators said Prime Minister Ehud Barak, already struggling to keep his coalition intact amid deep political and secular-religious disputes, would find it next to impossible to implement the High Court ruling and keep his government together.

Rabbi Avi Shafran, spokesman for Agudath Israel of America, said, "It is particularly sad that at a time like this, when our Jewish brothers and sisters in the Holy Land are suffering violence and threats from sworn enemies of our people and are in such special need of divine protection, that the Jewish state's High Court would arrogate to itself the mission of under-

mining the Jewish religious tradition."

In Jerusalem, Cabinet Minister Rabbi Michael Melchior, who is spearheading government efforts to resolve religious pluralism conflicts, said he disagreed with it. Calling the decision a "mistake of the court," Melchior said, "We cannot resolve the central problems of our society through forcing one side on another. I think we can resolve the problems only through joint dialogue to reach understanding," Melchior told Israel Radio. "It will lead to a terrible and violent disagreement instead of trying to find a compromise on the matter."

While most celebrated the ruling, some Women of the Wall activists questioned whether the ruling would be enforced and suggested that it did not make any significant advances over a 1994 ruling in their favor, which was not enforced.

Rivka Haut of Riverdale, NY, however, said the ruling is a step forward in that it requires the government to protect the group when they pray at the wall. "We have a major lobbying job. Already there is a movement in the political arena to throw monkey wrenches in, and we're beginning to strategize about how to deal with that," she said. "We made it to the top of Everest. We may slip. But we're going to try to get back up there or stay there, depending on what they do to us."

Under the Conservative agreement also reached May 22, the Israeli government will protect the right of Conservative Jews to hold services at Robinson's Arch and will provide the movement with space to store prayerbooks and prayer shawls. The two sides agreed to a 12-month trial period **Please turn to page 17.**

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"Rhode Island's loss is Atlanta's gain"

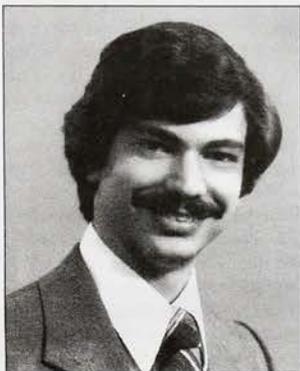
Steven A. Rakitt to head nation's fastest growing Jewish community

by Jane S. Sprague

Everywhere one turned in Rhode Island's Jewish enclaves in early May, the comment was the same, "Oh, no!" Then immediately, "Rhode Island's loss is Atlanta's gain. What an opportunity!"

Young and old, major donor or non-donor, activist or casual observer, on sidewalks, in grocery stores, during shul, all were talking about Steven A. Rakitt, the executive vice president of the Jewish Federation of Rhode Island, who had accepted the offer to head the professional staff of the Jewish Federation of Greater Atlanta.

After 17 years in Rhode Island, years that have seen a long-haired, mustachioed 27-year-old mature into the self-confident,



What a difference a few years make: the young Rakitt about the time he joined JFRI in 1983.

perceptive executive he is today, Rakitt will lead the fastest growing Jewish community in the country. Atlanta's Jewish population has jumped 25% in the last five years, concurrent with the Georgia capital as a southern boom town. He will go from a staff of 14 to one of more than 70, from a federation operating budget of under \$1.5 million to one over \$4.8 million,

from a community with two day schools to one with 7.

It is an enormous jump, but one that the leaders in Rhode Island who have worked with him are confident that Rakitt will meet with aplomb.

Robert D. Mann, just reinstalled for a second year as JFRI president, told The Voice, "I obviously am very sad to see Steve leave Rhode Island. I don't know if I would have found myself in this position without Steve prodding me on and being available to work with. But he's very deserving of this challenge and of moving up the ladder."

During an interview, Rakitt himself seems at ease with his decision, confident that he will help Atlanta's community's leaders reach out to Jews throughout Atlanta in order to develop a more cohesive community.

He will come to them from a community that records a significantly higher per capita annual campaign gift — \$248 verses \$150. In fact, while many communities around the country have grappled with a shrinking campaign, during Rakitt's tenure annual giving in Rhode Island has grown from \$3.4 million to today's \$4.3 million. When the local campaign began to waver several years ago, Rakitt worked with the lay leadership to bring the campaign back up, and has been able to maintain it at around \$4.3 million for several years, despite the loss of some major donors, mostly due to relocation or death.

Rakitt has had a love affair with Rhode Island. He raised his two children from his first marriage here. His oldest, Jennifer, is headed for medical school, and Jeffrey will begin his sophomore year at George Washington University in Washington, DC. With his wife, Karen, a Warwick native, and their two — Nathan, just finishing first grade at the Alperin Schechter Day School, and Kayla, age 4 — he has had, he says, "the pleasure of working with hundreds and hundreds of volunteers and an exceptional corps of professional colleagues.

"The reason I was here so long," he says, "is because of how special this community is. I am clearly looking forward to the challenge of a new community and a new position, but I will always remember — and fondly remember — the Rhode Island Jewish community." (See Rakitt's farewell address to the JFRI annual meeting, below.)

As one who started as the community organizer for the "south county" area, became campaign director, then associate



At the Federation's annual meeting on May 10, JFRI president Robbie Mann (right) presented outgoing executive vice president Steve Rakitt with a piece of Judaica to commemorate his 17 years of Jewish communal work in Rhode Island.

executive director and finally executive vice president, what does Rakitt consider his most important accomplishments?

"First, we created an atmosphere of openness, access and trust between the Federation and the local agencies that receive campaign dollars. That was my first priority.

"Second, we created an opportunity for young leadership that attracts, trains and retains the next generation of volunteer leaders for this community.

"Third, we significantly expanded the Endowment Fund, doubling it to \$40 million. This pool of funds will be a crucial lifeline for this community, especially the unrestricted funds. That pool is one of the largest in the country among any community our size.

"Fourth, we've maintained the annual campaign despite some very real demographic challenges presented by an aging and shrinking Jewish community, like all the communities in the Northeast. Through outstanding volunteer leadership, we've been able to maintain one of the highest per capita giving levels for communities our size, and we are second highest in the percentage of participation.

"Fifth, recently we began a critical series of discussion with all the agencies on a vision for service delivery. We've begun to talk about strategically located campuses in southern and central Rhode Island to complement the current concentration on the East Side of Providence. We are considering mounting a coordinated capital campaign, instead of five or six major fund drives running separately but concurrently. We've become involved in coordinating these discussions to help build an even better Rhode Island Jewish community."

What does Rakitt see as the challenges to his successor. In typical Rakitt style, he sees challenges as opportunities, and says they are enormous.

"The Rhode Island Jewish community offers the best of all worlds: dedicated volunteer leadership with roots in the community, combined with a manageable scale and a passion for excellence. This combination," Rakitt says, "will enable this community to maintain and build on its reputation as one of the finest Jewish communities in the country."

In order to do that, Rakitt thinks the top job is to reach out to all Jewish institutions to insure that Jewish needs are met everywhere. Succeeding at that, he says, "will require more visibility, more presence and more funding throughout the Please turn to page 13.

Y'ALL COME!

The community will have a chance to say "Good-bye" to Steve and Karen Rakitt at an informal open house reception on Tuesday, June 27 from 5-7 pm in the Social Hall of the Jewish Community Center of RI, 401 Elm Grove Ave., Providence.

The vision belongs to vibrant community poised for transformation

The following is excerpted from Steven A. Rakitt's farewell address to the May 10 annual meeting of the Jewish Federation of Rhode Island. Rakitt has been recruited by the Atlanta federation to be its executive director.

by Steven A. Rakitt, JFRI executive vice president

Seventeen years!!! When I arrived in Rhode Island in 1983:

A man named George Bush wanted to be President. Vincent Cianci was Mayor of Providence. The Red Sox did not win the World Series that year. I was very young. So nothing has really changed!

In reality, many things have indeed changed. More about that later....

First, I'd like to talk about Moses, Freud, Herzl and Former President George Bush

Moses — "Moshe Rabbenu," the greatest leader of the Jewish people, led us from slavery to freedom, from Egypt to the Promised Land. We are introduced to Moses as an unlikely leader — a man who supposedly stuttered, was shy, was reluctant, but lead he did! And as the story unfolds, we

see Moses as the conveyor of God's vision and will for the Jewish people. It was not Moses' vision, but God's

Sigmund Freud wrote extensively about the "Interpretation of Dreams." He wrote in 1900, "[T]here is another fact to be borne in mind as likely to lead to dreams being forgotten, namely that most people take very little interest in their dreams. Anyone, such as a scientific investigator, who pays attention to his dreams over a period of time will have more dreams than usual — which no doubt means that he remembers his dreams with greater ease and frequency." Dreams are very personal however, and most are not shared with others, nor owned by others.

Theodore Herzl, appropriate to include on this Yom Ha-Atzma'ut. This Father of Modern Zionism was a dreamer and a visionary who believed, "If you will it, it is no dream." Perhaps we should look at it this way: Herzl's genius of leadership and his visionary style was in reality a reflection of the collective will of the Jewish people — a people tiring of saying "NEXT year in Jerusalem;"

President George Bush spoke passionately, if somewhat inarticulately about the "vision thing," something Please turn to page 13.

Transitions

Although predictions abounded on the changes the millenium would bring to humankind, none of us predicted the changes in professional leadership that our community is experiencing. We are sending off to other endeavors some of our most talented and treasured people, each of whom has made immeasurable contributions to the organizations that employed them and to the overall quality and vigor of our community.

Temple Beth-El sends its dynamic associate rabbi, **Michael Cahana**, and its exquisite Cantor, **Ida Rae Cahana**, to New Rochelle, New York, where he will be the pulpit rabbi in a Reform synagogue.

Congregation Agudis Achaim will bid farewell to its beloved rabbi, **Gail Diamond**, who, with her partner, will make aliyah to Israel before 2001.

The Brown/RISD Hillel Foundation is searching for a successor to **Rabbi Alan Flam**, who built that organization into a national model, and now seeks to work directly with youth again rather than administer an agency.

Temple Emanu-El also seeks an executive director as the highly competent **Sandra Mahoney** retires to care for her mother, just as the synagogue is preparing for major renovations to its physical plant.

And the Jewish Federation has begun the search to replace this community's top professional, **Steve Rakitt**, who was successfully recruited by the Atlanta federation.

To each of you, our deep appreciation for always giving us more than was required. We send you off with heartfelt best wishes, confident that you will achieve and excel in your new assignment just as you have done here.

More Letters

Not favoring homogenized "tunes"

In the May 2000 edition of *The Voice*, there is an article by Professor Stein recounting his experience attending services at a synagogue in Rome. He apparently was disoriented by what he found to be a dramatically unfamiliar mode of davening. Although I have never been to Rome, I did attend services once at the Roman synagogue in Yerushalayim many years ago. As Professor Stein pointed out, educational background makes a huge difference.

I attended a relatively strong Conservative afternoon Hebrew school and attended Shabbat services there regularly, but it is only my subsequent Orthodox davening and educational experience which created the competence and confidence to feel comfortable in any Orthodox minyan, anywhere. There really are only minor differences, at least in my experience, among American Modern or Hareidi Orthodox, Nusach Ashkenaz, Nusach Sefard, Nusach Ari (including Lubavitch), Israeli Dati, Eidot HaMizrah, or Hareidi miyanim. Oh, yes, and the Roman synagogue in Yerushalayim, too. I find it sad that the Conservative and Reform movements have moved so far away from the traditional service and have been so unsuccessful in conveying even a rudimentary Jewish education that an obviously highly intelligent and motivated adult would be so disoriented in what should be a reasonably familiar setting.

Although I am most comfortable in a black hat, Nusach Ashkenaz minyan, I enjoy the variety of styles and melodies available. I attended a Georgian (Sefardi) wedding recently, for a young lady who stayed with us for a year while attending NEAT. The ceremony, with minor variations, was completely familiar, but the melody for the wedding blessings was very Sefardi, and very beautiful! There is a lot to be said for familiar tunes, but the Jewish world would be impoverished by the imposition of a permanently unified pronunciation and melody scheme. *Vivent les differences!*

Marc Diamond, MD

Shenfield strikes back at Lev on Institute

In your May issue, Yehuda Lev reports on the workshop held at Brown's Watson Institute on April 7-8 on the theme "Oslo and Beyond: Israeli-Palestinian Relations in a New Era." As one of the co-organizers of the workshop, I would like to address some misperceptions in Mr. Lev's article.

The workshop was convened for the purpose of seeking a clearer understanding of the present confused state of Israeli-Palestinian relations, and of how those relations may develop in the future.

The workshop considered questions such as: What exactly is the Palestinian Authority? How does it function? What is the nature of its relations with Israel? Into what is it likely to evolve? What might an ultimate solution to the Jewish-Palestinian conflict look like? All the presentations, and most of the discussions, were devoted to these questions.

Unfortunately, Mr. Lev does not focus on these questions. Instead, he describes various arguments that took place, mostly on issues peripheral to the main theme of the workshop.

For example, the substance of Professor Ian Lustick's opening talk is not described. Rather, Mr. Lev details an exchange that arose out of a statistical error that Lustick made — and, as Mr. Lev notes, corrected — concerning the proportion of Russian immigrants to Israel who are non-Jewish.

Similarly, Mr. Lev makes no mention of the substance of my paper, in which I presented three possible scenarios for the development of Israeli-Palestinian relations. Instead, he focuses on a passing remark of mine about the Khazars.

The article makes no mention of presentations by Peter Gubser (American Near East Refugee Aid) on the economic situation in the Palestinian territories, by Tal Sadeh (Hebrew University of Jerusalem, currently at the Watson Institute) on options for a Palestinian currency, by Laura Khoury (Rhode Island College) and Seif Da'Na (University of Kansas) on Palestinian public opinion, or of other important presentations.

True, Mr. Lev does report a crucial

Letters

Is Israeli court land decision dangerous?

Israel's Supreme Court (High Court of Justice) recently ruled that the Jewish Agency, in effect, the State, may not discriminate against Arab citizens by allocating land only to Jews, and that an Arab family may in fact purchase land in the Jewish community of Katzir, east of Hadera.

There are few American Jews who would disagree with a ruling outlawing discriminatory housing practices. Many of us remember the days when we were subject to similar discrimination here, not to mention the de facto situation that confronts black people, even today, in some areas. The essence of democracy in our country, is equality of treatment and opportunity for all citizens, regardless of race, creed, color or religion.

So, on the face of it, there can be nothing but applause for the decision rendered in favor of the Arab Ka'adan family by Israel's High Court of Justice, handed down by

Chief Justice Aharon Barak.

However, as is the case with much that goes on in Israel, there is more to this than meets the eye — much more. The implications of this ruling go, amazingly, even so far as to set the stage for the possible dismantling of the State of Israel.

Let me try to explain. The fundamental argument of the Ka'adans was that the State of Israel, through the Jewish Agency, cannot establish Jewish settlements, since such a policy is discriminatory, and even racist. The High Court, in ruling in favor of the Ka'adan's right to purchase land in the Jewish community of Katzir, also in effect, implied that the thousands of Jewish communities founded by the Jewish Agency were illegal from their inception. Because the High Court was concerned about such an inference, the Court stressed that the decision only applies to the future, and only to the case of Katzir.

Nonetheless, the Arabs are beside themselves with joy at this ruling of the High Court. They reasonably claim that Israel's High Court has confirmed and validated the infamous UN resolution of October 17, 1975, declaring that "Zionism is Racism," which Israel has fought to annul since its passage.

However, this is the least cause of Arab gleeful exuberance. There is little doubt that the High Court's ruling will soon inspire the Arabs to seek to use Israel's court system to attack the Law of Return, which grants automatic immigration and citizen rights to all Jews, inasmuch as the basis for such an action would be identical to that of the Ka'adan's petition. Following the same logic, it can be expected that Israeli Arabs will press a case that challenges the very legality of the State.

Anticipating this possibility, the Court acknowledged that Jews have privileges over non-Jews in immigrating under the Law of Return. However, despite the Court's precautions, provisos and exclusions, there is little doubt that the "camel's nose is under the tent."

How can such a suicidal paradox come to be? Briefly, there is a life-or-death tug-of-war taking place in Israel between powerful left-leaning politicians, jurists, military leaders, and journalists, who believe the supreme value of democracy supercedes even the right of Israel to exist as a Jewish state; and similar powerful right-leaning figures, including religious leaders, who believe that Israel cannot exist as a secure nation, as a mirror-image democracy of the United States, because Israel is and must be a Jewish state; an imperfect democracy, if you will, but a democracy with a theocratic dimension. Powerful United States figures have entered the fray on both sides, with heavier Jewish weight by far, leaning to the left, to my personal dismay.

Robert Lappin,
Swampscott, Mass.

The Jewish Voice of Rhode Island welcomes letters to the editor and asks writers to limit them to 300 words unless prior arrangements are made. Send them by the 20th of each month (except July) to 130 Sessions St., Providence, RI 02906, or e-mail to JVoice@aol.com.

point made by Dr. El Shafi about the need for democratic change among the Palestinians. But he omits the context. Why did Dr. El Shafi consider democratic change so vital? Above all because it is the only way that the Palestinians can prevent their leaders from submitting to an Israeli-imposed settlement on highly unfavorable terms. Such a "peace," warned Dr. El-Shafi, imposed by force against the will of the majority of Palestinians, "would never be real or permanent; it would only perpetuate a festering sore and prolong the suffering." That was the message that Dr. El-Shafi was so anxious to convey to the workshop. It is unfortunate that it was not passed on to your readers.

On a personal note, I take exception to Mr. Lev assuming that in order to get funding I have switched my specialization from "Eastern Europe" (actually the post-Soviet region) to the Middle East. I have made no such switch. My main area of concern remains the post-Soviet region. I am currently completing a book on fascist movements in Russia, a subject in which your readers may have some interest.

Finally, I would like to clarify two points of fact.

First, the editor's note that "less than half a dozen people who were not on the agenda attended" is correct as regards to the last part of the workshop, which was on a Saturday morning.

However, at least 20 observers attended the workshop on the previous day, Friday. This is not uncommon for academic workshops.

Second, although Meron Benvenisti had been angry, he did in fact stay until the end of the proceedings. In my concluding remarks, I regretted the misunderstandings that had arisen, and expressed the belief that conditions for improved dialogue were nonetheless emerging. Otherwise, what sort of "new era" will it be? At the end, Meron came up to me and shook hands. So perhaps there is still room for hope after all.

Stephen Shenfield

Pittsburgh has dubious honor of joining a wounded trio

by J.J. Goldberg

Nothing much happened in Los Angeles in early May to mark it as a special week in Jewish history. Ditto for Chicago and Sacramento, Calif.

No, it was pretty much a normal time in all three cities. Kids read their bar and bat mitzvah portions. A few couples got married. Folks gathered, as they do this time every year, to observe Holocaust Remembrance Day with the usual speeches, chanting of *El Mole Rabanim* ("God of Compassion") and vows of "Never again."

Nothing much happened to remind you that an exclusive little club of three — Sacramento, Los Angeles and Chicago — had just gained a fourth member. Pittsburgh had just become the fourth American community inside a year to experience an armed, anti-semitic assault by a right-wing terrorist. Yes, again.

On Friday afternoon, April 28, Richard Scott Baumhammers, a suburban Pittsburgh attorney with far-right views and a history of mental illness, allegedly shot his Jewish next-door-neighbor to death and set her house afire. The victim, Anita "Nicki" Gordon, 63, was found near her front door, shot six times, hands outstretched in a vain effort to protect herself.

He then set out by car on a two-county orgy of racist violence, shooting up two synagogues, a Chinese restaurant, an Indian grocery and a karate club, killing four more people: an African American and three immigrants, from India, China and Vietnam. Another Indian immigrant was critically injured.

Baumhammers, 34, is a child of Latvian immigrants. He received his law degree in 1992 at a Baptist college in Alabama, after spending a semester abroad at the University of Heidelberg in Germany. He briefly practiced immigration law

in Georgia, but was hospitalized for mental illness and eventually returned to Pittsburgh. Increasingly preoccupied with his Latvian roots, he repeatedly visited Europe, where he was said to be in touch with far-right militants.

Last winter he launched the Free Market Party, which favored ending "Third World immigration" and restoring "European American" supremacy. It had no known adherents, though its website was impressive enough that the Council of Conservative Citizens, a Southern group with ties to Republican congressional leaders, agreed to a link between websites.

Pittsburgh, Jewish and non-Jewish, reacted to the shootings with a now-familiar outpouring of grief, condemnation and intergroup solidarity. Victims' funerals became public demonstrations of sympathy. The Anti-Defamation League and NAACP joined in a downtown Pittsburgh rally against "hate violence." The desecrated synagogues were packed Friday evening with Jews and non-Jews from across Pittsburgh.

Jewish community leaders declared that the shootings proved the need for stricter gun-control laws, and vowed a stepped-up campaign. "What was in play here was his (the suspect's) ability to gain access to high-powered weapons," said Edie Naveh, director of the Pittsburgh Jewish Community Relations Council.

What's not planned is an examination of Baumhammers' political motives. "We have to be very careful about reading too much into it about hate groups and anti-semitism," said Rabbi Neal Scheindlin of Beth El Congregation, one of the desecrated synagogues. "While he clearly had read some of that stuff, he also had some mental illness. I don't know that it represents much beyond himself."

But this wasn't some isolated breakdown. It was

part of a growing nationwide pattern — indeed, a virtual replay of assaults elsewhere.

The first came last June in Sacramento, when three synagogues were firebombed in a coordinated attack. The men eventually charged, brothers Benjamin Matthew Williams and James Tyler Williams, are also suspected in the shooting death of a gay couple in northern California.

In July in Chicago, six Jews were wounded while walking home from synagogue on a Friday night. Over the next two days the shooter, 21-year-old Benjamin Smith, an activist in the far-right World Church of the Creator, drove through two states, shooting at blacks and Asians. When it was over there were two dead — one black, one Korean-American — and seven wounded, including the six Jews. Smith shot himself after police cornered him in southern Illinois.

Then came the armed assault on the North Valley Jewish Community Center in suburban Los Angeles in August. After wounding five Jews — a center worker, a teen counselor and three children — the suspected shooter, Buford Furrow, allegedly drove off to shoot and kill an Asian-American postal worker.

And now Pittsburgh.

Three of the four incidents — in Chicago, Los Angeles and Pittsburgh — follow a precise pattern: extended shooting sprees, each by an individual with far-right views and a history of mental illness.

And, says Chicago Jewish Community Relations Council director Jay Teath, "in all three cases anti-semitism was the trigger. All three started their attacks with Jews, and then went on to attack others."

It's not exactly an anti-semitic terror wave, but it's close.

Oddly, the Pittsburgh attack "seems to have barely made a blip on the radar screen," Teath said. The nation's major newspapers buried it deep inside. No editorials or op-eds denounced it. In Jewish communities around the country there was barely a yawn — no rallies, no solidarity funds, nothing.

Why not? "Maybe it's outrage exhaustion, a sense that we've seen it all before," Teath said. Maybe we missed it "because it wasn't in a major media market, like Chicago or Los Angeles. And because there wasn't an extended chase to hold the public's attention."

Still, Teath said, "It's a little befuddling. The incident in Pittsburgh had a much higher death toll than the others." It was also the first incident in which a Jew was killed. Why haven't Jews responded?

The apathy puts community leaders in a ticklish position. Those who do see the larger picture are hesitant to speak out too firmly. "Starting a panic won't help anyone," says regional ADL director Joel Ratner.

But silence is dangerous, too. It leaves Jews under the misapprehension that attacks like Baumhammers' merely represent gun violence by deranged individuals. That's wrong.

A few days after the rampage, federation officials in the four cities held a conference call to brief Pittsburgh leaders on their experiences. Their advice: Beef up institutional security. Reach out to other victim communities. Use the events to push existing priorities, like gun-control and hate-crimes laws.

Even as they spoke, some officials were already thinking the exercise was pointless. "It's too late for gun control," said one community official who was on the call. "There's already 200 million guns out there. Who are we kidding?"

A majority of one

Oh, how you've changed! Divorce looms

by Yehuda Lev

Picture the scene.

Every morning your observer and his good wife sit down at the dining room table, orange juice glassed, coffee cupped, cereal bowled, bananas peeled. Also on the table, side by side, lie *The Providence Journal* and *The New York Times*.

With everything in place, our two resident intellectuals, one a writer, the other a professor of history, reach for the newspapers. The day has now officially begun.

The relationship between readers and their newspapers is comparable to that between voters and Congress. Congress is always in bad repute; who can find a good word to say about it these days? And yet almost everyone makes an exception for their particular senator or representative. How else to explain the extraordinarily high rate of reelection to this generally discredited body?

So too, with newspapers, an even less trusted, more scorned element in our public lives than Congress. And yet many of us subscribe to and read at least one daily newspaper. We may distrust newspapers as a genre, but we pay for and are addicted to the ones we read.

Which brings us to our Jewish problem of the month. One of the Jewish newspapers to which I have been addicted, is losing me as a subscriber, ending a relationship going back more than five decades. At least I don't have to apply to a

rabbinical court for this divorce; I'll not renew my subscription to *The Jerusalem Post*.

I began reading *The Jerusalem Post* when it was still *The Palestine Post* and it served daily as a window to the outside world for those of us who lived in Israel but didn't yet know Hebrew. Even when I did learn what all of those strange, vowelless squiggles signified, *The Post* kept me in touch with matters of no concern to other Israeli newspapers — such as the American League standings and those few Washington political issues unconnected with the Middle East.

The paper was partly owned by the Histadrut, the Federation of Jewish Trade Unions, and its editorial policies reflected my own natural inclination to support Israel's secular, somewhat left-of-center ruling party, Mapai, headed by David Ben Gurion. All in all it was a comfortable fit, like any good marriage should be.

When I returned to the United States, many years later, I read *The Post's* International Edition which served the same purpose in the opposite direction; now it kept me in touch with what was going on in the "old country".

About a decade ago, the *Jerusalem Post* was sold to a Canadian newspaper chain. Shortly thereafter its new publisher visited Los Angeles where I was then an editor of a Jewish newspaper. In three days he found time to visit with only one Jewish organization, Americans for a Safe Israel, the most right-wing of any Jewish group except the

Jewish Defense League. He had no time for the Jewish Federation, for the Jewish media, for the Los Angeles branches of national Jewish organizations, for the Zionist movements, for anyone else. I gritted my teeth and awaited the worst.

On the principle that one does not always have to agree politically with a marriage partner, I kept my subscription even as *The Post's* columnists and editorials shifted towards right-wing, anti-Labor positions. Besides, I reasoned, it makes sense to know what the other side is thinking. (This, of course, is also true for marriage.) But then I noticed that the occasional voices on the left (Abba Eban's among others) whose appearances on its pages had provided some balance, were disappearing. Nor was there a counter to the increasingly strident voices of Orthodox and ultra-Orthodox contributors added to the paper.

Then, a couple of months ago, I read in *Ha'Aretz*, Israel's most respected newspaper, that the publishers of *The Post* were firing all of its long-time staff, whose salaries had increased over the years, and would depend on the wire services for news, concentrating their efforts instead on its overseas edition because that is where their profits are.

In its 32-page issue of April 28, *The Jerusalem Post* North American Edition, as it is now titled, contains three news briefs and two news stories. The rest comprises editorial opinion and commentary, investment and financial stories, and somewhat innocuous features. (The business side

of *The Post* does seem to be prospering. In one recent issue of 32 pages, 16 were full-page advertisements and several others were full pages of smaller and classified ads. Since the front page consisted of a picture without text, that left precious little room for content.)

The Jerusalem Post has become a virtual newspaper. My subscription expires next month. The marriage is ended. Sadly, good-bye.

Like many an elderly man who finds himself alone after decades of marriage, I have turned to younger companions for solace. Recently there have come into existence newer, more attractive and livelier rivals to *The Post*, chief among them the *Jerusalem Report*, a bi-weekly magazine, and an English language edition of *Ha'Aretz*, available here in a weekly wrap-up of its daily edition in Israel. Both are excellent although *Ha'Aretz* assumes a broader knowledge of Israeli issues and personalities than most American Jews possess.

Still, it's not really the same. The newspaper you are used to is still the one you remember most fondly. It fills informational and comfort needs that other forms of media simply cannot handle so effectively.

We return to our two aforementioned intellectuals. When they sit down to breakfast, one reaches for the *Times*, the other for the *Journal*. The *Times* reader opens to the sports page, the *Journal* reader to the comics.

However would we get through the day without them?

As Russia clamps down on "oligarch" moguls, Jews fear rising anti-semitism in the action

by Lev Gorodetsky

MOSCOW (JTA) — A caller to the Russian State Radio Service's Jewish program made no attempt to hide her venom. "You Jews have seized the TV and the radio and the newspapers. You are everywhere, you annoy everybody," said the caller, who identified herself as Yelena K.

Her words were just one of many recent anti-semitic calls to Jewish Radio in which ordinary Russians expressed displeasure with the high-profile role played by Jews in the Russian media.

While the scale of anti-semitism in Russia is sometimes exaggerated in the West, many of the nation's 145 million people have mixed feelings — at best — about the "Jewish influence" in the mass media.

After the recent search of the offices of one of Russia's most powerful media figures, Jewish leader Vladimir Goussinsky, some Jews are worried that a crackdown on Goussinsky and his fellow tycoons, some of whom are Jewish, could foment anti-semitism and harm Jewish activities in Russia.

The raid itself appears to have been politically motivated — and had little to do with anti-semitism.

Goussinsky, who in addition to heading the Russian Jewish Congress, owns a set of influential newspapers and radio stations, including the national TV channel NTV, is seen as a bastion of independent media. During last year's presidential campaign, his media empire, Media-Most, openly supported Grigory Yavlinsky, the liberal opposition contender.

Goussinsky may have piqued the Kremlin further by publicly criticizing Russia's war against Muslim separatists in the Caucasus, calling on the government to grant independence to Chechnya.

In addition, one of Goussinsky's main media rivals is Boris Berezovsky, a controversial Kremlin insider with Jewish roots who is widely believed to be the main schemer behind Vladimir Putin's meteoric rise to the country's presidency.

In addition to owning a number of influential newspapers, Berezovsky controls the state-owned national TV channel ORT, which reaches practically every Russian household, and used it as a highly effective instrument of "character killing" during the last election campaign, destroying two main potential contenders for the presidency, former Prime Minister Yevgeny Primakov and Moscow Mayor Yuri Luzhkov.

Russian Jews have a generally negative view of Berezovsky. He renounced his Israeli citizenship — which he had acquired in the early 1990s, when his political position was shaky — and was baptized. Moscow's chief rabbi, Pinchas Goldschmidt, called him "a double traitor of the Jewish people." But to many ordinary Russians, he is the archetype of the opportunistic Jew who schemes behind the scenes with unclear but destructive goals.

Some observers see the raid as the first step in a campaign against Goussinsky, which may lead to a broader crackdown against Berezovsky and other media moguls as well. Putin, after all, has vowed to chase the oligarchs, as they are known here, from the corridors of political power. Others view the crackdown as an attack on freedom of speech.

But, as is always the case in Russia, there is concern about exacerbating anti-semitism.

"The rise of anti-semitism is triggered usually by two factors: a steep increase in the Jewish population, which is definitely not the case now in Russia, and the appearance of a substantial number of such bright political and financial adventurers, like Berezovsky," says Alexander Sinelnikov, a lecturer at Moscow Jewish University who is a demographer.

In addition to Berezovsky and Goussinsky,

Berezovsky's close ally, Lev Chernoy, a Jewish aluminum mogul, and Roman Abramovitch, a Jewish oil magnate and a well-known Kremlin insider, control smaller TV channels and a number of influential newspapers.

Many Jews think that any clampdown on the Jewish oligarchs would strongly harm the Russian Jewish community. Such moves would further the stereotypes about the "Jews, who have sucked out and used to their own benefit all Russian resources, including the mass media, and now are being rightfully wiped out," said Alexey Vayman, a 26-year-old Moscow university student. "All of us would be held guilty for their real or alleged crimes."

A further crackdown on Goussinsky would particularly harm the community, say observers, since he is the driving force within the Russian Jewish Congress. The RJC, a major supporter of Jewish life throughout Russia, is the most financially self-sufficient Jewish organization in Russia.

At least one observer is optimistic. Leonid Katsis, a university lecturer and a Jewish political analyst, said he thinks Goussinsky will come to terms with the government. "A strong state in Russia will manage to keep the Jewish oligarchs in control in a civilized manner without provoking an anti-semitic wave. And Putin really seems to be in favor of a strong state."

Ain't it a shame! Irving faces bankruptcy

by Douglas Davis

LONDON (JTA) — Holocaust denier David Irving has come a step closer to financial ruin now that a British judge has ordered him to start paying millions of dollars in legal costs.

During a court session May 5, Judge Charles Gray ordered Irving to pay some \$250,000 to Penguin Books by June 16 following his failed libel action against the publisher and American historian Deborah Lipstadt.

If the money — a down payment on total legal and research costs of some \$3 million — is not paid by then, the judge said Irving would face bankruptcy.

On April 11, Irving lost his lawsuit against Lipstadt and Penguin, whom Irving accused of ruining his career by labeling him a Holocaust denier. Ruling against Irving, Gray called him an anti-semitic Holocaust denier and Hitler apologist who distorted historical data to suit his own ideological agenda.

Penguin lawyer Heather Rogers had initially asked for a down payment of some \$800,000, but Irving's lawyer, Adrian Davies, replied that even half that amount could bankrupt Irving. Rogers told the court that Penguin had already paid out more than \$1.5 million to defense experts who testified at the three-month-long trial.

Irving, 62, who has not yet obtained permission to appeal the judgment, has argued that defense experts and lawyers were paid too much. Gray ordered Irving to pay the \$250,000 by June 16 on the basis that Penguin Books was prepared to accept that figure for the time being.

The court was told that Irving had boasted to reporters that he had a "fighting fund" of more than \$500,000 made up of contributions sent to him by supporters around the world. Irving said the money is in an offshore account.

Meanwhile, Penguin lawyer Kevin Bays said the publishing house is determined to recover its legal and research fees from Irving. "We'll find out if he has lots of supporters and money. If he doesn't pay, we'll have to enforce payment. The ultimate is bankruptcy."



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Iran now charges four Jews with spying for Iraq

by Michael J. Jordan

NEW YORK (JTA) — The ongoing trial of 13 Iranian Jews charged with espionage for Israel took an ominous turn the week of May 21 when four of the defendants were also accused of spying for Iraq.

The four — all prominent religious figures in the Jewish community — allegedly spied for Iraq during its bloody war with Iran from 1980-88, according to two French human rights lawyers quoted by the French news agency, AFP. The two lawyers have been the only foreigners permitted access — albeit much restricted access — to the court.

The charge came as the last three of the 13 Iranian Jews accused of spying for Israel proclaimed their innocence in court on Monday.

The charge of spying for Iraq renews fears that some of the Jews may face execution, a fear Iranian judiciary officials tried to dispel last week. Since the Islamic revolution in Iran in 1979, 17 Jews have been executed, many for spying.

"It's disturbing because it shows the Iranians are willing to charge them with anything," said Pooya Dayanim, of the Los Angeles-based Council of Iranian American Jewish Organizations.

"It's a sign from Iran that they could still get the death penalty, because they were committing espionage at a time of war. It also shows that the fate of the Jews is completely in their hands, changing from day to day, on a whim."

Indeed, Iranian authorities initially accused the "Iran 13" of spying for the United States and Israel. But when the trial began May 1, only Israel was mentioned. And now Iraq has been added to

the mix.

The four also accused of spying for Iraq are Asher Zadmehr, 49, the top religious leader of the fervently Orthodox Jews of Shiraz, where the trial is taking place, and religion teachers Nasser Levi-Haim, 46; Shahrokh Paknahad, 30, and Faramarz Kashi, 35. A verdict was expected by the end of May.

The trio who faced the closed-door Revolutionary Court on May 22 were the only three free on bail. They are a student, Navid

Balazadeh, 17; his uncle, Nejat Broukchim, 36, and Omid Tefileen, 26, whose older brother, Hamid "Dani" Tefileen, was the first to publicly "confess" to spying. The others have been behind bars for more than 15 months.

American Jewish observers had expected that the three would be found not guilty, since the Iranian judge even encouraged them not to hire lawyers. The fate of the remaining 10, though, remains unclear.

Eight have made clear "confessions" of wrongdoing, while a 9th admitted to some activities but not spying. The 10th has denied the charges. However, Dayanim and fellow advocates for the 13 have maintained their absolute innocence throughout the trial. They say the trial is rigged against the Jews and is a manifestation of the general conflict between hard-line and reformist forces in Iran.

The court has yet to produce evidence against the Jews, said Dayanim, who has closely monitored the trial. The judge, who also acts as prosecutor, is armed only with the confessions, which the lawyers say is not enough to convict the suspects.

Iran does not hold itself to Western-style democratic standards, and its officials have no qualms about taking steps that violate the country's own laws or constitution.

The judiciary "can easily manufacture evidence and provide witnesses," Dayanim said. "They'll do anything to try to win back respect for this shameful trial. The lawyers have never defended the 13 as if they were innocent, but as if they were guilty of some crime, just not espionage," Dayanim said.

"They agree the Jews collaborated with a foreign state, but did not pass along sensitive information. This would still assure the Jews of jail sentences."

Consequences. . . from pg. 2

Israel will be met with swift and overwhelming responses and there is little doubt but that Israel can badly damage the Lebanese infrastructure: power plants, bridges, government offices and the like. What the Syrian response will be to such blows on its vassal is not known; nor is Iran's possible reaction to attacks on its long-time ally, Syria. A major Middle East war is not likely but reputations have collapsed among observers who have made such statements before.

Already signs of difficulties to come are evident. Thousands of Israelis who live in the north have packed their bags and are staying with family and friends further south. The tourist and agricultural-based economy of the north is in a state of suspension. A fractured coalition government, already rent by religious and ethnic differences, must now also deal with the increased tensions, expenses and political infighting brought on by the new situation in the north.

Watching all this from the sidelines are the Palestinians, caught up in a miniature intifada, sensing Israeli weakness and wondering if the Lebanese model can apply to their demands against Israel.

Most seriously affected by this are the Israelis themselves, many of whom are wondering if the unexpected and dismaying turn of events in Lebanon can be a harbinger of things to come. The nation remains determined to overcome its obstacles, its army is still the most potent in the region and its economic and political strengths are undeniable. But Lebanon has again proven the old political adage that no one can safely predict the outcome of a war once it has begun, and Murphy's Law, applies to the military: that whatever can go wrong in battles will go wrong and at the worst possible time.

This is not the worst time, but only a hopeless optimist could look in the mirror in Israel today with any sense of accomplishment.

ISRAEL MOVES TOWARD UN REGIONAL MEMBERSHIP

NEW YORK (JTA) — After years of lobbying and disappointment, Israel may be on the verge of erasing its status as the only United Nations member shut out of a regional group, especially since Israel has agreed to pull out of Lebanon.

In April UN ambassadors from the 15 countries that comprise the European Union agreed that Israel should be accepted to the Western European and Others Group as a full — albeit temporary — member, which also includes the United States, Canada, Australia and New Zealand. Israel's logical place is within the Asian grouping, but Iraq and Iran show no sign of ever welcoming Israel.

Membership in one of the UN's five regional groups is more than symbolic. An enhanced status for Israel would mean a stronger voice in UN affairs, though exactly how strong a role would depend on conditions that may be placed on Israel.



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Oh, the irony of it

Jury nicks ADL for 10.5 million on defamation charge

by Chris Leppek

Intermountain Jewish News

DENVER — A civil lawsuit that began with a neighbors' dispute over fighting dogs and garden plants grew in early May into a judgment against the Denver-based chapter of the Anti-Defamation League, and what is believed to be the largest defamation judgment ever awarded in a Colorado trial.

A 12-member jury in US District Court on April 28 sided with plaintiffs, William and Dorothy Quigley of Evergreen, in their defamation lawsuit against the Mountain States chapter of the ADL and that chapter's area director Saul Rosenthal.

The jury awarded the Quigleys damages, mostly punitive, of \$10.5 million — a figure that astonished defendants and plaintiffs alike in the drawn-out and complex case.

The jury found that several statements made in 1994 by Rosenthal on behalf of the ADL in a press conference and other public statements defamed the Quigley couple and resulted in actual and punitive damages.

Rosenthal said the ADL would appeal the decision. "In concept, it has been decided," he said, adding that it was premature to speculate on the strategy the community relations organization would adopt.

"We were shocked and very surprised at the result," Rosenthal said. "We're very surprised at the way the jury saw the evidence. I

think the overall reaction, within ADL, and from what I'm hearing in the community, is complete disbelief that this kind of result has taken place. The support for ADL, from both the Jewish and non-Jewish communities, has been overwhelmingly positive."

Denver attorney Jay Horowitz, who represented the Quigleys in the trial, said his clients were gratified at the outcome of the litigation. "The Quigleys were very pleased to have had the opportunity to tell the complete story to an impartial fact-finding body, and of course thereafter very gratified with that body's determinations."

The dispute began in late 1994 when the Quigleys, who live near Evergreen, were accused by their Jewish neighbors, Mitchell and Candace Aronson, of plotting against their family for reasons of anti-semitism.

The dispute apparently began over such trivial matters as fights between their dogs and allegations of stolen ornamental plants. It intensified into an incident in which Candace Aronson felt that William Quigley intended to run over her with his car.

As the dispute grew more heated, the Aronsons began listening to cordless telephone conversations of the Quigleys which they managed to overhear with a police scanner, and later recorded.

After consulting with the ADL, the Aronsons later told area media

of overhearing their neighbors tell crude anti-semitic jokes and make comments which the Aronsons took to be threats against their family. The Quigleys denied that the threats were ever meant to be serious.

Rosenthal's comments about the Quigleys, made on behalf of the Aronsons after the Denver ADL agreed to state their case publicly, formed the basis of the Quigleys' defamation lawsuit.

Basing their charges on hundreds of hours of recorded telephone conversations of the Quigleys, the Aronsons, and later the ADL, related often lurid stories of what some felt were ethnic slurs and potential threats.

The US District Court jury listened to those tapes, and was charged with determining whether comments made by William and Dorothy Quigley were in fact actual threats or ethnic slurs, or merely examples of what Horowitz called "smutty comments."

Some of the comments, repeated over and over in numerous media accounts, shocked members of the Colorado Jewish community. In various conversations viewed earlier by the IJN in transcript form — the Quigleys refer to attaching images of oven doors to the Aronsons' house, of burning their children, and of wishing their Jewish neighbors had been blown up in a terrorist attack in Israel.

Throughout the various twists

and turns of the case, the Quigleys insisted that such comments were made in jest and never constituted genuine threats.

Over the next five years, the case would become a labyrinth of criminal charges filed and later withdrawn, civil lawsuits and counter suits. Other developments in various stages of the case:

- It was determined that the electronic eavesdropping used by the Aronsons was legal at the time, although soon afterward outlawed by both federal and state statutes. The only Quigley charges which last week's jury did not support were those related to the ADL's alleged violation of the Federal Wiretap Act.
- William Quigley pleaded no contest to a reckless driving charge after driving his car in an allegedly menacing manner in Candace Aronson's direction.
- Jefferson County District Attorney Dave Thomas withdrew the ethnic intimidation charges he initially filed against the Quigleys and paid them an out-of-court settlement of \$75,000.
- The Quigleys sued the Aronsons and the ADL for depriving them of their civil rights. The

Aronsons settled for a non-cash settlement, but the ADL and the Quigleys were unable to reach an out-of-court settlement, leading to the most recent trial.

Last week's jury found most of the charges leveled by the ADL, based on the tapes, to be "not substantially true."

In the wake of that verdict, neither side seems ready to relinquish the sword. Rosenthal said the economic impact of the awarded damages would be serious but not necessarily devastating. "The ADL has the resources and can certainly absorb this kind of judgment, given time to deal with it. But it's not our intention at this point that we will have to do that. We believe that we'll be successful in appealing both the judgment and the rewards."

Rosenthal is standing by his original point — that the ADL was taking a defensive posture with regard to the Aronsons, and that it was justified to do so. "What we did was to protect a Jewish family," he said. "We believed at the time, and over the past five years, and I continue to believe today, that that's what ADL is in the business to do."

He further promised that ADL would not muzzle itself, nor allow itself to be muzzled by, the outcome of the trial.

BUSINESS AS USUAL DURING APPEAL

NEW YORK (JTA) — The Anti-Defamation League has asked the judge to review a jury's \$10.5 million verdict against it. But while the appeals process moves forward, the ADL says it's still business as usual.

"We're going to keep on representing Jews who feel threatened or harassed, so it's not going to affect our work," said Jill Meltzer, ADL's corporate counsel.

In response to the motion filed May 12, the judge can lower or eliminate the damages, or throw out the April 28 verdict entirely. If he sticks by the jury's decision, ADL officials say they will appeal to a higher court.

With the wheels of the appeal process just set in motion, it's too early to tell what, if any, ramifications such a costly verdict would have on ADL's \$45 million annual budget and its wide range of activities.

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How the insignia business grew into trophies, ribbons, plaques. . . or, inventions and creations at Emblem & Badge

by Jane S. Sprague

Twenty-two years ago, David Resnik and his father, Sol, crawled together through a coal mine in Peru. David was acquainting his father with his yearning to be a geologist. He was a student then at the University of Pennsylvania, his father's alma mater — Wharton School of Business, master's in '54.

A year later, Sol made a deal with David: "A master's in geology is going to cost me a bundle," he recalls saying. "I'll make you a deal: Come to work with me for two years. I'll give you the money a master's would cost. Get acquainted with what I do and then decide."

David decided. Today he is the main man at the 68-year-old Emblem and Badge. Sol, who spends the winters in Florida, continues as the main inventor.

When Nathan Resnik founded Emblem & Badge in 1932, the company primarily manufactured military insignia for the US Army and Marine Corps. As so often happens with immigrants, how Nathan Resnik earned his living had little to do with his schooling.

That he had gotten in Vilna as a mild mannered Yeshiva scholar. "He really was a Rav," David says. Nathan immigrated in 1918 at age 32. Initially, he worked here as a soda jerk in a little store, his heirs relate, and eventually founded what now is a third-generation family business.

The insignia business was up and down through World War II, but "dead after the war," Sol says. "There were few

customers."

Sol, in the meantime, was growing up as a "hot shot in Young Judea," and when he graduated from Wharton he consulted briefly, before joining his father.

One of the early contributions Sol made was to offer engraving free, instead of charging the 5¢ or 10¢ a letter, thereby undercutting the competition and increasing sales.

It was Sol who saw the opportunities in trophies. "The only trophies at that time were very expensive," he said, since they were molded and solid. "The business needed to find a more economical production method or the market would collapse on itself," he added.



David Resnik in the Emblem & Badge conference room where the walls, as in many Jewish institutions, are said to be held up by plaques — only these are created by the company.

When Sol Resnik talks to you, you just aren't sure when he's teasing and when he's giving you the straight scope. So when he casually throws out that he invented a new production technique, one eventually accepted industry-wide, the remark can pass right by you.

The technique he invented fashioned hollow, lighter weight but strong trophies out of sheet metal. "It's been a good business for us," he understates.

The company's showroom on North Main Street in Providence (one of about 10 in New England) is used primarily for retail sales. Products also are sold through catalogs and websites, to wholesalers and, through independent representatives, to retailers around the country. The showroom fronts on the corporate offices as well as the production and storage facilities.

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Inventions and creations. . . from pg. 9

In those back rooms, where once 40 or 50 employees engraved trophies and plaques, today three people can produce the same quantity at a high quality on 40 to 50 computerized machines.

The computers are one of David's key contributions to the modernization of the company. "We use them for design, processes, control and even use some minor robotics. Our operators have control of their environment, but they must type and spell well. It was a difficult transition for some," he says, "but many made it successfully."

David believes that by changing the labor complexion, employees are able to do more interesting things in their jobs, including his own. David designs the company's catalogs entirely with computers — no photographic slicks, no paper, no negatives, he says, just computer digital files sent straight to computerized presses.

Actually, Emblem & Badge has developed a side business of computer services, especially in point-of-sale and accounting software for small retailers. This inquisitive geologist says he likes "learning about different businesses and bringing their ideas back here."

The company hasn't always been solely owned by the family. In 1970 Sol and his father sold Emblem & Badge to Teledata. For the next 10 years, Sol negotiated mergers and acquisitions for the new parent company and also managed E&B, realizing a 10-15% annual growth.

In the 80s, Sol says, Teledata, now known as TDA Industries, decided to divest itself of many acquisitions. On February 12, 1987 the Resniks became the majority stockholders of the TDA subsidiary that owned Emblem & B a d g e . (Nathan had died in 1982.) "Being a public company was a real burden," Sol explains. "It was very aggravating. As managers we didn't share the same values as the stockholders, so we merged the subsidiary and Emblem & Badge and bought it out completely in 1988, going private again. We were relieved of all that SEC 'stuff' and stockholders' questions."

By now, of course, geology was an intriguing avocation for David rather than a vocation. When he was deciding how to direct his career, he remembers, one of his professors came to Brown University on a project. "We were sitting with him around our kitchen table and he asked me, 'Why are you set on geology? You can be a professor, but there are no other jobs for you in geology. Find something else to do.'"

David says that geologists, to advance outside academia, find their opportunities with oil companies, and because oil is Arab-controlled, the only opportunities for an observant Jew would be in the coal business. That is not where David wanted to be.

"So in 1979 I started here as assistant schlepper," he says. He has since learned all the processes at Emblem & Badge and can pull the whole picture together, he says.

Not all of the energies of these committed Jewish men are directed toward their company or families.



Nathan Resnik immigrated from Vilna in 1918. Though Yeshiva educated, his early job in the US was as a soda jerk in a lunch room. In 1932 he and a partner began manufacturing military insignia under the name of Emblem & Badge.

Both are active in the wider community. Sol helps make the minyan every morning at Temple Emanu-El, and he has served on boards and committees of the Jewish Federation of Rhode Island (JFRI) and the former Jewish Home Corporation. David currently is president of the Rotary Club of Providence and serves at the Rotary district level. Within the Jewish community he is associate treasurer of the Bureau of Jewish Education and a member of the boards of JFRI, Jewish Family Service and Jewish Seniors Agency (formerly The Home Corporation).

Both Sol and David find that there is real creative work at Emblem & Badge that intrigues them and makes the job fun, whether it is the challenge of encasing a Coke-Cola bottle in Lucite, executing an idea for a unique award, designing the company's web page or, especially for Sol, inventing a new process.

On a walk through the plant, Sol shows us a whole mess of golfing trophies under assembly, a room full of colorful ribbons that will be prizes given out at track meets and school award days, automated hot stamping for plaques, automated engraving machines etching small bronze plates or round Revere bowls, lasers doing new things that human hands had never perfected.

He calls every employee by name, jokes a bit, asks after the health of an absent operator. Some of these people have been at Emblem & Badge for 25 or 30 years; one woman worked there 56 years, longer than Sol has.

Soon, while David wrestles with ideas on his computer, Sol will focus on his new invention, an EPA-approved process that will create elegant cut glass.



'Tis the season for golf trophies. One of the company's skilled employees shows off the finish on this "swinging" statuette.

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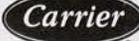
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Perspectives says gird up on pizza before all-night Shavu'ot Torah study

Perspectives: The RI Jewish Young Adult Project invites Jewish young adults in their 20s and 30s, both couples and singles, for a dairy feast dinner that will include tasting and judging vegetarian pizzas from the best pizza parlors in RI!

The 5th annual Pizza Challenge on June 8 will be gin at 6:00 pm in the Sarah Doyle Gallery, 185 Meeting St., Providence.

Past big winners have included Pizza Pie-er and Bob & Timmy's Grilled Pizza. Strictly kosher pizza will be served upon request. Then you can choose to stick around for rich dairy cakes, ice cream and a night of learning with the most happenin' Rabbi, Mark Bloom from Temple Torat Yisrael.

All Night Long is not just a song by AC/DC, the Kinks or Lionel Richie. No, it is what you do on Shavu'ot. So join Perspectives for a late night study session where we will review the Torah in its

entirety all night long (or stay for as long as you want).

Cost: \$7 in advance. \$9 at the door. To RSVP & more info, contact Sharon Grainer, Perspectives Director, at 401-863-9357 or perspectives@brown.edu. There is more information on web page: www.brown.edu/Administration/Hillel/Perspectives/sharonframe.htm



Amy Weiser, Karen Bloom, Rabbi Mark Bloom of Temple Torat Yisrael and Jeremy Smith take a break from the dance floor during Perspectives' retro to the 70s evening of music, movies and moves.

In wake of shootings, bombings elsewhere, local agencies, synagogues up security

Improvements to be funded from \$300,000 Endowment Grant

by Jane S. Sprague

Enhancements to the security systems of most synagogues throughout the Rhode Island area and at the major Jewish social service agencies and offices will begin to be installed this month. The changes, whether procedural or hardware, will be paid for by a

\$300,000 grant from the unrestricted endowment funds of the Jewish Federation of Rhode Island (JFRI).

Robert D. Mann, JFRI president, initiated a security audit last fall, at Federation expense, of all interested Jewish institutions in the area after the shootings at a Jewish Community Center in Los Angeles. In addition, through the Endowment, JFRI reimbursed synagogues which hired additional security for their High Holy Days services.

The audit was conducted by Creative Services, Inc., whose principal, Alan Sklar, develop a series of recommendations tailored to each site.

Steven A. Rakitt, JFRI executive vice president, told The Voice, "Our concern is the safety of our children and our families who use our community institutions, schools and synagogues."

Some of Sklar's recommendations include changes in building and office access, installation of closed circuit televisions, improved lighting and alarm systems.

Mann said, "Our goal is a safe environment without disrupting the daily life of those using services or working in the facilities. We are not going to see an increase in guards or the installation of metal detectors."

One of the synagogues to benefit will be Touro Synagogue in Newport. The congregation's presi-

dent, Rita Slom, said that most of the changes will be made to the community center which is across the street from the synagogue. Additional surveillance also will cover the synagogue building. In addition to the JFRI help, Touro has a grant from the Diana and Samuel Adelson Trust to help pay for security improvements. "The touring public will not notice any changes to the synagogue," Slom said, "although access to the center may change."

"We were very pleased with the security audit and the fact that the Federation stepped forward to do this," Slom added.

Sandra Mahoney, retiring executive director of Temple Emanuel in Providence, which also is home to the Alperin Schechter Day School, said that the Federation had paid for part of increased security during the High Holy Days.

The audit, Mahoney said, "forced us to rethink everything about how people access our building and what kind a place we want the synagogue to be. We believe we've struck a good middle ground between preserving safety and making the building welcoming."

Mahoney said she felt the security project was an especially appropriate leadership role for JFRI to play, explaining what a greater challenge it would be for the synagogue to meet security standards without the financial help from the Endowment Fund.

Young Adults' activities wind down for summer with concluding events from kitchen to stage

by Lisa Davis

This was a busy and exciting year for Young Leadership in Rhode Island. Last fall, a Young Leadership Council was created and it has helped revitalize the Jewish Federation by offering a forum for those age 25 to 45 and to reach out to other in the community.

The Council, along with the Young Women's Programming Committee of the Women's Alliance, has organized Breakfast Clubs with dynamic speakers and arranged an evening cooking with Walter Potenza, and a night at Trinity Rep. These events served as a welcome point to introduce many to the Federation. More importantly, people new and already established in the Rhode Island Jewish community who attended

learned a little about the services and financial support the Federation provides to the Jewish community locally, nationally and internationally.

On a sad note, Elissa Mirkin will be leaving the Jewish Federation this summer to join her soon-to-be-husband, Andrew Oransky, in San Diego. Elissa has been instrumental in organizing and supporting both the Young Leadership Council and several committees of the Women's Alliance, and she has worked very hard to build a strong, connected community of young Jews. Her energy, spirit and great ideas will be greatly missed, but we all wish her the best of luck (and lots of volunteering opportunities) as she relocates to beautiful California. Amy Gross, currently

the Director of the Community Relations Council, will assume many of the young leadership responsibilities.

As the pace of activity slows with the onset of summer and as our thoughts turn to sandy beaches and azure waves, we are already planning lots of exciting events and activities for fall. We'll see you then!

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Michael Balaban to direct community's annual campaign

by Jane S. Sprague

Michael Balaban, 34, a native of New Jersey, began work as the new campaign director of the Jewish Federation of Rhode Island in late April. He had served in a similar position for the federation in Columbus, Ohio.

His undergraduate degree from the University of Delaware is indicative of his wide-ranging interests: a major in biopsychology and a minor in women's studies. Perhaps the interest in the latter came from his long-time association with Hadassah.

"My grandparents and parents were active Zionists," Balaban said. "They were active in Hadassah, synagogue and Jewish communal life. As a family we visited Israel often." Active himself in Hadassah's Young Judea program for many years, he was offered a job in its collegiate Zionist movement, spending three years working in the states and one year in Israel. Although he considered making aliyah, he said, he returned to the states instead and married "Lynn, my best friend in college."

By the time the University of Delaware called and asked him to



JFRI's new campaign director, Mike Balaban, has set out a 3-year plan to reinvigorate the annual community campaign.

run the Hillel program's capital campaign and help build Hillel leadership, he had switched away completely from any thoughts of medical school programs in psychiatry.

In 1992 Balaban accepted a fellowship for the Federation Executive Recruitment and Enrichment Program and set off for Los Angeles to earn a double masters at the University of Southern California and Hebrew Union College. Although most participants in that program select social work as one of their concentrations, Balaban chose an emphasis in planning to complement his Jewish communal service work component.

In 1994, now with a son in tow, he and Lynn headed for Columbus where Balaban initially directed the Young Men's Division, then its Young Leadership program and finally the overall campaign.

Never one to set modest goals, Balaban wants to reenergize the Jewish community with a three-year campaign plan aimed at increasing the base of community contributors, initiating a youth campaign and educating donors as to where their contributions go.

The family lives in Cranston and their oldest, Jacob, is a kindergarten pupil at the Alperin Schechter Day School. Daughter Naomi is aged two and a half.

Feldstein heads search committee; Rosen steps in as interim exec

by Jane S. Sprague

Robert D. Mann, president of the Jewish Federation of Rhode Island, has made two key appointments from among JFRI past presidents in the wake of the resignation of the Federation's executive, Steven A. Rakitt, who will assume the leadership of the Atlanta federation on August 1.

Business executive, consultant, URI teacher and small-claims mediator Harris N. Rosen, who was JFRI president from May, 1992-May 1995, will serve as interim executive director until the search committee finds a successor to Rakitt.

That search function will be headed by attorney Edward D. Feldstein, JFRI president for three years following Rosen. Both men have also chaired the Federation's Endowment Committee, Rosen for three years and Feldstein currently.

Serving with Feldstein on the search committee are

Melvin Alperin, also a former JFRI president and past chair of the endowment

Mark Feinstein, who chairs the JFRI annual campaign

Linn Freedman, who chairs the Community Relations Council
Rabbi Alvan Kaunfer, of Temple Emanu-El, president of the Rhode Island Board of Rabbis and a member of The Voice editorial board

Jay Rosenstein, JFRI treasurer who chairs the Finance Committee

Darrell Ross, business executive

David Soforenko, who heads the JFRI Young Leadership Council
Cheryl Teverow, who is president of the JFRI Women's Alliance

The national search officially began Friday, May 19 when Steven Solender, the executive of United Jewish Communities was in town to meet with Feldstein's committee. Solender brought with him Joel Daner, the UJC vice president for professional resource development, who will help staff the search and do the initial screening of applicants. Feldstein expects to begin interviewing candidates in July. "Hershey Rosen serving as interim executive means we don't have to rush," Feldstein said.

Rosen will spend the second week in July in the Federation office with Rakitt to become acquainted with the staff, which has changed considerably since his tenure as president, and to go over pending community projects, the upcoming community fundraising campaign and the administrative details of running the Federation.

When asked why he was willing to come out of semi-retirement and assume these temporary responsibilities, Rosen said, "The community called. This community has been good for us, and to us," he said, including his wife, Myrna, "so I was happy to say 'yes.' I think, too, it will be a challenge to cross the line temporarily from volunteer to professional."

Noting that this will be a change in lifestyle for him and Myrna, Rosen said he would not be able to do the demanding job, even temporarily, without her support. "Actually," he quipped, "it probably will be a relief to her as she often says, 'For better or worse, but never for lunch.'"

"The strong staff at Federation will continue to help organizations in the community go forward with their plans while the search committee does its job," Rosen said, mentioning a few such as cooperation between Camp JORI and the South County Jewish Collaborative, the potential for a joint capital campaign for several organizations, and the installation of enhanced security systems in nearly every Jewish agency and synagogue.



JUNE

COMMUNITY CALENDAR

<p>June 4 JFRI Maimonides Society Brunch Temple Emanu-El Educational & Musucal Weekend Miriam Hospital Distinguished Service Award honoring Dr. Carpenter Cong. Ohawe Sholom "Stop & Go Wedding" Temple Beth-El Brotherhood Installation & Steak Fry</p> <p>June 5 BJE Principal's Council JFRI Lion of Judah Breakfast Temple Sinai's Talmud Study Program RI Board of Rabbis JFRI Endowment Investment Committee JFRI/CRC Board Meeting JFRI LEADERS Session Temple Shalom Board Meeting Temple Emanu-El Youth & Families</p> <p>June 6 Jewish Seniors Agency - Women's Assn. Meeting Fund Distribution Summit BJE Budget & Finance Committee Meeting Temple Beth-El Sisterhood Board RIHMM Annual Meeting</p> <p>June 7 TNC/JW Annual Meeting Temple Beth-El's Confirmation Dinner ASDS Annual Meeting</p> <p>June 8 Jewish Voice Editorial Board Retreat Temple Beth El's Yizkor/Shavo'ut Service Temple Beth El's Confirmation</p> <p>June 9 Temple Beth-El Shavout Festival Service and Yizkor Memorial Prayers</p> <p>June 10 Touro Fraternal Assn. Annual Dinner Dance</p> <p>June 11 JCPA Task Force Meetings ASDS Graduation Temple Beth-El Graubart-Irving Concert</p>	<p>June 12 RI Hadassah Annual Meeting & Installation JCC Ballet Recital</p> <p>June 13 JFS SAGE Concert Temple Beth-El Board Orientation</p> <p>June 14 Leisure Club Board Meeting JFS SAGE Concert Touro Fraternal Assn. Board Organizational Mtg. Jewish Seniors Agency Annual Meeting</p> <p>June 15 JFRI Endowment Professional Advisory Council Temple Beth-El Eden Garden Club BJE Staff Kickoff for 50th Anniversary PHDS Annual Meeting</p> <p>June 18 PHDS Amudim Award Banquet</p> <p>June 19 JCC Annual Golf Tournament JFRI Women's Alliance Campaign Cabinet JFRI Women's Alliance Executive Committee NA AMAT Davorah Dayan</p> <p>June 20 JSA/JCCRI Open House JSA/JCCRI - FYI Program</p> <p>June 21 JSA Agency Executives Meeting PHDS Graduation</p> <p>June 22 Jewish Voice Copy Review</p> <p>June 23 Temple Beth's Shabbat Under the Stars</p> <p>June 28 Touro Fraternal Association Annual Steak Fry</p> <p>June 29 JFRI Finance Committee</p>	<p>9:30 AM 10:00 AM</p> <p>4:00 PM 5:30 PM 6:00 PM</p> <p>9:30 AM 9:30 AM 9:45 AM Noon 4:30 PM 5:30 PM 7:00 PM 7:15 PM 7:30 PM</p> <p>1:00 PM 4:30 PM 7:00 PM 7:00 PM 7:30 PM</p> <p>12:30 PM 6:30 PM 7:00 PM</p> <p>9:00 AM 5:45 PM 7:45 PM</p> <p>10:00 AM</p> <p>7:00 PM</p> <p>8:00 AM 1:00 PM 2:00 PM</p> <p>7:00 PM 8:00 AM</p>
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June	30	7:07	

Shavu'ot: Celebrate the Torah

JFRI annual meeting recognizes service of young and mature leaders



During the Federation's 55th annual meeting on May 10, officers and directors were elected and installed, and awards were presented to key leaders in the Rhode Island Jewish community. At the upper left, Selma Stanzler presented the Riesman Award to Garrett Sock, Warwick, for the variety of projects he had led and committees he has chaired, including the 1999-2000 LEADERS program. The award will allow him to attend the annual General Assembly of the North American Jewish federations.

At upper center, JFRI's re-elected president, Robbie Mann (right), congratulates Bruce Leach, Providence, on receiving the Hassenfeld Award for commitment to serving local Jewish agencies. Just a few days later, Leach was installed for the middle year of his second 3-year term as president of the Jewish Community Center. The award is a trip to Israel.

Two leaders were honored for their life-long commitment to improving community relations for the Jewish community through the JFRI Community Relations Council (CRC). Linn Freedman, currently chair of the CRC, honored Robert Riesman, who was out of town, and poses (upper right) with Norman Tilles. Both men are past CRC chairs and past presidents of the Federation. At right, Sheldon Sollosy stands for his accolade when he was named an Honorary Director of the Federation.



Community's vision. . . from pg. 3

more than dreams, less concrete than plans, "the big picture." Politicians want it, leaders need it and communities galvanize around it.

So what is this "vision thing," and what does it have to do with my remarks tonight?

Quite simply: I believe that vision, while articulated by leaders, begins with the collective will of the community. Look at Moses and the Exodus of our people from Egypt. Hundreds of years of slavery made them thirst for a leader who could accurately reflect their vision of life as free people.

For Freud, dreams are the province of the personal soul; for Herzl, "willing it" releases the dream from the private to the public, from the individual to the collective. And from thousands of years of *galut* — exile — came the collective will of the Jewish people to strive for a homeland. A homeland whose 53rd anniversary we celebrate tonight.

So here we are. It's the year 2000 and the Rhode Island Jewish community — and specifically the Federation — is about to begin a period of mild transition — from one professional leader to another. What will happen to all this vision stuff?

I submit that the vision for what the Rhode Island Jewish community can be resides in each and every one of you. You are the bearers of the community's dreams. You reflect the collective will of our community to be stronger, more inclusive, more responsive, more exciting, more creative. You are the true visionaries of our community.

So don't keep to yourself your dreams about what our community can be. Share them with others. Create and act upon a collective vision for a community that knows no bounds. A community that opens doors for all and shuts no one out; a community that values Jewish education above all else; cares for the elderly as a reflection of who we really are; welcomes all and cares for those in need. We should be a community that is supportive, collaborative, free from turf issues and respectful of all members regardless of denomination.

I started my presentation with life in 1983, and a quip that things really haven't changed. But you and I know they have. The challenges are there, but so are the opportunities. I believe our community is stronger, more vibrant and poised for a transformation the likes of which we have never seen. I believe that your vision will take us there, and I believe in you.

Atlanta's gain . . . from pg. 3

state."

One can easily anticipate what Rakitt identifies as his toughest problem: the closing of The Jewish Home for the Aged in 1992, less than six months after he assumed the executive director job and barely a month after Harris N. Rosen had become Federation president. "That was the saddest chapter in this community's history and in my professional career."

His most joyous event — and there have been many celebratory occasions during the 17 years he has been here — was "taking the largest mission to Israel in the community's history for the 50th anniversary of Israel's statehood. There were over 130 of us. That was phenomenal for a community our size."

Rakitt says he is enormously grateful to this community for giving him the opportunity to serve as its executive. "When I began in 1992, I was the youngest executive of a large-intermediate federation. I've grown enormously. The Federation helped me earn my masters in business administration through the University of Rhode Island's weekend program for executives, and released me to participate in the CJF Mandel Executive Development Program. And I was selected by the Rhode Island Foundation to be in its first class of fellows for non-profit organizations."

That is something Rakitt will not get to do. He will have to return the fellowship and forgo the program he was to attend at Harvard this summer. He and Karen plan to make their move in mid-July, giving them time to settle in before he begins his new job on August 1.

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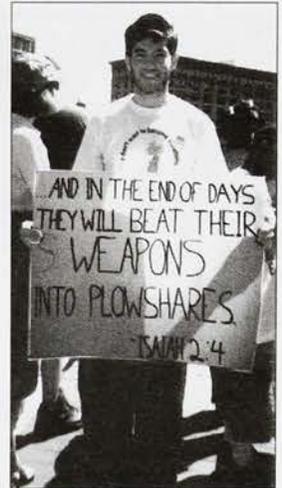
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Moms, their kids and their men rally here against guns



Not everyone who wanted to could arrange to go to Washington, DC on Mother's Day for the gun safety Million Mom March, so they got together in downtown Providence to make their feelings known. Members of the JFRI Community Relations Council met up with representatives of the National Council of Jewish Women who had signs and energy to identify themselves. David Zacks, at left, was there on his own with his famous Biblical quotation.



Cronkite Award go to Rev. Miller

The Reverend James C. Miller, executive minister of the Rhode Island State Council of Churches, received the Walter Cronkite Faith and Freedom Award from the Interfaith Alliance Foundation during ceremonies at the Yale Club in New York City on May 4.

Cronkite, retired anchorman of CBS "Evening News," bestowed the award, which recognizes individuals "whose courageous actions have embodied the values of civility, tolerance, diversity and cooperation in the advancement of public dialogue and action on traditionally controversial and divisive issues." Rev. Miller is only the second person to receive the award.

Touro Fraternal installs officers, directors

Officers and board members of the 83-year-old Touro Fraternal Association were installed on Wednesday, May 24 at the fraternity headquarters in Cranston.

Six men were elected to three-year terms on the Association's 18-member Board of Directors and four officers were elected for each of Touro's two lodges.

Andrew Gilstein, Warwick, retiring president of Touro's Friendship Lodge, was elected to his first term on the Board. Re-elected were Andrew Lamchick, West Warwick; Nathan Lury, Robert Miller and Bruce Weisman, all of Warwick, and Irving Wolpert, Providence.

The officers of Harmony Lodge all were re-elected: Aaron Sherman, Warwick, president; Richard Glucksman, Cranston, vice president; Jeffrey Davis, East Greenwich, secretary, and Peter Hodosh, Cranston, treasurer.

Jeffrey Goldberg, Warwick, became president of Friendship Lodge. Serving with him are Michael Glucksman, Warwick, vice president; Ronald Berman, Warwick, and Paul Isenberg, West Warwick, re-elected secretary and treasurer, respectively.

Touro's board of directors, currently led by Arthur Poulten, will elect its officers at its annual meeting June 14.

Am David re-elects Singer

Herbert Singer, Cranston, was re-elected to his third year as president of Temple Am David, Warwick, during the congregation's annual meeting on Sunday, May 7.

Selected to serve with him as vice presidents are Paula Olivieri, Garrett Sock, Sena Yamuder and Gloria Kolodoff, all of Warwick; Ronald Freeman, treasurer, West

Warwick, and Israel Yamuder, financial secretary; May Ronny Zeidman, recording secretary, and Sharon Sock, corresponding secretary, all of Warwick.

Elected to three-year terms on the board of directors are Neil Black, Paul Botvin, Sidney Goldstein, Sheldon Land and Arthur Mossberg, all of Warwick, and Sharon Rice, Cranston.

Hadassah golf tourney Aug. 14

Rhode Island Hadassah's annual golf tournament on Monday, August 14 will be at Crestwood Country Club in Seekonk, Mass. Co-chairs Carole Schneider and Monika Curnett have set a start time of 9:15 am.

Funds raised through the tournament will benefit Youth Aliyah, an on-going program of Hadassah

which assists youths relocated to Israel.

Breakfast and lunch will be served and participants will compete for prizes in both men's and women's divisions. Sponsorships of any size are available. For information, call the Hadassah office at 401-463-3636.

BAT MITZVAH LUNCHEON GARNERS \$9000

At its "Bat Mitzvah" special gifts luncheon on May 7 at the Squantum Club in East Providence, the local Hadassah chapter raised \$9,000, after expenses, to help fund

its programs conducted locally and in Israel. Stanley Aronson, MD, delivered a tribute to Hadassah and Cantor Fred Scheff and Stephen Martorella entertained.

Shavu'ot: the well-kept secret among Jewish holidays

by **Ozzie Nogg**
Jewish Family & Life!
www.jewishfamily.com

For many Jews, Shavu'ot comes and arrives so quietly and goes unnoticed, you'd think the festival's name was really Shhhhh-vo-ot. And that's a shame since it brings an important message plus charming customs that all of us could easily observe and enjoy.

First, some historical background. Along with Passover and Sukkot, Shavu'ot was one of the three times during the year when the Israelites made pilgrimages to Jerusalem. On Shavu'ot they brought two loaves of bread baked from the wheat of the new crop plus samples of the first fruits.

To prepare for the pilgrimage, farmers inspected their crops and tied red threads around any fig, pomegranate or bunch of grapes that looked ripe. These fruits, along with wheat, barley, olives and dates, were then piled into baskets and carried in processions to Jerusalem. (Farmers who lived far away arrived, obviously, with raisins instead of grapes, but nobody gave a fig about that...)

Leading each procession was a flutist and an ox, its horns painted gold. Everyone who crowded into Jerusalem—rich and poor, alike—felt the joy of the festival. Half the day was devoted to study and the other half to eating and drinking. It was a time of happiness and thanksgiving.

But with the fall of the Second Temple and the Exile, the pilgrimages stopped, and the themes of Shavu'ot became Revelation, Covenant and Torah. What had started out as a harvest feast was transformed into a festival commemorating an event unparalleled in the history of the Jewish people. The giving of the Law—*Zeman Mutan Toratenu*.

The Bible does not come right out and say that the Torah was given on Shavu'ot, but Talmudic interpretation tells us that 50 days

after the Exodus, on the 6th day of the Hebrew month of Sivan—the date of Shavu'ot—the Torah was given. Shavu'ot can be considered the birthday of the Jewish religion and, as such, it deserves our attention.

The following are some easy and essential ways to commemorate Shavu'ot:

One, two, three, Go! To services!

The Torah portion read on the first day of Shavu'ot includes the Ten Commandments—the basis for the Covenant and for all civilized life. This declaration of ethical behavior and loyalty to God had never been heard until it was written in the Torah. To hear the words on Shavu'ot should be required listening for all of us.

Another part of the service that gives it a special flavor is the chanting of the Akdamot, a mysterious hymn that celebrates the glory of God, the devotion of Israel and describes the delights to be brought by the Messiah.

Also read on Shavu'ot is the Book of Ruth. This story makes the gentle argument that belief is as important as birth, and teaches the lessons of loyalty, tolerance and love. It's worth hearing again, too.

Find time for Study

Legend has it that on the day the Ten Commandments were to be given, the children of Israel overslept and God had to wake them up. To atone for our slug-a-bed ancestors and to show gratitude for the Torah, the Kabbalists of medieval Safed set aside the eve of Shavu'ot for Tikkun Leyl Shavu'ot—the Service of the Night of Study. When it came to lesson plans, these Kabbalists meant business. Their staggering curriculum included Bible, Prophets and other sacred Jewish texts.

Now, even though staying up all night learning Torah isn't as fashionable here as it was in old Safed, we could still do our bit.

Design a Create-Your-Own-Study-Group, either at home or in the Synagogue. Study as long and as late as you want. Really serious scholars could greet the dawn with a Blintz Breakfast! Think about it. Since we are the People of the Book, shouldn't we at least know what's in the book?

Bring the Harvest Inside

Get masses of greens and fresh flowers and bring them into your house. Encourage your kids to make decorations like shevuos-lekh—colorful paper cut-outs of flowers, animals and bible figures—to tape to the windows.

Prepare a Shavu'ot Meal

According to folklore, Shavu'ot is the best holiday. Why? Because on Passover we can't eat what we want. On Sukkot we can't eat where we want. On Rosh Hashanah we can eat only after saying lengthy prayers. And on Yom Kippur we can't eat at all. But on Shavu'ot we can eat what, where, when and as much as we want! But always dairy.

Again, why? Reb Mendele Koztzer explained that we eat milk products on Shavu'ot because the Jews, when they received the Torah, were like babies who could only drink milk. (Ah, the creative wisdom of the rabbis!)

So whip up a batch of blintzes or cheese krepach—dumpling. Then spread them with these Shavu'ot jams—Sephardic and simple.

1. A mixture of 2 T. honey and 2 T. shredded coconut.
2. A mixture of 2 T. honey and 2 T. sesame seed.

3. A mash of 2 T. honey, 3 T. ground almonds, 2 T. ground walnuts plus a dash of cinnamon and cloves.

So there you have some of the hows, whys and wherefores of the observance of Shavu'ot.

For an in-depth history plus wonderful Shavu'ot stories, games, crafts, songs, and recipes, look into *The Family Guide to Shavu'ot* published by the Baltimore Board of

Jewish Education; *The Shavu'ot Anthology*, by Philip Goodman (Jewish Publication Society; ISBN: 0827603916) and a manual by Lillian Ross titled *Whither Thou Goest*.

Now, go and enjoy Shavu'ot!

Ozzie Nogg is a free-lance writer and program director at Beth El Synagogue in Omaha, Nebraska. She wrote this article for the on-line magazine Jewish Family & Life!—www.jewishfamily.com

Shavu'ot and Ruth

Excerpted from *"The Jewish Holidays: A guide and commentary"* by Michael Strassfeld.

Among Ashkenazic Jews, a custom that arose is the reading of the Book of Ruth. A number of reasons are given for this custom:

- The story is set at harvest time
- Ruth's conversion to Judaism is analogous to our voluntary acceptance of the Torah and God's covenant at Sinai. We are taught, in fact, that the Israelites in the desert had the status of converts and hence underwent circumcision and ritual immersion.
- King David, according to tradition, was born and died on Shavu'ot. The Book of Ruth ends with the genealogy from Ruth down to King David.
- Reading Ruth means that the totality of the Torah is celebrated on Shavu'ot, for Ruth is part of the *ketuvim*—the writings that together with the Torah and the prophets compose the whole Bible.

Most commonly, the Book of Ruth is read without a blessing during the morning services of Shavu'ot (on the second day for those observing two days of Shavu'ot.)

A lovely midrash on the book notes that while its minor figures all treat their fellows justly, doing all that the law requires of them, the major characters (Ruth, Naomi, Boaz) are distinguished by their acts of *hesed*—loving kindness—which go beyond what is demanded. The rabbis, in having us read Ruth each Shavu'ot, thereby teach us something: that on the day when we celebrate reception of the laws of Torah, we need to remember that law is never enough. Certainly it will not bring the Messiah, whose lineage goes back to Ruth. For that, the world needs *hesed*.

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Luscious creams, tangy fruits for harvest feast

by Linda Morel

NEW YORK (JTA) — While Jews of Ashkenazi descent have nicknamed Shavu'ot "the cheesecake holiday," there is a competitor seeking to bump this traditional dessert off its milky white pedestal.

Popping up in American gourmet magazines, the famed English trifle is a creamy rich confection layered with pieces of cake, luscious fruits, custard, whipped cream and an occasional dash of liqueur.

"Oh trifles, they are what I miss most about home," says a 20-something woman from London who recently moved to New York, the town that Eastern European Jews made famous for cheesecakes.

For centuries, theories have circulated on why Shavu'ot has been linked to dairy foods. Some scholars cite the verse in Song of Songs, "Honey and milk on your tongue," which is said to refer to the Torah.

Others say that because the Jewish people received the laws of kashrut that day, the utensils used to slaughter meat were made nonkosher. Still others claim that milk prevails at Shavu'ot because it is a healthy food. So nutritious, in fact, that it is the only food a baby requires. For that reason, milk has become a metaphor for the Torah, the only thing that the generations since Mount Sinai have needed to sustain themselves spiritually, to grow and be good.

Because at other Jewish holidays meat inevitably dominates the menu, a dairy meal affords people following the laws of kashrut the opportunity to indulge in desserts calling for milk products. Bursting with summer fruit nestled in cool custard and sweet cream, a trifle is a sumptuous alternative to cheesecake. Served in a large glass bowl, this British tradition creates a colorful razzle-dazzle on the table.

"Trifles are absolutely gorgeous," explains an English friend of mine. After a lovely salmon lunch at her house, she introduced me to a treat — a luscious banana custard trifle for dessert. When I returned to New York, she sent me her recipe.

Her gesture reiterated that diversity is the essence of Jewish cuisine. For centuries, Jews have moved from country to country, carrying their customs and cooking pots with them. Along the way, they have embraced local cuisine, often adapting new tastes to ancient holidays. This is true in England, where Jews hail from both Ashkenazi and Sephardi backgrounds.

Trifles are particularly suited to Shavu'ot, because the holiday is also called *Yom Ha-Bikkurim*, the Day of First Fruits. It commemorates bringing the first fruits of the seven species (grapes, figs, pomegranates, dates, olives, barley and wheat) to the Temple in Jerusalem. In the Bible, Shavu'ot is an agricultural festival known as *Hag Ha-Katzir*, the celebration of the end of the barley harvest and the beginning of the wheat season.

Because trifles incorporate several of Shavu'ot's food groups — dairy, fruits and wheat — they are a particularly fitting way to acknowledge this harvest festival, and are especially refreshing in summer when cold food is welcome.

Since the holiday begins this year on June 8, a Friday night, people may take the opportunity on this special Shabbat to celebrate with family and friends, and to introduce a sensational new dessert. Because trifles are prepared several hours in advance, served cold, and taste more scrumptious the following day, they are a Shabbat dream — no trifling matter.

As the recipes indicate, trifles are prepared in steps, similar to lasagna. Have a 12-cup glass bowl on hand.

A BERRY EASY TRIFLE

Marinated Fruit:

- 2 pints strawberries, hulled and sliced
- 1 pint blueberries, stems removed
- 2 1/2-pint containers of raspberries
- 2 tsp. sugar
- 1 tsp. lemon juice

1 tsp. vanilla extract

Reserve five strawberries with stems, five raspberries and 10 blueberries for topping. Place the remaining berries, sugar, lemon juice and vanilla into a large bowl and mix. Marinate while preparing the next steps.

Whipped Cream:

- 1 1/2 pints heavy cream
- 1 1/2 tsp. sugar
- 2 tsp. vanilla

Place these three ingredients in a large bowl and beat with an electric mixer on high until firm peaks form. Do not overbeat. Reserve.

Assembly:

- 12-16 ounce pound cake (homemade, bakery-bought, supermarket variety or frozen)
- 1 cup seedless strawberry preserves
- 1. Cut cake in 1/4 inch slices. Spread one side of each slice with preserves. Arrange in the bottom of a 12-cup glass bowl, cutting slices to fit, if necessary.
- 2. Cover cake layer with fruit, followed by a layer of whipped cream.
- 3. Starting again with cake layer, repeat twice, ending with whipped cream. Cover and refrigerate six hours. When ready to serve, top with reserved berries in center of trifle. Yield: 12 servings.

BANANA PEACH TRIFLE

Vanilla Custard: (Can be made two days in advance, if covered and refrigerated).

- 2 cups whole milk
- 1 tbsp. vanilla extract
- 3/4 cup sugar
- 6 egg yolks

- 1. On a low flame, bring milk and vanilla to a slow boil in a saucepan. Let bubble for 30 seconds. Remove from heat. Add sugar, stirring well. Cool 15 min.
- 2. In a medium-sized bowl, beat egg yolks for 1 minute on high speed. Pour cooled milk-mixture into bowl and whisk well. Return contents of bowl to saucepan and stir over low flame for 6-8 minutes, or until sauce thickens and coats the back of a spoon. DO NOT BOIL; sauce will curdle. Pour into a bowl. Reserve.

Marinated Fruit:

- 6 peaches, skinned, pitted, and sliced
- 4 large bananas, skinned and sliced into 1/8 inch rounds
- 2 tsp. sugar
- 1 tsp. lemon juice
- 1 tsp. vanilla extract

Place these five ingredients in a large bowl and mix. Marinate while preparing the next steps.

Whipped Cream:

- 1 1/2 pints heavy cream
- 1 1/2 tsp. sugar
- 2 tsp. amaretto

Place these three ingredients in a large bowl and beat with an electric mixer on high speed until firm peaks form, about three minutes. Do not over beat.

Assembly:

- 12-16 ounce pound cake (homemade, bakery bought, supermarket variety or frozen)
- A few sprigs of fresh mint for topping (optional)
- 1. Cut pound cake into 1/4-inch slices. Arrange in the bottom of a 12-cup glass bowl, cutting slices to fit, if necessary.
- 2. Cover cake with a layer of fruit. Spoon custard on top of fruit, followed by a layer of whipped cream.
- 3. Start with a layer of cake again, repeating twice (three layers in all), ending with whipped cream. Cover and refrigerate 6 hours. Decorate with sprigs of mint on top. Yield: 12 servings.

Places for the unconventional

This series on the Jewish congregations in the Rhode Island area will resume in October.

Newport Havurah: if we disbanded, we'd just start over

by Jane S. Sprague

It's a Friday evening. Folks are coming in the door of a private home carrying "dairy" dishes. One shows off a magnificent homemade hallah. The bowls and platters are set out on a table. Their owners move into the living room, pick up "The Gates of Heaven" prayer book and find a seat. A service is about to begin among friends, all members of the Newport Havurah. They have been gathering like this, once a month, for over 20 years.

Members may also get together another time during the month for a business meeting, especially as preparations are underway for the High Holy Days or for an adult education program.

Aaron and Bernice Jasper have been active participants with this group of friends since the Havurah's inception in the last 70s. They answered an ad placed in the Newport Daily News by Howard and Mary Newman, inquiring whether anyone else was interested in starting a Reform havurah.

The Jaspers, who had met the Newmans at the nursery school their children attended, were among those who answered the ad, and the group was off and running.

"There are about 10 core families," Aaron, who is the group's vice president, says. Total membership hovers around 20 families, but for the High Holy Days services the Newport Havurah may draw up to 80 people, which is a standing-room-only crowd for the chapel at the back of the Newport Historical Society's headquarters where they have gathered on Rosh Hashanah and Yom Kippur for years. There are no tickets or charges to attend these services.

Rabbi-less and cantor-less, the members have learned the order of the services, how to read Hebrew and to sing the "tunes" that bring their version of Judaism alive for them. The Jaspers call member Stan Erlich "our 'rabbi,'" because he knows the ritual so well."

Newman, whom Jasper calls the titular head of the havurah ("We need his energy and his singing."), philosophizes as we sit at his kitchen counter: "The nice thing about Judaism is that it's not centralized. Any bunch of Jews can make Judaism for themselves. It's a process religion, not a belief religion. What you do is more important than what you believe."

What Howard and Mary Newman did was to make a havurah that would meet the Jewish education needs of their children. "I had no choice but to do this," he says. His children were ineligible for the Hebrew school at the Orthodox Touro Synagogue because Mary had not yet become a Jew and he was not comfortable at the Conservative Temple Shalom.

Since, as a sculptor, he was accustomed to creating beautiful things out of lumps of clay, he sculpted a means to educate his children. The havurah did not stand entirely alone. It sought, and still does, advice and sponsorship from Rabbi Jim Rosenberg and the Barrington Reform congregation, Temple Habonim.

Both couples talk about rabbis from the Navy base who "put the prayer book in our hands and said, 'This is yours, use it.' They told us that it is what we do that counts, not especially how we go about doing it."

As the Jaspers describe the early years, the parents of the eight to 10 children became intimately involved in education. There was none of this business of dropping off their kids at Hebrew school and coming back to pick them up. Parents and children studied and learned together every weekend.

That philosophy is still central. Mary Newman says the havurah still insists on such heavy parental involvement, and that possibly is why there are not as

many families with pre-Bar/Bat Mitzvah-aged children in the havurah today. "Parents just don't have the time any more, or want to take the time to be that engrossed in their children's religious education," she laments.

The process of teaching their children, taught the parents, too. Bernice Jasper says she "learned my Jewish identity in the havurah." Born to a household that spoke Yiddish but was not observant, she did not know much about her Jewish history and its belief system. "I've also learned to read Hebrew," she says.

Aaron, on the other hand, "grew up in a classical Reform home, although Mother did keep Shabbat." The Havurah has kept him connected and extended his involvement so that he is a member of the local Hevra Kadisha Society which oversees Beth Olam Cemetery and the Jewish chapel.

Today, the havurah will provide scholarships to Jewish camps and for trips to Israel. Mary Newman says that since there is no real estate to worry about maintaining or a rabbi to support, their financial needs are few, keeping membership costs low, allowing them to buy the new Reform prayer books, provide scholarships and to help members in need from time to time.

Through the years, even though member families may have left the community, the overall membership has held steady, but the founding members still make up the core.

Will the Newport havurah outlast them? Howard Newman shrugs. "We can't concern ourselves with that," he says. "We have to make this moment the highest quality moment we can. If two couples meet for Shabbat, they have a wonderful time. If 30 people come, that's wonderful, too. We're all affected by the quality of the reading, of the singing, of the discussion."

Several years ago as the members evaluated the havurah, one of them asked the other what they would do if it didn't exist. "Everyone was very quiet as we thought about that," Mary Newman recalls. "Then we decided we would miss being together so much that Please turn the page.

At the Wall. . . from pg. 2

during which time the Conservative movement will be able to hold morning services at the site once a week, during Tisha B'Av, and other special times with prior coordination. Services will start on Shavu'ot, a holiday where mixed gender services in recent years have resulted in violence.

Conservative leaders described the agreement, under which they will pray in an area they were already officially permitted to pray in, as a "first step" and a "compromise," rather than a victory.

But Reform leaders in America, while supportive of Women of the Wall's victory, were less impressed with the Conservative arrangement, saying they are still determined to gain access to the main part of the Wall.

"We don't see this as a victory," said Rabbi Eric Yoffie, president of the Reform movement's Union of American Hebrew Congregations. "This is a sacred site, the most sacred site to the Jewish people and it belongs to all Jewish people.

Yoffie noted that for 2000 years, there had been no separation between men and women at the Wall. Following the Six-Day War, separate sections for men and Women were created, but Reform and Conservative Jews were permitted to pray in mixed groups in the plaza area of the Wall. More recently, that right, too, has been limited.

"The result of this agreement," Yoffie said, "is to move mixed worship even farther from the Western Wall." Yoffie compared praying at Robinson's Arch as "riding at the back of the bus."

Friday Group seeks cultural more than religious ideology

by Yehuda Lev

Three decades ago, a number of Jews, almost all of them connected in one way or another with Brown University, determined to create a Jewish, secular class for their children. Most didn't belong to synagogues, but wanted to stress Jewish history and culture in the curriculum, and they wanted this class to meet once a week for two hours.

Question: If you are familiar with the American Jewish community, are of a certain age, and you hear about such an event, what associations come immediately to mind?

Wrong answer: The Workman's Circle; Yiddish; Jewish Socialists; Eugene V. Debs; non- and even anti-Zionism.

Correct answer (in this instance): Hebrew, not Yiddish, strong personal links with the kibbutz movement in Israel, and "who was Eugene V. Debs?"

In short, Rhode Island's "Friday Group" and its offspring, the "Friday School," don't fit the stereotypes that they may suggest even to the informed observer.

So from where does the Friday Group descend? Oddly enough, from the experiences many of its founders had living in or visiting Israel. Some of them had been members of Habonim or Hashomer Hatza'ir, the right and left-wing socialist youth movements affiliated with parent Israeli political parties. Some had lived on kibbutzim and others had fond memories of visits to Israel's collective settlements. The nostalgia that fueled the founding of the Friday Group came not so much from memories of Jewish socialism in Eastern Europe as from favorable reactions to the accomplishments of those Jewish socialists who settled in Palestine.

Founded in 1971, in the East Side home of Marilyn and Dietrich Rueschemeyer, the Friday Group meets 10 times yearly in private homes on Friday evenings, discussing issues of importance to Jews with one important stipulation; religious observances during the meetings are strongly discouraged.

(They are serious about this last. Hosts provide refreshment at the meetings and may, on occasion, have a candle burning for atmosphere. But one host couple got into difficulty by lighting two candles. One candle provides atmosphere, two transform the evening into a religious observance.)

Please turn the page.

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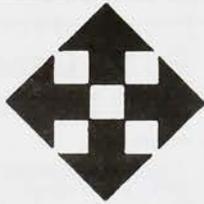
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Am David prepares Geniza, burial of holy books

What is done with holy books when they become old and worn from extensive use, outdated or generally have outlived their usefulness and are considered, for all practical purposes, dead?

Jewish people handle these special books with the same reverence and respect as they do a family member. Periodically, they collect and commit the tomes to the earth in a formal Ritual Book Burial Ceremony.

Temple Am David, 40 Gardiner St., Warwick, will inter scores of books on June 4 at 10:30 am, books that have lived useful lives by contributing to the education of children and adults, by comforting the sick and grieving, by joining man and woman in matrimony, by helping the congregation reach out to God.

Congregants, including children, will witness and participate in this ceremony on the Temple grounds. Many will bring worn religious articles or books from home so they, too, may receive a proper burial.

The majority of the books and articles will be encased in a traditional Jewish pine casket and delivered to the site in a hearse, both of which are being provided

by Michael Smith, owner and operator of Shalom Memorial Chapel in Cranston.

Members of other area congregations have been invited to bring their religious articles to the ceremony, which will be led by Temple president Herbert Singer and Cantor Stanley Rosenfeld.

The tradition of burying, with great reverence, books and religious articles that bear God's name is known as *Geniza*. Singer said a special area on the synagogue grounds will be designated as the burial site and, when necessary, other books and religious articles will be added to the *Geniza*.

Havurah. . . from pg. 17

after a couple of weeks we'd start one again."

After the prayers, the reading of the portion and the discussion, Howard leads the blessing over the wine. Mary holds high the *hallah* she has baked using her thrice-risen technique and the group sings the *motzi*. Members fill their plates with the variety inherent in any potluck meal and return to discussing the portion.

Friday Group. . . from pg. 17

In one way the Friday Group follows a traditional Jewish organizational pattern; in 1995 it divided in twain. The "old-timers," their children already grown, decided to operate independently of the school whose newer parents (called the "Americans" by the others) favored a somewhat different approach. A tad more religion and less concentration on the Israeli model were the main curricular changes and the group, in return for ending its financial support for the school, also relinquished its influence over policy.

The Friday School meets for two hours weekly at the Jewish Community Center. It has about 30 students and receives some financial support from the Bureau of Jewish Education. One hour is devoted to Hebrew, the second to some aspect of Jewish history and

culture. Its parents are always welcome to meetings of the Friday Group and some have joined

The Friday Group totals 45 members in 28 families. Its monthly sessions are devoted to lectures on subjects such as the effect of war on Israeli and Palestinian children (with two child psychologists), and an archeological view of the site of the Temple in Jerusalem (with an archeologist). The evening refreshments include *challah* and the program includes Israeli dancing. The group also celebrates four Jewish holidays together — Rosh Hashanah, Purim, Hanukkah and Passover.

Critics of organizations such as the Friday Group claim that such a low level of observance means that participants can escape their Jewish communal and religious obligations and still lay

claim to being active Jews. It is true that the group does not provide organizational support for specific Jewish interests, although it did provide financial support for the Brown-RISD Hillel Foundation during the years that its school met there.

But its participants, in addition to pointing out that some among them belong to synagogues and support Jewish causes individually, obviously feel they are benefiting in ways that more traditional Jewish institutions and milieus do not make possible. One of them told *The Voice* that, even after three decades, "Above all, this is a very participatory group. It is very much like family, like close family."

That's an accolade to which many a Jewish organization aspires, but few achieve.

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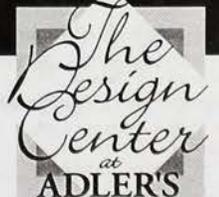
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Marla Dansky brings experience from Spielberg's Shoah Foundation to Museum



Selma Stanzler, president of the RI Holocaust Memorial Museum (right), with the Museum's new director, Marla Dansky, at a reception following a presentation by Alice Lok Cahana of her Holocaust-inspired art that was exhibited at Providence College in May. Dansky brings a variety of skills and interests with her, including education as a pastry chef.

by Yehuda Lev

Selma Stanzler, president of the Rhode Island Holocaust Memorial Museum, has announced the appointment of Marla Dansky as the Memorial's executive director.

Dansky was the mid-Atlantic regional coordinator for the Shoah Foundation, founded by Steven Spielberg. During that time she arranged for and directed the filming of the experiences of more than 1,200 Holocaust survivors. The problems she dealt with were more complex than may appear and included finding the right interviewer.

Thus, she says, the interviewer and the survivor had to speak a language in which the survivor felt comfortable. The gender of the interviewer was important especially when matters of sexual abuse or torture were being discussed, and, in the case of people with Alzheimer's or other mental problems, interviewers

had to be specially selected.

In addition to this, Dansky directed a speaker's bureau providing both survivors and others with knowledge of the Holocaust to organizations and schools in her region.

Dansky is already planning for next year's Holocaust Memorial Day events and is reorganizing a group of second and third generation descendants of Holocaust survivors. She is also reorganizing the library and the exhibits at the Memorial to make them more accessible to teachers and students.

Dansky will be introduced to the community during the Museum's third annual meeting at 7:30 pm on Tuesday, June 6. The event, at the Jewish Community Center, will include a program of original music by Steven Evangelista and a display of student art.

The officers and board of the Museum will be installed and the "Teacher of the Year Award" will be presented to Florence Battle of Moses Brown School. Anna Prager will chair the event and Melvin Alperin will be the installing officer. The public is invited.



Providence Mayor Vincent A. (Buddy) Cianci came to the Museum's special presentation by Alick Lok Cahana of her Holocaust-inspired art when it was display at Providence College last month. The Mayor presented Cahana with a key to the city and a jar of marinara sauce.

Insurers rejecting 75% of claims

LOS ANGELES (JTA) — Three out of every four insurance policy claims submitted by Holocaust survivors or heirs of victims are being rejected by European insurers. The 75% rejection rate is particularly startling since these claims, submitted through an international commission, are considered the strongest ones and were to be processed on a fast-track basis, requiring only minimum proof.

The figures are based on internal documents of the International Commission on Holocaust Era Insurance Claims, headed by former US Secretary of State Lawrence Eagleburger, according to a front-page article in the May 9 edition of the Los Angeles Times.

So far, the five European insurers participating in the commission have agreed to settle only 124 of 909 claims submitted, according to the report. Some 393 claims have been rejected, and the rest

have been pending for more than three months.

The five participating companies are Allianz of Germany, Assicurazioni Generali of Italy, AXA Group of France, and Switzerland's Winterthur and Zurich. These companies wrote about 35% of European life, homeowner and dowry policies between 1930 and 1945.

Geoffrey Fitchew, the vice president of a humanitarian fund the insurers claim should pay the rejected claimants, expressed concern at the slow pace of the "fast-track" process and told The Times that some insurance companies are not adhering to the established criteria and basing rejections on incomplete records.

Fitchew said some companies may have classified policies that were confiscated by the Nazis from their Jewish owners as already paid.

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ASDS ALUMS WIN SERVICE AWARDS

Three college bound seniors, each Alperin Schechter Day School Alumni Class of '96, will receive a Temple Emanu-El's Annual Youth Service Award. Joshua Beraha, son of Dr. and Mrs. Nathan Beraha, along with Amiel Hersh, son of Mr. and Mrs. Kenneth Hersh, are this year's recipients of Rabbi Eli A. Bohnen Youth Award. Judah Jacobson, son of Prof. David Jacobson and Jane Myers, was selected for the Leo H. and Leila Rosen Judaic Award.

These youths have been active leaders in Sr. USY Board activities and Junior Congregation as well as participants in the Torah Tutoring program. Individually, they have participated in a large number of high school programs, ranging from sports to debate, and Math Team membership to co-editor-in-chief of the school newspaper. Graduating this June from Classical High School and the Harry Elkin Midrasha of the BJE, each has college plans for the fall.

Joseph and his dreamcoat on stage



Wearing a coat of many colors, Ben Savitzky and Adam Cable starred in this year's ASDS production, "Joseph and the Amazing Technicolor Dreamcoat," the musical by Tim Rice and Andrew Lloyd Webber. Everyone in the 7th and 8th grade Humash Classes played a role in this biennial event including Maia Masuda, Kendra Kobrin and Shira Adler who shared the responsibilities of the Narrator. Cable is shown here surrounded by his brothers in a joyful reunion.

Schiffman to address ASDS grads on June 11

ASDS alum Joshua D. Schiffman, MD, will speak to the 17 graduates of Alperin Schechter Day School at graduation ceremonies on Sunday, June 11 at 1:00 pm in the main sanctuary of Temple Emanu-El, Providence. The ceremonies are open to the community.

Schiffman, who recently graduated from the Brown University Medical School, is to begin a pediatric residency at Stanford University. As a medical student, he co-edited the medical journal, On Call, a publication for medical students by medical students, and he compiled a collection of his cartoons in a book, "Life 101 — The Complete collection of Cartoons All About the Brown Experience." He attended Classical High School and Brown University.

Most of the graduating class will attend Classical High School: Adam Cable, Rebecca Chaika, Joshua Gillman, David Goldgaber, Shayna Hersh, David Miller, Alina Neganova, Lisa Pelcovits, Marlene Wacks, Leah Weissburg and Michael Wolpert. Kendra Kobrin will attend Barrington High School while Spencer Kurn, Jill Teverow and Denille Wachtenheim will attend Moses Brown School. David Levinson will enroll at Wheeler School and Benton Odessa will attend Providence Country Day School.

All smiles at playground



Representing the entire Lower School Student Body of the Alperin Schechter Day School, Remi Wachtenheim's smile matches that of every other face enjoying the newly installed playground. The new equipment comes to ASDS through funding provided by the Jewish Federation of Rhode Island.

Arts Week emphasizes variety



Middle School pupils at ASDS created these tiles during Arts Week, a special program that also exposed them to musical instruments and styles, ceramics, photography and dance, including performances by the Everett Dance Troupe and the Festival Ballet. Middle School Coordinator Steve Jablow organized the week's activities.

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DATES: July 10-14 and 17-21 (Monday through Friday)

TIMES: Mornings or afternoons, depending on class placement (based on participants' prior knowledge). Israeli dance will be held some evenings.

PLACE: Bureau of Jewish Education of Rhode Island

FEE: \$18

If you are interested in receiving information, please call the **Bureau of Jewish Education of Rhode Island — 331-0956**

Assembly commemorates Israeli Independence Day



PHDS children celebrated Israel's Independence by wearing blue and white in honor of the colors in the Israeli flag and participating in an assembly where each class recited selections from the Bible about Israel, said a prayer for the State and the Israel Defense Forces, and sang Israeli songs.

CHAI Center opens day camp

Children in central Rhode Island will have yet another opportunity to attend a Jewish Day Camp this summer when the CHAI Center in Warwick opens Camp Gan Israel on the grounds of Temple Am David, a Conservative congregation at 40 Gardiner Street, Warwick.

The Camp Gan network is a program of the Lubavitch movement. The Rhode Island camp will run two, one-week sessions from Monday, July 10 through Friday, July 21. They will be directed by Shoshanah Laufer, wife of Rabbi Yossi Laufer, director of the CHAI Center (Chabad of West Bay).

She promises "Fun, spirit, action and Jewish friends" for the four to nine-year-olds, and a wide range of activities, field trips and learning about Jewish rituals and celebrations.

"Each day of camp will be devoted to a different theme that the campers will explore through exciting hands-on activities, stories, games, songs and more," Shoshanah Laufer said, adding, "Hallah baking and Shabbat parties will make the beauty and values of our tradition come alive."

The weekly fee is \$125 or \$200 for two weeks. There are scholarships available. For more information, contact Laufer at 401-732-6559, or fax her at 401-732-3345.

Waiting for pre-school



Providence Hebrew Day School has opened a 2000/01 waiting list for 4-year-olds waiting to enroll in its pre-school program. PHDS balances secular and Judaic content under the program that is directed by Sarah Halper and Beth Berman. There still are a few openings for 3-year-olds. Registration and curriculum information are available by calling the school at 401-331-5327.

For articles on Shavu'ot, the forgotten holiday, see pages 15 & 16.



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Camp JORI registering for day camp

Registration continues for Camp JORI's Day Camp program which is "designed to give day campers a greater feeling of belonging to the entire camp family." A

day-camp coordinator oversees the integration of the day camp into the daytime activities of the overnight campers. "It's important for us to integrate both groups of campers," explains Camp JORI director Ronni Guttin, "because we believe both groups benefit from it."

Day campers, children 6 to 9 years of age, participate in two-week sessions of sports, arts and cultural activities.

Guttin emphasizes that the JORI day camp will continue to offer transportation to serve the

needs of children (and provide convenience to their parents), in the Narragansett area, as well as Kent, Newport and South Counties.

After two summers of record enrollment, Camp JORI has continued to enhance its facilities and programs in preparation for the summer. Day and overnight campers can anticipate expanded waterfront and environmental activities based on the camp's recently purchased property on Worden Pond, an improved tennis court facility, enhanced instruction in JORI sports programs and greater focus for participation in expressive arts programming.

For more information about Camp JORI, call 401-521-2655.

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Fun and Friendships That Last Forever!

Charlotte Lurie directs youth, camp programs at JCC

Charlotte (Charli) Lurie of North Attleboro has been named Director of Children, Youth and Camp Programs at the Jewish Community Center of RI (JCC). Lurie received her BS and MEd from the University of Vermont. She is the Year 2000 recipient of the Bureau of Jewish Education Jenny Klein Teacher of the Year Award, and she was the Temple Beth-El 1998 awardee of the Max I. Milman Award for teaching excellence.

A specialist in Judaic arts and crafts, Lurie teaches at Temple Beth-El Hebrew School and has tutored students through the BJE Special Education Program. She joins the JCC Professional staff after 12 years of elementary public school education and six years as the Membership Director of the North Attleboro/Plainville Chamber of Commerce.

"I'm just thrilled to have this opportunity to do what I love — working on behalf of kids and the Jewish community," Lurie said upon learning of her appointment.

Marilyn Katz, Chair of the JCC's Children, Youth and Camp Committee noted, "We are very excited about Charli, and welcome her wholeheartedly."

"She is the creative, experienced professional we have been looking for to head our new Creative Arts Day Camp and provide leadership for the Kidspace and Pre-teen Connection after school and vacation programs," added Linda Singer-Berk, JCC's assistant executive director.

Parents roll up sleeves at Center, spruce up building and grounds

On Sunday, May 7 parents rolled up their sleeves at the JCC to spruce up the building and grounds. Two Jeffs — Milburn and Vogel — helped organize the day with Sue Connor, Early Childhood Director.

Cathy Principe, Infant Teacher, orchestrated much of the work on the Infant Toddler playground. Pam Vogel, Patty Tanalski and Gilda Beckenstein, assisted by children including Anna Tanalski, cleaned all the Infant-Toddler playground toys, large and small. Between the leafblowers and brooms, Glen Rosenfeld, Vogel, Jane Gerhard, Rob Degnan, Fran O'Neil-Cunha and Tim McSweeney were able to remove the slippery sand from the play surfaces.

Connor McSweeney, Johnny Cunha, Tyler Degnan, Ben Rosenfeld and May Stern assisted with sweeping. "The Jeffs and Rob removed broken toys and other items cluttering the playground. Fran was able to bring a power

washer, to wash down the walls, toys and outside of the building," Principe said.

Painting was another task of the day. Sally McSweeney sanded and cleaned the picnic tables, then moved on to paint the jeep's steering wheels.

Joann Degnan assisted with some of the playground tasks, then moved inside to keep children busy playing and eating — bagels and cream cheese, juice, and fruit.

Alicia Lehrer arrived to continue working on cleaning jobs, especially the famous "Red Buggy" in which the infants and toddlers go on buggy rides in the JCC building and through the neighborhood.



Day camp features theme a week

Each week of day camp at the Jewish community Center will feature a theme that will guide the programs and trips available to children through grade 4.

Transition Week June 19-23
 Week 1 June 26-30
 Week 2 July 3-7
 Week 3 July 10-14
 Week 4 July 17-21
 Week 5 July 24-28
 Week 6 July 31-Aug. 4
 Week 7 Aug. 7-11
 Week 8 Aug. 14-18
 Week 9 Aug. 28-Sept. 1

Summertime Fun Week
 Our Environment (Gardening)
 Fifty States Week
 Celebrate Israel Week
 Animal Kingdom Week
 Creative Arts Week
 Water Week
 Music Sensations Week
 Nature Week
 Circus Smircus Week

For information about late registration for all or part of the summer, or to receive a Camp Brochure, contact Linda Singer-Berk, assistant executive director, at 861-8800 ext. 111; or Sue Connor, early childhood director, ext. 142, for the Toddler and Yeladim Camps; or Charli Lurie, ext. 147, for Camp Haverim, Haverim Sports and the Creative Arts Camp.

Young'un's day camp full of learning adventures

The JCC's summer program for 3 to 5 year olds will help children experience summertime life as they study such areas as gardening, music, Israel, the ocean, zoo animals, camping, art and the circus.

Each week the classrooms will be transformed into a new learning environment. As children use the learning centers, they will gain new knowledge in math, literacy, science, social studies, art and music. The outdoor playground as well as area walks and possibly a few field trips will also enhance the children's learning experiences.

The Early Childhood Program will offer developmental activities which foster each child's social, emotional, physical and intellectual development in an environment in which children can build cherished friendships and develop trusting relationships with teachers.

Golf tourney, auction tees off June 19 at Ledgemont

The 15th Annual Charity Golf Tournament and Auction to benefit the Jewish Community Center of Rhode Island will tee off on June 19 at Ledgemont Country Club in Seekonk, Massachusetts at 12:15 pm.

The day actually will begin with a buffet lunch at 11:30 am. Golfers may put together a foursome or come alone for the chance to play one of the best courses in New England. Sponsorships, which include foursomes and advertising opportunities, are still available.

The evening will feature the traditional Live and Silent Auctions, also at Ledgemont, open to the community, not just golfers. Live and silent auction items include gift certificates to area restaurants and businesses, jewelry, sports memorabilia and much more.

The Golf Tournament helps to raise funds to assist the JCC in all its programs, outreach and community services. For more information call Cory Diamond at 861-8800 ext. 149.

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JCC installs Leach, officers at 75th annual meeting



Paul Formal presents a JCC Volunteer of the Year award to Patricia Shreiber for leading the revitalization of Gallery 401, the Center's showcase for Jewish artists.



Bruce Leach, reinstated as JCC president on May 17, along with vice presidents Jenny Klein, Doug Emanuel and Paul Formal; Cindy Feinstein, treasurer, and Rose Mossberg Malkin, secretary. Just a few days earlier, Leach had received the Hassenfeld Award from the Jewish Federation for his dedication to local agencies.



Past presidents of the Jewish Community Center of Rhode Island kicked off the JCC's 75th Anniversary year with recognition of leadership and a birthday cake ceremony. From left to right, Jeff Brier, Noah Temkin, Sam Suls, Jerry Gorin, Julius Michaelson, Bruce Leach (also reinstated for 2000-01) and Alan Litwin.

GINANDES OUTER CAPE EXHIBIT OPENS IN GALLERY 401 JUNE 22

An exhibit by Carol Ginandes in the JCC's Gallery 401 from June 22 through July 26, "Outer Cape Portfolio," consists of large format original color photographs about the spirit of the landscape of the Outer Cape.

The open reception will be Thursday, June 22, 5 p.m. until 8 pm. Gallery hours are Sunday, 9-7 and Monday through Friday, 9-5. Admission is free.

For more information, contact Sue Suls at 861-8800 ext. 108.

Jewish Family Service recognizes Fred Cohen for organizing seders

For the past 15 years, Frederic G. Cohen has been organizing Passover celebrations for Jews who are former residents of the IMH and Ladd School who are now living in group homes. He was recently presented with an award by Jewish Family Service (JFS) for his dedication to helping others. He also received a plaque honoring his late twin brother, Larry Cohen, who was a partner in this volunteer work. Fred Cohen seeks no accolades, saying, "It is very satisfying. That's why I do it."

Rabbi Saul Leeman, a volunteer chaplain for the RI Department of Mental Health, Retardation and Hospitals, presented Cohen with the plaques on behalf of JFS, which administers the Moes Chitim Fund that supports the meals. Rabbi Leeman said of the Please go to next page.



Rabbi Saul Leeman (second from left), Volunteer Chaplain for the RI Department of Mental Health, Retardation and Hospitals, presents plaques from Jewish Family Service to Frederic G. Cohen honoring Mr. Cohen and his late brother, Larry, for their volunteer work with the Moes Chitim Passover celebrations which are under the auspices of Jewish Family Service. Looking on are Jewish Family Service Executive Director Paul L. Segal, (right), and Cantor Steven W. Dress, (left), Jewish Chaplain for the Eleanor Slater Hospital, volunteer worker with the project.

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That's Life!

There's no pretending: domestic violence occur in Jewish community

by Daniel Kane, MSW

JFS Clinical Social Worker

We can say that we are too smart. We can pretend it does not exist. We can say that it does not happen in our world. We would be wrong — horribly, dead wrong.

Domestic violence occurs in the Jewish community. Magazine articles such as "Exploding the Myth" (Jewish Week, NY, 1992), "Domestic Violence: Too Close to Home" (Jewish Image, December, 1993), "Waking Up to the Jealousy of Abuse" (Jewish World, April, 1994) and a series in The Jewish Voice of RI (winter and spring 1992) document not only the existence of domestic violence but the denial in our community.

Domestic violence takes many forms. It comes from the abuser's need for power and control. It can include name-calling or put-downs, isolation from family or friends, economic control, actual threatened physical or psychological abuse, destruction of property or sexual assault.

Domestic abuse is frequently a repeated rather than one-time event. The cycle of violence takes three stages.

The beginning is the "tension building" stage. The victim feels like she is walking on eggshells. There is an increase in fear and anxiety. The rage of the abuser grows, and the worrying begins about when the explosion will occur. The second or the "explosion" stage can happen with or without warning. Then physical, emotional, verbal or sexual abuse occurs.

There are two possible third stages. One is called "hearts and flowers." The perpetrator apologizes, promising it will never happen again. He makes it up to the victim, bestowing flowers and/or

expressions of affection. The other possible third stage is "sweeping under the rug." Here, the incident fades. The hope is that it is forgotten and will never happen again. This cycle repeats itself at different frequencies for each couple. It could be days, months or years between incidents.

The statistics of domestic violence and sexual assault nationwide are shocking: 21% of adult women were sexually abused as children, and 20 to 25% of women are likely to be raped in their lifetime. In 1995, Rhode Island's six domestic violence crisis hotlines received over 14,000 calls for assistance and information, an increase of 134% over the previous year. The Rhode Island Rape Crisis Center worked with over 1,400 victims in 1995, of which 49% were under the age of 20. Finally, in Rhode Island, 20 to 30% of all homicides reported occur because of domestic violence.

Many people wonder why victims stay in abusive relationships. There is no one answer to this question. Some feel that economically they have to stay in the relationship, as they would not be able to maintain their living arrangements or provide for their children. Some women have been taught since childhood that it is their responsibility to be a "balabusta" (ideal housewife), to create and maintain harmony and to please one's husband.

Abuse can lead to internalized feelings of inadequacy and shame, as victims can perceive this as a personal failure. Many women are fearful that if their plight becomes known, their children would have difficulties finding an appropriate and suitable "shiddukh" (marriage partner). Finally, many women who

do seek help are often rebuffed by family and friends who either ignore the problem, deny its existence or blame the victim.

Domestic violence occurs in every religious group as well as in all socioeconomic classes. Denial within the Jewish community could be based upon the myth of

the gentle Jewish husband, the belief that only "crazy" men abuse their wives, the importance of "shalom bayit" (peace in the home) and the lack of reporting by Jewish women. On the average, the battered Jewish wife will suffer abuse for 10 years longer than her non-Jewish counterpart.

The counselors at Jewish Family Service are available with resources and services to anyone who is suffering from domestic violence. To have a confidential conversation, call 401-331-1244. Nobody deserves to be abused. Help is only a phone call away.

Lifeline not just for emergencies

A daughter recently wrote to the Jewish Family Service's Lifeline RI program, "I don't know your names, but my many thanks and enduring appreciation to each of you. I believe that if my mother's life was to have been lost, it would have been in the first hour of her heart failure. But you answered and acted immediately so she was in the hospital in no time... and because of that, she is now recuperating well after emergency heart surgery. Thank you so much. Please know how important you are. I do."

Dizziness, chest pain, immobility, getting stuck in the bathtub, falling from a wheelchair, just needing reassurance in the middle of the night all are reasons subscribers call Lifeline RI, not just emergencies.

The button is pushed, a speaker activates and a monitor asks what kind of help is needed. Rescue may be called, but often a relative, friend or neighbor is summoned. Sometimes, the person just needs to talk with someone.

The program, while frequently beneficial to the elderly who live alone, is also used by those with chronic conditions or recuperating from surgery or illness.

For more information, call JFS at 401-331-1244, extension 19.

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Fred Cohen. . . from pg. 24

brothers, "They have been an inspiration to our entire community."

Paul Segal, Executive Director of Jewish Family Service added, "For a Jewish person living in a group home, it is sometimes difficult to obtain and prepare the special foods needed to properly observe Passover. We appreciate the dedication of Cohen and his family over the years."

Cohen's commitment to organizing the Passover meals followed a family tradition began by his mother, Evelyn Cohen in the 1930s. Upon his retirement from his career, his mother was ill and he became more deeply involved, along with his brother. Their mother had instilled in them a

strong sense of duty toward the community.

Fred Cohen says, "My mother knew everyone by name and knew if someone was missing." One year, he mobilized the Hadassah volunteers who helped serve the meal to start a tradition of providing homemade desserts, to make the event a more special occasion.

Through donations from the Jewish community, the Moes Chitim Fund has paid for the celebrations that Jewish group home residents can attend to maintain their Jewish traditions. Passover meals are also provided to Jewish prison inmates.

For more information, contact Jewish Family Service at 401-331-1244.

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Root, root, root for Hank Greenberg; king of the old ball game

by Joshua Stein

Chairman, Voice Editorial Board

As the opening credits roll, familiar elements pervade. Boys on a city street playing baseball amidst the parked cars to the strains of "Take Me Out to the Ball Game" but something is not quite right. It takes a moment to realize. Then with a shock it becomes evident that the words to the familiar anthem to the American Past Time are not being sung in English, but in Yiddish. It's perfect. To a Jewish reviewer of middle age who grew up playing ball on the streets of New York it's home cookin' This is gonna be fun.

"The Life and Times of Hank Greenberg," opening at the Avon Theater June 9, was produced, written and directed by Aviva Kempner. In addition to interviews with Greenberg (in his 70s still articulate, a man of grace, charm, self-deprecating modesty and underdressed good looks) it also features interviews with baseball greats Hal Newhouser, Charlie Gehringer, Bob Feller, writers Ira Berkow and Dick Schaap, and Greenberg wannabes Alan Dershowitz and Walter Matthau. (Is there a Jewish male reading this

aged 35 or older who isn't a Greenberg wannabe?)

The film also features interviews with members of Greenberg's family and fans who were kids in the 30s and 40s when Greenberg (nick named Hankus Pankus) led the Detroit Tigers to four American League Pennants and two World Series championships. Interspersed are brief clips of films of the 40s. Permeating all are the musical sounds of the period including songs of praise of Greenberg.

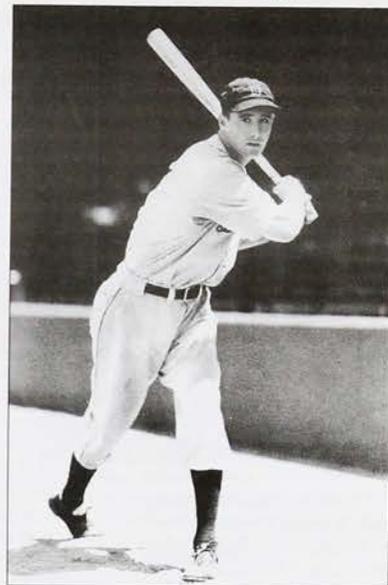
Kempner's film follows three themes — Greenberg's heroics on the diamond, his Jewishness (and others' reactions to it) and the love of contemporary Jews for the man who proved that there might be a career for Jews other than as a cutter, sewer or presser in the garment district. Jews could be great at the great American game.

Greenberg at 6 feet 4 inches, 220 pounds of muscle with a face that Michelangelo would have enjoyed carving was the idol of his generation. He made Jews proud while never succumbing himself to arrogance. Twice he nearly broke records of Yankee immortals. In 1937 he missed by 1 the then record 184 RBIs of Lou Gehrig and the following year he missed by two tying the 60 home runs of Babe Ruth. On the other hand he was the first ball player to win two Most Valuable Player awards while playing two different positions (first base in 1935, left field in 1940).

Being a Jewish ballplayer in Detroit in the 1930s was not easy. It was the home town of two of the most famous anti-semites in the country — Henry Ford and Fr. Coughlin. The vituperations of each were reflected in the attitude of fans and opposing players. (In the 1935 World Series against the Cubs an umpire felt compelled to interrupt the game because of the vehemence of the racial slurs directed against Greenberg.) But it was hard to hate Greenberg. He hit home runs and drove in runners, he played well in the field, he was polite and modest, he won ball games.

Perhaps the hardest thing for Greenberg was deciding whether to play ball on the High Holy Days during a pennant drive in 1934. He was told by a rabbi that the Talmud spoke of children playing in the streets on Rosh Hashanah, so Greenberg played, hitting two home runs. (Later it is revealed that the unnamed rabbi hid the fact that it was Roman children the rabbis were talking about, not Jewish ones) but he did not play on Yom Kippur. Instead he went to synagogue where he was greeted with a standing ovation.

What was Greenberg's finest moment? The 58 home runs? Leaving the team to join the army in 1941?



The Jewish hero, Hank Greenberg, at bat. The movie, "The Life and Times of Hank Greenberg" opens at The Avon in Providence on June 9.

Hitting a grand slam on the last day of the 1945 season to win the pennant for the Tigers? Being proud of his Jewishness? All of the above? I don't think so.

To me, Greenberg stood tallest when he collided with rookie Jackie Robinson at first base. As Greenberg helped Robinson up, he spoke to the young black man. As Ralph Kiner recalled the incident, Greenberg said "You know, I went through this as a Jew. They used to give me a terrible time because I was Jewish... You'll make it; just hang in there; keep going like you're going."

Asked later by reporters what Greenberg had said, Robinson replied "He gave me a few words of encouragement. Mr. Greenberg is class. It stands all over him."

Greenberg had been there. He had heard the racial epithets, the slurs, the hatred — and he had triumphed. Now that another man was being victimized in the same way, Hankus Pankus was not about to turn his back on him. That's the glory of Greenberg, the glory of baseball, the glory of America.

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Medical Commentaries

The Clinical Depression of King Saul

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

People become heroes when they confront and then overcome perilous situations, but great heroes become known as heroes only when others learn of their daring exploits, when their deeds are skillfully woven into the legends of their community. These stories of heroism may begin as factual accounts, but over the centuries they tend to evolve into more fanciful tales as the story tellers obscure the blemishes of their heroes while exalting their victories. Ultimately, a nation's pride becomes invested in the telling and retelling of these cosmetically enhanced epics.

Each faith, each ethnic group, has its own collection of valorous tales, its permanent set of stories about its heroes. Anthropologists tell us that primitive people, needing reassurance, gathered around their campfires at dusk to hear their bards tell of glorious deeds by distant ancestors. As written language became available, these sagas became the stuff of immortal legends.

The Jews have the Torah, the Prophets (*Nevi'im*) and the Writings (*Ketuvim*) — collectively called by others The Old Testament — representing the cherished remembrances of the Jewish past, their core history. In contrast to the glories within most other folk legends, this scriptural literature is replete with the failings of men and women, with tales of the ignominy of Eve and Adam, of fratricide, of Noah succumbing to the effects of alcohol, of deceit, adultery, incest, murder, idolatry and repeated episodes of loss of faith. Indeed, none of the leading Biblical heroes seemed to have led lives of sustained heroism.

Consider the story of the first king of the Israelites, Saul, the son of Kish, a Benjaminite. The story of Saul, however, begins long before his birth. It begins with an Ephraimite named Elkanah whose wife, Hannah, had been barren. Hannah went to the shrine at Shiloh and implored, "O Lord of hosts, if you will grant Your maidservant a male child, I will dedicate him to the Lord for all the days of his life." And later that year Hannah bore a son whom she named Samuel (meaning, I asked the Lord for him). When Samuel was beyond weaning Hannah brought him to Eli the priest in fulfillment of her oath.

Samuel, in the service to the Lord, grew to manhood "and the Lord was with him." All Israel, from Dan to Beersheba, knew of him as a trustworthy prophet. When Samuel at last grew old, the elders of Israel came to him begging that he appoint a king to rule them. Samuel prayed and the Lord responded by saying that a man from Benjamin would shortly come. And, indeed, Saul, searching for his father's lost flock, came to Samuel's village. Samuel anointed his head with oil and proclaimed him ruler of the Israelites.

Samuel gathered all the tribes of Israel and declared: "Do you see the one whom the Lord has chosen?" And the people acclaimed Saul as their king. Under his leadership great military victories were won.

As military leader, Saul triumphed over the Moabites, Ammonites, Edomites, and the Philistines. Saul then destroyed the Amalekites. But then the Lord said to Samuel, "I regret that I made Saul king."

Saul, now soul-weary and grey before his years, entered into a long interval of depression. Evil shadows took hold of him, whispered his courtiers. To soothe his troubled spirit, the son of Jesse, a lad named David, was recruited to play soothing melodies on the lyre. And whenever Saul's depressions became unbearably grievous, David took up his lyre and Saul's sadness was abated.

But when David succeeded first in vanquishing Goliath and then in routing the Philistine armies on many occasions, Saul's feelings intensified. He now feared David, was jealous of his military prowess and even urged his son, Jonathan, to kill David.

Following still another victory over the Philistines, David sought to soothe Saul's black mood by playing his lyre; but an enraged Saul threw his spear at David narrowly missing him. David fled to the distant caves of Adullam to avoid Saul's murderous wrath. In Gibeah, Saul raged against his own troops, accusing them of conspiring against him. Ahimelech beseeched Saul, saying, "Let not your majesty find fault with his servant." But Saul's wrath was boundless and he impetuously commanded that Ahimelech, his entire family and all of the priests who were said to be in league with David be killed.

Saul searched relentlessly for David pursuing him even to the wilderness of Maon. Once, though, when David could have slain Saul but restrained himself, Saul repented and in tears declared, "Yes, I have been a fool, and I have erred so much." But David realized that this was but a brief respite in Saul's remorseless depression and paranoia. And so David finally fled to the land of the Philistines.

Later, the Philistines attacked the Israelite forces and pursued a dispirited Saul to the slopes of Mount Gilboa. In a terrible battle, Saul's sons, including Jonathan, were slain, and Saul, now surrounded by the Philistines and disowned by his God, grasped his sword and fell upon it. His body was taken by the Philistines and impaled upon the walls of Beth-shan. Only later were Saul's remains retrieved for proper burial in the territory of Benjamin, in the tomb of Kish, his father.

And thus did the First Book of Samuel describe Saul, first king of the Israelites: Handsome, resolute, taller than his fellow Israelites, a mighty warrior; but he was also a flawed man, prematurely aged, who lost battles; lost, too, was his faith in the prophetic vision of Samuel, for ultimately Saul had wandered far from his anointed purpose in life.

While still in the full bloom of his early maturity, Saul had become weary and old. A profound sense of depression overtook him and those in his court feared that he was possessed by some dark spirit. Saul became an isolated leader filled with sadness and poisoned by suspicion. But his inconsolable depression was to human sadness as a gale is to a summer breeze. Bereft of any inner resolve, a deranged Saul sank more deeply into an involuntarily depression which alternated with extended episodes of irrational paranoia and rare, fleeting intervals of insight. And in a final, losing battle with his enemies, a surrounded Saul takes his own life.

What does it say of a faith community which exhibits all the blemishes of its heroes? What kind of a

group chronicles, in awesome detail, the chaotic behavior of its kings? What sort of society demands authenticity and cares most about the inner spirit of its leaders? It is likely to be a strong and enduring community, one willing to sacrifice comforting legend for uncompromising truth; the sort of community described by others as stiff-necked and uncompromising.

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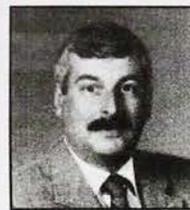


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Susette Rabinowitz,
Executive Director



The klezmer band, Shirim, will recapture the fervor and joy of the Jewish minstrels who kept people dancing, crying and laughing in the shtetls of Eastern Europe for hundreds of years when they perform at a Spring Concert presented by Senior Adult Group Educators (SAGE) on Wednesday, June 14. The concert, which begins at 12:30 pm in Temple Beth-El, 70 Orchard Avenue, Providence, is open to all seniors. Admission is \$3 per person and refreshments will be provided.

Transportation will be provided for participants in the Jewish Family Service (JFS) Kasher Mealsite in Cranston. Lunch will be served early at the mealsite, 11:30 am, before boarding at 11:55 am. The bus also will pick up residents of Shalom Apartments in Warwick.

Shirim's repertoire includes klezmer music ranging from the ecstatic traditional Jewish dances to the poignant wail of the Romanian laments, to witty recompositions of pieces by Brahms, Mahler, Enesco and Tchaikovsky. During concerts, Shirim combines humor, passionate virtuosity and undeniable soul interspersed with the colorful history of klezmer music and its most

famous practitioners.

Featured on the soundtrack of Woody Allen's movie, "Deconstructing Harry," Shirim has performed throughout North America with concerts at the Montreal Jazz Festival, the Smithsonian Institute in Washington, DC, Outdoors at Lincoln Center in New York, the Chicago Cultural Center and the Ashkenaz Festival of Yiddish culture in Toronto. They are known for their klezmerized version of Tchaikovsky's Nutcracker Suite, their Shirim with Pops Orchestra concerts, which blend crossover klezmer/classical arrangements and their Klezmer for Kids which is very popular with young audiences.

SAGE is a collaboration among professionals who work with the elderly from the Bureau of Jewish Education, the Jewish Seniors Agency of Rhode Island, the Jewish Community Center of Rhode Island, Jewish Family Service and the Leisure Club at Temple Emanu-El. The Sage program is funded by a special grant from the Jewish Federation of Rhode Island.

For tickets and information, please call Jewish Family Service at (401) 331-1244. Reservations are required.

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Infoquest, JSA referral service, receiving string of queries

Jewish Seniors Agency reports that the success of InfoQuest was felt immediately when it was introduced to the Providence Jewish community just two months ago. In that short time InfoQuest has provided information and referrals to many seniors and their loved ones.

Susan Adler, InfoQuest information specialist, reports that the following are samples of the types of calls:

"My mother is elderly and lives in Cranston. She has always lived an independent life but now as she is getting older she needs some help around the house. What should I do?" As the central referral service for Rhode Island's Jewish seniors, InfoQuest directed this calls to the appropriate agency.

"I have had a driver's license for more than 50 years, but the time has come for me to seek alternative modes of transportation. How do I know if I qualify for transportation assistance?" InfoQuest answers questions like these and provides referrals to services that will allow Jewish seniors to live an independent lifestyle.

"My mother recently passed away and my father is now alone. My husband and I live in Florida and we are concerned that my father will not be able to prepare his own meals. What should we do?" InfoQuest assists out of town relatives in arranging for services like kosher mealsites, kosher meals on wheels and more.

"I live in New York and my parents are living in a home in Providence. I would like to have a synagogue in the area make a blessing for their health." InfoQuest works closely with area rabbis in support of the spiritual needs of seniors and arranges for requests such as these to be served.

"I want to get out of the house more often. Where can I volunteer?" As a participant and referral agency for the Jewish and senior communities, InfoQuest is able to place volunteers within and outside of the senior scene.

"How can I be sure that I am making the right decision about the services that I need?"

Seniors, their family members or friends can call InfoQuest with questions toll-free at 888-593-2293.

Volunteers step in to fill gap in JERI program

by Jane S. Sprague

Using a resurgence of volunteers as friendly visitors, the Jewish Seniors Agency is determined to fill in the gap in the JERI (Jewish Eldercare of RI) program caused by the loss of over 50% of the program's staff.

Susette Rabinowitz, the executive director of the program's parent agency, Jewish Seniors Agency (JSA), said, "I assure the community that every Jewish elderly person living in a nursing home or an assisted living center will be visited either personally or through programming."

JSA president Barbara Sokoloff echoed Rabinowitz's declaration of commitment to the JERI program, adding that she foresees no substantive changes in the program, even when a new director is hired, "because its mission is so clear."

JERI was designed at the suggestion of Stanley Aronson, MD, who was president of The Jewish Home for the Aged when that corporation was forced to close the nursing home at 99 Hillside Avenue in Providence nearly eight years ago.

Under the joint directorship of former Home employees Penny Fraich and Bonnie Ryvicker, the JERI program developed working relationships with every nursing home in Rhode Island where Jews were living. A survey revealed that there were more Jews already living in non-Jewish facilities than had been at The Home. For the first time they began to receive services from the community.

In addition to friendly visitations by the staff and volunteers, kosher food was provided to those who requested it, programmers and rabbis were hired to bring religious

and cultural programs into nursing homes with five or more Jewish residents, and video tapes were created for seniors in other facilities or who could not leave their rooms to attend programs. Last year, JERI added assisted living centers with Jewish residents to its clients, bringing to over 400 the number of Jewish elderly the program serves. The staff also has helped Jewish families select appropriate facilities for their elderly members.

At its peak, the staff, in addition to the co-directors, included three part-time rabbis, two programmers and a secretary. Ryvicker, as well as a programmer and two rabbis have resigned since the first of the year, and Fraich is on medical leave.

Rabbi Natan Shaffer visits Jews in nursing homes while Alla Goman, JERI's secretary, continues with her duties. The remaining programmer, Ronni Gutin, leaves the program at the first of every June to resume her duties as the executive director of Camp JORI. Whether she will return to JERI in September is undecided, according to Rabinowitz.

The JERI program initially was funded jointly by JSA (successor to The Home Corporation) and the Jewish Federation of Rhode Island. Supervision was provided by Jewish Family Service and the program was housed at the Jewish Community Center. The Bureau of Jewish Education helped develop training about Jewish culture and traditions for personnel at nursing homes. Its Bookmobile regularly stops at the assisted living centers.

Since JSA sold its real estate at 99 Hillside Avenue, it has assumed most of the cost of running the program. When the JSA board

hired Rabinowitz last September to be its executive director, the supervision of the program was transferred from Jewish Family Service.

Tensions developed between members of the JERI staff and Rabinowitz that escalated to the point that outside mediation could not resolve their differences. Sokoloff said that she truly regretted the staff changes but added, "Sometimes change is difficult, but the important thing is that JERI is going on. Our staff will be stretched thin in the short run, but volunteers have come forward to help. They always have been an important piece of our program."

At least 15 new people, who have volunteered to visit frail elderly in nursing homes, will participate in a training program; youths in BBYO will help and some students from the URI Hillel may volunteer over the summer. In addition, the organizations which traditionally prepare and deliver holiday packages to nursing home residents will participate in the Shavu'ot program.

Rabinowitz had begun to interview for a new director when she talked to her in early May. Susan Adler, whom Rabinowitz had hired last fall to coordinate seniors' programming with the Jewish Community Center and to oversee Infoquest, JSA's new services referral program, also will participate in JERI programming and visiting during the transition period. "The staffing will change," Rabinowitz said, "but the work won't."

Rabinowitz herself is meeting with key personnel at each nursing home to assure them of JERI's continuation. She herself visits some of the frail elderly residents. In a letter



Pat Cohen (right) gets acquainted with Harold Coleman in his apartment at Tockwotten Home in Providence. Cohen has volunteered to visit frail elderly Jews in nursing homes and assisted living centers while the Jewish Seniors Agency recruits new staff members for the JERI program.

to encourage more people to volunteer, she wrote, "I can't express or explain the feeling of warmth that spread throughout my body when an older person, who was sitting in a chair without movement, finally stretched her hand out to hold my hand. The feeling of human contact made the difference, not only to the resident's life, but certainly to me."

To volunteer, Rabinowitz asks that members of the community call Adler at 401-351-4750.

In addition to JERI, JSA administers the Adult Day Center at 229 Waterman, Shalom Apartments in Warwick, and the Infoquest telephone referral sys-

tem. JSA also is developing a site analysis and financial feasibility study for the construction and operation of a kosher assisted living facility.

On May 5, the Department of Elderly Affairs announced that JSA would be a Senior Health Insurance Program (SHIP) Coordinator for the East Side of Providence. As a SHIP Coordinator, the agency will offer free information, counseling and assistance with health insurance problems to Medicare beneficiaries and other adults. Its volunteers will be available at both the Waterman location and at the Jewish Community Center in Providence.

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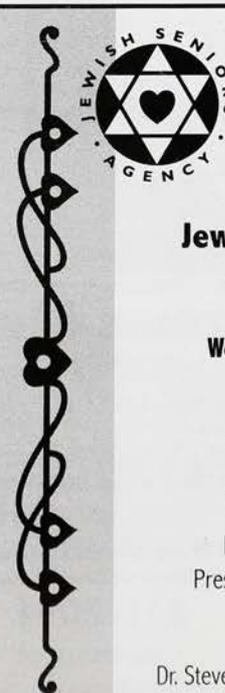
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As we grow older

Remember me when I've forgotten you

by Tema Gouse

In the aging process, medical problems limit our activities. Diminishing mental faculties separate us from our more functional peers. However, our need for social interaction with friends and family never diminishes. The isolation of impaired older people is one of today's tragedies not addressed.

If you do not agree, ask nurses in any nursing home to describe the loneliness of the residents there. If you do not agree, just ask any younger person who is caregiver for the incapacitated in the home. Both care providers may be able to meet the daily physical needs of the ailing elder, but emotional sustenance must come from other sources.

Time and again we see once-vital individuals cut off from the mainstream by illnesses that attack the elderly. Ironically, during the course of the crisis period of such an illness, friends and family rally and are very visible and assisting. Cards, flowers, food and visits abound.

The medical problems of younger generations usually result in complete recovery. However, many ailments of the elderly tend to partially remit but then residual symptoms persist which require dramatic changes in lifestyle and ability. Physical activity must be limited. Stamina ebbs. Fear and physical preoccupation replace previous exuberance and humor. The healthier seniors worry about their sicker friends. We miss the activities that once included them. We feel helpless to assist them.

And so, far too many of us just do not do anything. Visits to nursing homes remind us that these settings may be inevitabilities for us too. So we go once or twice and then find excuses for not returning. Or candidly admit that the visits are just too painful and depressing, justifying the abandonment. Contact ceases with someone who had previously been very important to us.

If that handicapped person is being cared for at home by family members or hired nursing personnel we are comforted to know that they are able to remain at home and are being tended by caring individuals. Another justification for our discontinuing contact.

Certainly the most difficult situation is when someone we love develops some form of senile dementia. We watch their intellect and rationality diminish till memory is almost nonexistent and conversation is unintelligible. The futility and lack of treatment of this disability frustrates the victim and everyone who cares. The inability to commu-

nicate drives away visitors. We turn our backs on these impaired friends and relatives, saying, "He doesn't even recognize me, so why should I visit?"

Let me tell you why. If you value relationships, caring does not cease with deteriorating health of one person in the relationship. If caring continues, physical and mental changes should not end the contact. The relationship may change dramatically but how can we justify abandonment of someone ravaged by age?

We admire the attentive daughter, the good nurse, the kindly volunteer visitor. However, none of them can replace the company of your former golf buddy, bridge partner, shopping companion — and, most important of all, the friend who listened to and shared your woes and joys.

So how do we reverse the patterns of neglect? It is not enough to acknowledge that you feel guilty for not having visited your cousin or friend. Look within yourself and imagine that their circumstances had happened to you. How would you feel if you were being ignored? Resolve the impasse. Prevail upon a friend or relative to accompany you on the first visit. The next time it will be easier to go alone.

Once free-flowing conversation may be awkward in this relationship that used to be spontaneous. "I won't know what to say or do when I visit" is a common apprehension. A hug or a kiss is almost always welcomed and can break the ice that had formed in your absence. Expression of concern and interest in health status is mandatory but should not be the only subject of conversation in the visit. Do not hesitate to share recent activities. The housebound know that life did not stop for others when they became incapacitated. Hearing about your trip to London might add some fresh air to the sickroom.

Promise to return but only if you seriously intend to do so. Life already holds too many broken promises for the infirm.

If it is feasible, efforts should be made to assist a loved one to have an outing from their residence. A short ride, lunch in a restaurant, a visit to someone's home, a movie — any of these can provide pleasures formerly regarded as routine. If not feasible, sharing a good book or homemade cookies can be treats. Anything that changes the boredom and sadness of their plight.

Visits with seniors who have Alzheimer's Disease or similar afflictions represent a greater challenge. Response or lack of response can create discomfort for the visitor. Not being recognized is disappointing. If physical contact is tolerated, the same hug and kiss is warming. Be guided by the caregivers. Chat slowly and softly. Be tolerant of inappropriate speech and behavior. Do not challenge or contradict. Sense over-stimulation. And leave when your presence seems disturbing.

And know that when you leave you will shed some tears for what was and is no more. And go again anyhow.

It can be argued that these visits should be the responsibility of the young as well as the older generation. However, we should remember that we had common experiences with our failing loved ones that are unique. And we should validate them by continuing to be involved with those whose worlds are now so confined.

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