



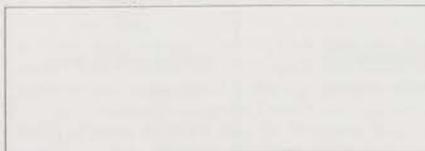
5760 was, at the least, an interesting year. We began it concerned about security and safety; we wept over the victims of Egypt Air flight 990 that crashed in our waters; we rode the roller coaster of the Oslo peace process, wondering what was going on at Camp David in July (a dance macabre between Ehud Barak and Yasser Arafat), and in August our smiles mirrored the grin of Senator Joseph Lieberman, the first Jew to be nominated to the top ticket by one of the two major parties. What else happened? See pages 23-25.

Raising Jews, Saving Jews, Caring for Jews. Campaign 2001 is underway. Don't miss your chance to help in this noble work. See pages 3, 11-14



Who is Springsong Cooper and how did she become Bat Mitzvah? See Yehuda Lev's column, page 17

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Briefly. . .

Israeli Items

"Friendly fire" kills 3

JERUSALEM: A botched raid in an Arab village on the West Bank has resulted in the deaths of three Israeli soldiers and the wounding of a fourth by other Israeli troops taking part in the raid. A Hamas leader, whose capture was the purpose of the raid, was wounded, escaped, and then turned himself into the Palestinian police.

The Palestinians, who were also searching for the man, announced that he would be tried on charges of fomenting terrorism.

The incident has had two results in Israel. The government is praising the Palestinian police for their cooperation with Israeli law enforcement in suppressing terrorism during the past several years, and an uproar is taking place in the country regarding responsibility for the planning of the fatal operation.

Israel enduring 3-year drought

JERUSALEM: All the talk of desalinization, recycling waste water, importing water from Turkey and a high powered public relations campaign on saving water, have not added a single drop to Israel's fast-emptying reserves. The hope is that these potential sources will produce in the near or far future but in the meantime Israel's lawns, trees and people are doing with much less than it normally takes to weather its hot summers.

Add that this was the hottest Mid-East summer in living memory, and you have the biggest water crisis in Israel's history.

The coastal and inland aquifers and the Sea of Galilee are below acceptable reserve levels and the government will introduce a system of water rationing if the drought continues through another summer.

Catholicism & the Jews

Polish church asks Jews' forgiveness

WARSAW: The Polish Catholic Church has ordered read in masses throughout the country a letter of public apology to the Jewish people for centuries of anti-semitism and other religious discriminations committed by the church.

The letter, issued by the Polish bishops, called anti-semitism as well as "anti-Christian attitudes" a sin, criticized the behavior of some Poles during the Holocaust, and admitted that anti-semitism among Catholics still exists.

In an interview, Bishop Josef Zyczynski of Lublin said "we want to recall that there was indifference regarding the fate of people who were suffering deeply. And we suffer because of that now. We don't want simply to identify historical motives but to open the way and the

possibility for new relations between Jews and Christians."

Pope opens way for sainthood for Pius IX

VATICAN CITY: Pope John Paul II has set in motion the process by which Pope Pius IX may be declared a Catholic saint. Pius IX was the last pope to confine Jews to the ghetto. He ordered the kidnapping of a young Jewish boy, Edgardo Mortara, who had been secretly baptized as an infant.

The move is being criticized by Jewish leaders all over the world. British historian Cecil Roth once compared conditions for Jews under Pius's reign to those of Jews under pre-war Nazi Germany of the 1930s.

For Jews, the beatification of Pius IX contrasts strongly with repeated church apologies to the Jews such as when John Paul II visited Jerusalem last March.

Whenever you see this logo

The placement of the logo of the Jewish Federation of Rhode Island within a story in The Voice indicates that you are reading about a program that you help fund through your annual donation to the annual community campaign.



Compiled by Yehuda Lev mainly from dispatches from the Jewish Telegraphic Agency.

National Notes

Lieberman is not only Jewish VP seeker



The Green Party's choice for VP Winona LaDuke.

NEW YORK: Joseph Lieberman is not the only candidate for vice-president who celebrates Passover and Hannukah. So does Winona LaDuke.

Winona who?

La Duke, daughter of a Jewish mother and a Native American father, is Ralph Nader's running-mate on the Green Party ticket. She lives, with her three children on the White Earth Indian Reservation in Minnesota and is much more involved with issues such as buying back historical tribal lands than she is with more usual Jewish concerns. Regarding Israel, she supports Clinton's efforts to encourage a Mideast peace settlement but objects to the United States selling arms to Israel, a prohibition she would extend to US arms sales around the world.

ADL warns Lieberman on religious appeal

NEW YORK: The Anti-Defamation League has sent a letter to Senator Joseph Lieberman, suggesting that he keep religion out of the presidential campaign. Lieberman, an Orthodox Jew, told an African-American

audience in Detroit that Americans need to renew the "dedication of our nation and ourselves and to God, to God's purpose."

Last year the ADL sent similar letters to eight candidates for the presidential nominations when the question of their religious beliefs entered into the campaign.

Terror victims' families turn to the courts

WASHINGTON: The family of Ira Weinstein, an Israeli-American killed in a 1996 Hamas bus bombing in Jerusalem, is suing the Syrian government for \$330 million under a law that permits American victims to sue states responsible for terrorist acts. Others have sued and won in American courts but so far no one has been able to collect any money.

In Los Angeles, families of the victims of a shooting spree at the North Valley JCC have filed a suit against gun makers saying that

they should be held responsible for the incident in which a white supremacist with a history of mental instability, was charged with wounding children at a day care center and then allegedly murdered a postman. Six firearms manufacturers are called a "public nuisance and negligent" and for failure to take steps to prevent criminals from obtaining guns.

And in New York, the Southern Poverty Law Center is suing the Aryan Nations, an Idaho-based hate group. The Center charges the group with responsibility for chasing down and beating a woman and child outside their compound in Idaho. Two men are in prison because of the attack, which occurred in 1998.

The strategy is to force the Aryan Nations into bankruptcy, a plan which worked in the case of a San Diego hate monger, Tom Metzger who lost a \$12.5 million judgment.

Riding for the Environment



This group of Jews rode their bicycles from coast to coast this summer to raise awareness about environmental issues and to demonstrate the concern of Jews, based on the concept of tikkun 'olam — repair of the world.

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Compensation for Jews who fled Arab countries on public agenda

by Avi Machlis

JERUSALEM (JTA) — For more than three decades after the creation of Israel in 1948, Samir Muallem and his parents tried to hold onto the sizable business assets of their Jewish family in southern Iraq.

In the early 1950s, many of his family members left for Israel, along with 650,000 Jews from Middle Eastern and North African countries. Muallem and his parents stayed on, and were treated favorably by Iraqi authorities until 1967, when Israel's victory in the Six-Day War sparked an outburst of hostility against the few remaining Jews in the country.

Muallem's father was arrested and threatened with death. His uncle was forced to sign over the family-owned Technical Brick Company — one of the country's biggest brick factories — to the government for a pittance. Upon the father's release, they quickly fled to Iran, then headed for Israel.

"They had started rounding up Jews for interrogation and even liquidated some," said Muallem, 55, who estimates his father's stake in the brick company is worth \$110 million today. "We just wanted to get out alive."

Now, 52 years after Israel's founding, the Muallem family is in the same boat along with masses of Sephardi Jews who were forced to flee following the establishment of Israel. As the Israeli-Palestinian peace process enters its end game, their claims of property confiscation are coming up on the public agenda.

But even if peace breaks out, securing compensation from Arab countries will be no easy task, in part, say representatives of Sephardi Jews, because Israel and Jewish organizations never registered property claims properly.

President Clinton surprised many Israelis when, in an interview last month with Israel Television after the failed

Camp David summit, he said the issue of compensation for Jewish refugees had been raised at the talks — and was even supported by the Palestinians.

"There is, I think, some interest, interestingly enough, on both sides, in also having a fund which compensates the Israelis who were made refugees by the war which occurred after the birth of the state of Israel," said Clinton, suggesting the establishment of an international compensation fund as a solution.

But there is a problem: When Jews arrived in Israel during the 1950s, efforts to register private property left behind in Arab lands were minimal. "It was a very strange thing," said Oved Ben-Ozer, chairman of the World Organization of Jews from Arab Countries.

He estimated that only about 5,000 files were compiled when the immigrants arrived and were housed mostly in tent camps — where surveys could easily have been conducted. "I don't know if it was negligence or intentional, but the government of Israel simply did not register the property left behind."

In 1969, Israel's Justice Ministry appointed Ya'akov Meron, a professor of Islamic law, to compile records and serve as the point man on the matter. Meron, who still holds the position until today, says there were some records when he took the post, and he denies accusations that efforts were not made to register property.

Meron declined to confirm reports in the Israeli financial daily Globes that there are an estimated 10,000 files, and that Jewish property left behind in Egypt and Iraq alone could be worth up to \$4 billion today. "If some day we do enter negotiations, we would not want the other side to know exactly how much we are talking about," Meron said. Please turn to page 6.

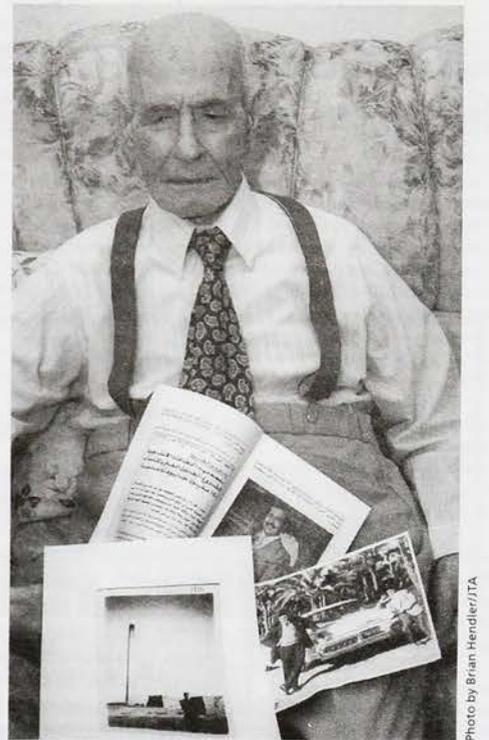


Photo by Brian Hender/JTA

Ninety-seven year old Sasson Muallem, who fled with his family from Iraq in 1971 and left a brick factory which his son, Samir, estimates is worth \$200 million, today, sits in his Tel Aviv home. On his lap he holds mementos of the past, including a page with a photo of Saddam Hussein.

Campaign 2001

Century-old tradition enhances community

by Jane S. Sprague

For more than a century, North American Jewry has used collective action to shape Jewish history and address human suffering. The thread that connects us to each other — to the goal of social justice and human rights, to the fate of Europe's Jews who faced annihilation, to the rebirth of a Jewish nation, and to a renaissance of Jewish life worldwide — is rooted in tzedakah.

And for over 55 years, the Rhode Island community has done its share. Mark Feinstein, who chairs Campaign 2001 for the Jewish Federation of Rhode Island, points to "tremendous works through dollars raised during the annual community campaign."

Feinstein notes the men, women and children rescued by Jews from dangerous conditions, including civil war and terror, in Ethiopia, Tajikistan, Chechnya and Sarajevo. "At the same time," he says, "Jews from Syria and Ethiopia were brought to Israel after years of intensive efforts."

Since 1990, the American Jewish community has helped bring more than 1,000,000 Jews from all over the world to Israel, and for over 190,000 elderly Jews who live in the former Soviet Union "the campaign is their lifeline for food, medicine and companionship," Feinstein adds.

He is backed as campaign chair by the experienced leadership of Susan Froehlich who, for the second year, chairs the campaign of the Women's Alliance, and Bob Starr, general

campaign vice chairman, plus veteran leaders working with them on the campaign cabinet — Melvin Alperin, a past JFRI president who will oversee increased gifts among the community's largest donors; Mindy Wachtenheim, Pacesetter Division; Jeffrey Brier, Community Division; Sharon Gaines, Affinity Groups, and David Soforenko, Young Leadership.

They, in turn, are encouraged and supported by Michael Balaban, campaign director, and Sylvia Berman-Peck, director of the Women's Alliance.

"We are very optimistic that the community will respond," Feinstein said, "because we will be clear in our message, we will test new ideas and we are fortunate that our community is on the verge of exciting times, as several of our key institutions begin expansion plans — Camp JORI, Alperin-Schechter Day School, the JCC, the Brown/RISD Hillel and the Jewish Historical Association."

Starr pointed out that in the local community, over 10,000 kosher lunches each year provide sustenance and, for those who attend the mealsites, an opportunity for social gathering and learning. In addition, he said, "over 2,200 children, pre-school through high school, currently study Hebrew and Jewish studies in programs underwritten through the community fund drive."

Others, Starr said, receive family, couple or individual counseling through campaign support.

But the emphasis has been on how this benefits "others." Bringing the benefits of the campaign to the personal level is one of Froehlich's goals. "Until recently, I had never done that for myself," she said. "I focused my thinking on how fulfilling the mitzvah of tzedakah helps others, but I've come to understand that it helps me, too."

With a child at one of the day schools and another in supplemental religious school, with a membership in the Jewish Community Center, with two elderly grandparents who use various senior programming, her family is a beneficiary of the community fund drive in all age groups.

"I personally want this community to be here and be thriving for the next generation, a quality community," Froehlich said. To achieve that, she added, "we have to maintain and enhance it now."

Froehlich, too, is optimistic that the community will again respond, projecting that the excitement from last

year's \$4.3 million campaign will carry forward. "Last year, the Women's Alliance was able to solicit 200 gifts from new donors. This year our programming will do even more to educate women on what their donations accomplish."

Helping her to do that through the Women's Alliance will be her associate campaign chairs: Linda Mittleman, Tikvah Division, and Cheryl Blazar, Pomegranate and Vanguard Division.

To stimulate members of the community into making prompt campaign commitments, the Campaign is sponsoring major events for donors who make a of pledge at least \$250.

On Thursday, October 5, author Anita Diamant will discuss her new book, *How to be a Jewish Parent* (see review, page 12) for members of the Women's Alliance at a dessert reception at Ledgemont Country Club, 7:30 pm. Diamant also wrote the popular fiction work, *The Red Tent*.

And in this year of political hot topics, the General Campaign is bringing satirist Al Franken here on October 29 for an unpredictable evening at Temple Beth-El in Providence. (See story page 12.)

For information about the fund drives and the events, call 401-421-4111: Michael Balaban, ext. 159, General Campaign, or Sylvia Berman-Peck, ext. 171, Women's Alliance.



Mark Feinstein leads his third community fund drive.

Jerusalem the symbol ended talks; Jerusalem the city has earthly needs

by Avi Machlis

JERUSALEM (JTA) — Jerusalem may be a city infused with historical and religious significance to three of the world's great faiths, but it is also a city with ordinary people who live ordinary lives.

As the fate of Jerusalem was brought to the negotiating table in July at Camp David, pundits tried to determine whether compromise could supersede the passions that have prevented Israelis and Palestinians from discussing the city until now, and lead to a historic peace accord.

But there was little talk about things like garbage collection or social security, issues that would have been affected by any agreement to change the status of parts of the city.

Apparently, passions over the city were too strong for the Camp David negotiators and were primarily the reasons for the summit's end.

If there ever is any decision on Jerusalem, it would need to take into account both the heavenly aura of a city charged with emotion and faith, as well as the earthly details of how municipal bureaucracy would function in a shared metropolis.

The issues are further complicated by difficult geography, with Arab and Jewish neighborhoods in eastern Jerusalem situated side by side.

During the negotiations, it was unclear what type of formula for sharing the city — if any — the leaders were discussing. But it would have been the details that determine to what extent the lives of Israelis and Palestinians would be affected.

What is clear is that during the 33 years since

Israel captured eastern Jerusalem in the Six-Day War, the unification of the two extremely different sides of the city has created a dynamic that will be hard to reverse.

Many Palestinians work in Jewish parts of Jerusalem and are an integral part of the city's economic pulse — whether as taxi drivers, car mechanics, cooks in trendy cafes or construction workers. They may work primarily in menial jobs, but at least they have jobs, in contrast to the many Palestinians in the West Bank and Gaza Strip who are unemployed.

Indeed, the economic realities of the city, combined with the mutual need for free access to holy sites, are among the reasons why Israeli and Palestinian leaders knew from the start that any change in the city's status could not include a physical division of Jerusalem. Neither side wants new masses of unemployed Palestinians or a checkpoint in the center of the city.

Still, the lives of Palestinians in eastern Jerusalem would likely change significantly if an accord is signed that would place control of their affairs under the Palestinian Authority — and

not necessarily for the better. An increasing number of Palestinians are putting patriotism aside and speaking out openly about their fears of living under Palestinian Authority President Yasser Arafat's regime, with its well-documented corruption and stagnant economic policy.

Khader Ali, a 50-year-old unemployed resident of the Shuafat refugee camp, which could be transferred

Israeli Arabs like Israel just fine. Senior Palestinian officials admit, Ha'aretz reported in early August, that an overwhelming majority of Jerusalem's Arabs would choose, if they could, to remain under Israeli control and not Palestinian: 83% object to transferring eastern Jerusalem to the PA, and only 11% support the idea. Those opposed were not bashful about their reasons: Israel's democratic regime, its higher standard of living, and its social services.

Barak courts secular voters



In a sign of Israel's contrast, an ultra-Orthodox Jew stops on the street to answer a survey being conducted by a definitely up-to-date young Israeli woman.

by Naomi Segal

JERUSALEM (JTA) — Israeli Prime Minister Ehud Barak has announced a number of initiatives aimed at Israel's secular voters, and which are being viewed as an indication that Barak is pessimistic about the possibility of bringing any religious parties back into his weakened governing coalition.

The initiatives, announced at a meeting Labor Party ministers on August 19, include allowing for the drafting of a constitution, creating civil marriages and abolishing the Ministry of Religious Affairs.

"The national agenda has now changed: After the withdrawal from Lebanon and putting the economy on its feet, it is time to raise the flag of social issues," Barak told Israel Radio.

Barak said he had delegated three Cabinet ministers — Yossi Beilin, Shlomo Ben-Ami and Rabbi Michael Melchior — to draw up a position paper on a constitution.

Sources within Barak's One Israel bloc said Barak's move was tantamount to a "divorce" from the fervently Orthodox Shas Party — which vehemently opposes the steps.

Barak publicly prodded the Likud Party to support his measures. But Ariel Sharon, the leader of the main opposition party, said Barak's announcement reflected his government's panic — and predicted the measures would not pass.

Please go to page 7.

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Katsav seeks to nurture "quieter, calmer" Israel

by Naomi Segal

JERUSALEM (JTA) — Israel's new president has vowed to pursue tolerance and national unity. Moshe Katsav made the promise during his inaugural speech at a Knesset ceremony August 1 when he became Israel's eighth president.

After the Likud Party legislator took the oath of office, an honor guard blew on rams' horns and legislators called out, "Long live the new president."

In a secret parliamentary vote the previous day, Katsav beat the odds—on favorite, Nobel Peace Prize laureate and former Labor Prime Minister Shimon Peres. Katsav is the first Likud candidate to be elected Israel's head of state.

After the election, Katsav, 55, promised he was "locking up" his conservative political views during his single, seven-year term, saying he would instead focus on the internal problems confronting Israeli society.

At the swearing-in ceremony, Katsav, who is religiously observant, offered a prayer seeking guidance. "I ask you, God of Israel, to make me succeed in my role," Katsav said at the Knesset ceremony. "I will do everything to justify your trust in me, and I accept my duty with humility."

The new president also noted his own humble beginnings as a child who immigrated with his family to Israel from Iran. Katsav spent his first few years in Israel in the transit camps set up for the absorption of Jews who immigrated from mainly Arab countries during the 1950s.

Knesset Speaker Avraham Burg hailed Katsav's election as



Israel's 8th president, Moshe Katsav, clasps his hand in a victory gesture after his unpredicted defeat of Shimon Peres who had been considered a shoe-in after the resignation of Ezer Weizman.

proof that anyone, from any means or background, could attain the position of "Israel's No. 1 citizen." Burg also advised Katsav to rise above the political debate.

Katsav's promise to help nurture a "quieter, calmer" Israel contrasted with the more turbulent dynamic that characterized the

presidency of his predecessor, Ezer Weizman.

Weizman, who stepped down three years before his second five-year term was to end, resigned three months after police probing his financial affairs recommended that he not be charged — but at the same time gave him a less-than-

blemish-free verdict.

The outspoken Weizman — the nephew of Israel's first president, Chaim Weizmann — has frequently been a counterbalance to government policy, pushing for progress when the peace process faltered and urging a slowdown during waves of terrorist attacks.

Some 1,200 people participated in the swearing-in ceremony, including Supreme Court justices, diplomats, former lawmakers and top military and police officials.

Notably absent was Peres.

Considered the popular favorite for the post, Peres was openly stunned following his defeat. In an Israel Radio interview on earlier in the day, Peres acknowledged disappointment, but said he "blamed no one" for it.

Peres' defeat was widely seen as a political slap in the face to Barak, who is struggling to hold on to power in the face of an opposition onslaught against his peace policies.

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Facts of life

From tent camp to president

Born in Iran in 1945, Moshe Katsav came to Israel with his parents in 1951. The eldest of eight children, he grew up in the immigrant tent camp (and later development town) of Kiryat Malachi.

He graduated from the Ben-Shemen Agricultural School and Beer Tuvia. Following Israeli military service, he received a degree in economics and history from the Hebrew University of Jerusalem.

Katsav served as president of Young B'nai Brith in Kiryat Malachi and wrote for the Yediot Ahronot newspaper.

He was chairman of the Likud student council at the Hebrew University. First elected Mayor of Kiryat Malachi in 1969 as a 24-year-old student, he was Israel's youngest mayor. He served as mayor of Kiryat Malachi also from 1974-81.

Katsav has been in the Knesset since 1977. In 1977-81, he was on the Knesset Committee on Interior Affairs and the Environment, and the Committee on Education and Culture. He also was chairman of the Knesset Members' Lobby for Development Towns.

Katsav later served as deputy minister of housing and construction (1981-84), minister of labor and social affairs (1984-88) and minister of transportation (1988-92).

In the 13th Knesset (1992-96) he was chairman of the Likud faction in the Knesset, member of the Knesset House Committee and chairman of the Israel-China parliamentary friendship league.

Katsav was minister of tourism and deputy prime minister from June 1996-July 1999, plus minister in charge of Israeli Arab affairs.

He was re-elected to the 15th Knesset in May 1999.

Katsav is married and has five children.

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Reparations for Israelis? . . .

from page 3

In the Arab-Israeli peace process, the issue of compensation for Jewish refugees was raised as early as the original 1978 Camp David talks between Israel and Egypt. The peace agreement included a non-binding clause calling for "mutual settlement of claims."

But although some individual Egyptian Jews have petitioned Egypt, few succeeded and the issue was never seriously pursued by the Israeli government. In part, explains Meron, the main difference between Israel's efforts to secure compensation from Arab countries and efforts to regain compensation for Holocaust survivors is that countries like Germany wanted to clear their name.

"They had an interest to come toward us," he said. "Unfortunately, the Arabs do not feel any obligation toward the Jews."

Furthermore, since Israel still does not even have diplomatic relations with most Arab countries, it cannot approach these countries directly. The prospect of a peace agreement with the Palestinians could change that.

However, some say that until Clinton's remarks, the peace process did not spark Israel or Jewish organizations into action to prepare the claims.

According to Ben-Ozer, in 1995, during the Oslo peace negotiations, Israeli officials discovered that the Palestinians planned to present well-documented compensation demands and realized it was time to compile Israeli claims in response.

The World Organization of Jews from Arab Countries, however, was created as a political orga-

nization to counter Arab claims in the international arena, and was not capable of such a task.

Ben-Ozer accuses the Israeli government and Jewish groups of failing to provide \$1 million he requested about five years ago to allow them to carry out a registration drive.

"Now, again, Clinton spoke and everybody smells money and has woken up," he said. "What does everybody want from me? I have a tiny office and a part-time secretary."

With no budget to carry out a door-to-door survey or an advertising campaign, the group distributed 50,000 forms last year, but received little response.

Even if claims are soon documented, Israel will probably not try to raise Jewish claims against Arab countries to offset Palestinian claims against Israel.

First, the Palestinians reject any linkage of the issues, since they have no liability for property confiscated by Arab countries. Furthermore, since the Palestinians have well-documented claims, the outcome of this linkage would likely lower Israel's liability — but also nullify the claims of Jews.

Although the World Organization of Jews from Arab Countries and other Sephardi organizations support raising Jewish claims in talks with the Palestinians for political purposes, they reject any solution that would leave them without a claims process. "It would be unfair and unacceptable," said Menachem Yedid, chairman of the Union of Syrian Jews in Israel. "There should be an attempt to find an arrangement within an international framework."

Jerusalem the city. . . from page 4

to the Palestinians, is not looking forward to Palestinian rule as he watches what he calls "corruption or nepotism" just down the road.

"The truth is we don't want either side, the status quo is good," he said. Under that status quo, Ali, who has 12 children, enjoys a standard Israeli per-child social security stipend that totals more than \$1,200 a month — more than the typical salary of a Palestinian policeman and a decent sum even for blue-collar Israeli workers.

A few years ago, he worked on the printing press at The Jerusalem Post. When he lost his job, he received \$500 a month in unemployment benefits for several months.

"Arafat won't pay me unemployment benefits or social security," he said. "We cannot say it openly but we prefer Israel."

For Israelis, it is unclear what the practical ramifications of any agreements on Jerusalem would be. Jerusalem Mayor Ehud Olmert, who opposes any compromise on the city, has spoken out repeatedly against any compromise in Jerusalem, mostly on historical and religious grounds.

In an op-ed piece in Yediot Ahranon, Israel's largest mass circulation newspaper, Olmert alluded to the potential problems of sharing sovereignty with the Palestinians.

"The Israeli government is constantly talking about separation, but in practice this produces an idea that has no ground in reality, of Israeli sovereignty and Palestinian administration on the ground," wrote Olmert. "There is no such animal in reality, just as there is no joint sovereignty in any municipal area, and certainly not

in a city so complicated and complex like Jerusalem."

The increasing roster of prominent figures now speaking out in favor of a compromise on Jerusalem includes people who say Israelis would feel absolutely no change in their lives if some form of sovereignty is granted to the Palestinians in eastern Jerusalem.

"Practically speaking, there is no problem for Palestinians to officially take over their affairs in Jerusalem," said Arieh Amit, a businessman who served as Jerusalem police chief between 1994 and 1996 and who has published papers supporting a compromise.

"There will be no change

whatsoever for Israelis, since they do not go to those places that would be handed over to the Palestinians."

Amit argues that the city is already divided in reality because during the past few years the Palestinian Authority has quietly started providing civil services and even begun to take control of security affairs in Arab neighborhoods of eastern Jerusalem. He even predicts improvements in security for Israelis if the city is divided, due to increased cooperation between Israeli and Palestinian forces, and expects Palestinians to continue to work freely with Jews.

At Orient House, Palestinians take the pledge to expunge Zionists

Editor's Note: The following excerpts are from the "Jerusalem Pledge" which was passed in Orient House, the Palestinian Authority's headquarters in eastern Jerusalem, on July 31, and printed in The Jerusalem Times, or Biladi, on August 4.

IN THE NAME OF ALLAH THE COMPASSIONATE, MERCIFUL.

. . . We have borne the onus of the suffering; we have persisted; we have held onto the dream; we have walked the path of agony; We, steeped in the darkest abyss, reach for the loftiest pinnacle; we rise to the proud clack of the flag and the rousing salute of the anthem, so the pure sound of prayer can return to the minaret and the sound of the bell to the steeple, and Jerusalem be cleansed of the heavy tread of the invader; . . .

The present reality in Jerusalem behooves upon all of us Palestinian Arabs, Muslim and Christian alike, to face the dire threat posed by the Zionist; to unite all efforts and mobilize all resources to enable us to preserve and maintain a pure Arab Jerusalem, the capital of the State of Palestine. Be it known that there can be no meaning to this state unless Jerusalem be its glowing heart, . . .

We hereby declare:

- Jerusalem is a Palestinian Arab Islamic and Christian city, the beating heart of Palestine in all of its components; its soil, its population, its holy places. It is the eternal capital of the Palestinian State. . .

• To re-establish the rightful presence of the Palestinian Arab in Jerusalem, and to expunge the Israeli presence. The victory of the Palestinian people and that of the city of Jerusalem demand that the Arab, Islamic and Christian and all those who care for justice and peace in the world rise to their historic responsibility. We Are Pledged to Protect and Preserve the City As Allah is Our Witness.

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Arab leaders step forward to revive peace process

by David Landau

JERUSALEM (JTA) — Belatedly, indeed perhaps too late, Arab leaders joined the United States and others near the end of August in efforts to salvage an Israeli-Palestinian peace deal.

Jordan's King Abdullah visited the Palestinian Authority and Israel on August 22. Egypt's President Hosni Mubarak met with the leader of Israel's Meretz Party, Yossi Sarid, on the 21st, and was to receive Israel's acting foreign minister, Shlomo Ben-Ami, August 24.

Jordan, and even more so Egypt, were markedly slow to respond earlier in the summer, when President Clinton sought their active involvement, together with that of Saudi Arabia, in his effort at Camp David to coax Palestinian Authority President Yasser Arafat toward greater flexibility.

Indeed, Mubarak's cold-shoulder approach toward the US president led to a period of tense relations between Washington and Cairo. After Camp David ended in failure in July, Egyptian leaders declared repeatedly that they would not twist Arafat's arm at Washington's behest. They praised the Palestinian leader's resilience in withstanding American pressures. In Mubarak's frequent meetings with Arafat, there was no indication — at least publicly — that Egypt was seeking to impress upon Arafat the need for new flexibility, particularly over Jerusalem, to prevent the final collapse of the peace effort and the inevitable defeat of the Barak government in Israel.

It was all the more significant, therefore, to hear the usually hard-line Egyptian foreign minister, Amre Moussa, tell reporters this week that he and other diplomats were looking at new ideas concerning Jerusalem.

Analysts note the link between these new Arab initiatives and Arafat's failure to gain international support for a unilateral declaration of Palestinian statehood. During intense globe-trotting in recent weeks, Arafat heard repeatedly from world leaders — including the usually Palestinian-friendly leaders in France and China — to go back and work out a deal with Israel. New ideas, say knowledgeable sources in Israel, may now be coming from Jordan's Abdullah.

While obviously far less influential than Egypt in inter-Arab politics, the Jordanian monarch has long-standing ties to the disputed Holy City. These were given formal recognition in the 1994 peace treaty between Israel and Jordan.

Abdullah, moreover, does not hide his eagerness to see the Israeli-Palestinian conflict finally resolved — and his own country awarded, he hopes, generous compensation from the international community for its part in absorbing large numbers of Palestinian refugees.

He is anxious, too, to ensure that the security arrangements that Israel puts in place in the Jordan Valley, in the context of a peace settlement with the Palestinians, serve to protect his country, too, from any hostile Palestinian expansionism eastward.

Israeli sources say Abdullah is proposing to Arafat and Barak that they agree to set aside part of the Jerusalem problem while agreeing on all the other aspects



Jordan's King Abdullah walks beside Israeli Prime Minister Ehud Barak in late August. He came to visit Israel and the Palestinian Authority officials to offer suggestions to restart peace negotiations.

of the conflict. The remaining areas of disagreement would embrace the Temple Mount and parts of the walled Old City. The idea to exclude Jerusalem from a final deal has not gone anywhere before.

Barak's problem, politically, is that he needs to submit to the Israeli public, whether in a plebiscite or in elections, a deal that carries the headline, "End of the Conflict."

Abdullah, with the Americans, the Europeans and anyone else involved in this initiative, will need to find wording that can register the end of the conflict and yet leave sovereignty over the holy sites unresolved.

The diplomatic wires are currently full of formulas — from politicians, academics, historians and assorted dreamers — regarding how sovereignty can be vested in the three faiths, in God, in the two neighboring states, in other nebulous bodies, and how it can be shared, layered, parsed and otherwise inventively sidestepped.

If the king of Jordan can line up a significant body of Arab and Muslim opinion behind a solution for Jerusalem that's acceptable though less-than-perfect, that may prove a crucial contribution at the last minute that can snatch success for Barak and Arafat from the jaws of failure.

"I am confident in the sincerity of President Arafat," Abdullah told his hosts in Tel Aviv.

Barak made it clear that he sees no evidence upon which to base such confidence.

Palestinians to march in DC for right of return

On Saturday, September 16, the Palestine Right to Return Coalition, known by the Arabic name Al-Awda, will sponsor a march and rally in Washington, DC to demand the implementation of the right of Palestinian refugees to return to the homes and lands in what is now Israel.

The march will begin at Freedom Plaza at 11:00 am and proceed along Pennsylvania Avenue. It will be followed by a rally in Lafayette Park where supporters will hear addresses by national and international figures.

The march and rally is three days after the deadline set by Israeli and Palestine authority negotiators for reaching a final status agreement.

Confirmed speakers include: Palestinian Legisla-

tive Council member Abdul Jawad Saleh, human rights lawyer Allegra Pacheco, human rights activist Dr. Eyad Sarraj, journalists Ralph Schoenman and Lamis Andoni, media critic Ali Abunimah, President of the Arab-American Anti Discrimination Committee Dr. Hala Maksoud, Executive Director of American Muslims for Jerusalem Khalid Turaani, Executive Director of the Council on American-Islamic Relations Nihad Awad, and Al-Awda rally co-Chair Dr. Zahi Damuni.

Speakers not yet confirmed include: Presidential candidate Ralph Nader, Ambassador Andrew Young, Imam Hamza Yusuf, Palestine National Council member Dr. Naseer Aruri, actors Susan Sarandon and Martin Sheen, and Congressional Representatives.

Barak seeks... from page 4

The announcement is the latest in a series that appears to be aimed at winning favor with the Israeli public. The week before, Finance Minister Avraham Schochat announced a number of dramatic cuts in sales taxes on such items as household appliances and electronics.

Barak lost his parliamentary majority when three parties walked out of his governing coalition in protest against the Camp David summit, leaving his coalition with

42 members of the the 120-member Knesset.

The embattled prime minister has been trying to rebuild his coalition during the Knesset summer recess while simultaneously working to advance peace efforts with the Palestinians.

At the same time, however, speculation has intensified that Barak may have to face early elections if he is unable to cobble together a government or head off efforts to vote his coalition out.



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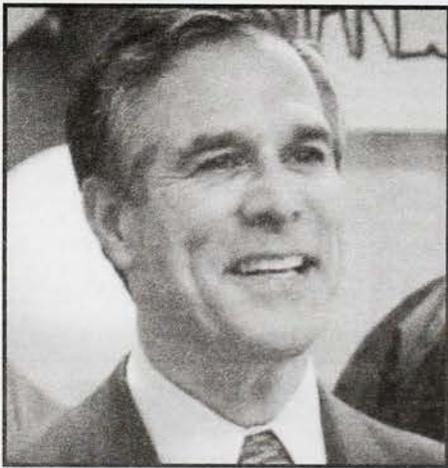
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From mezuzahs to pushkas, Lieberman shows his Judaism



Democrat vice presidential candidate Joseph Lieberman with wife Hadassah and children Hana (seated), Ethan, Rebecca, Matthew, standing from left to right, in 1997 photo.

by Michael J. Jordan

NEW YORK, Aug. 8 (JTA) — Rabbi and author Kurt Stone, who came to know Senator Joseph Lieberman and his family in the late 1980s, has nothing but praise for the principled Connecticut senator. In his Washington and Hartford offices, there are mezuzahs on the doors and pushkas on the desks for tzedakah. It is said Lieberman, 58, calls his mother every day, and also prays daily.

"The best compliment I can give him is that he's a mensch — and I define mensch as growing up to be the person that your parents always hoped you would be," said Stone, author of the soon-to-be-released book, *The Congressional Minyan: The Jews of Capitol Hill*.

"It was my parents who taught me to value and honor work," Lieberman said. They also taught him the ways of Judaism.

Lieberman's parents were reportedly not too religious, nor did either attend university. But his father became a self-taught Jew. As Stone writes, in the liquor store that Lieberman senior later owned in Stamford, Conn., customers walking in would often find him studying Torah, Talmud or midrash while listening to classical music.

When his first nominating convention for Senate in 1988 landed on a Friday night, Lieberman did not attend. Instead, he sent a videotaped acceptance speech. "It was a very symbolic and meaningful decision, the kind of thing that has deepened people's respect for him," says Ethan Felson, director of the Jewish Community Relations Council of Hartford. "He knows when his involvement is necessary, and when he can employ other means."

Indeed, in Washington, when Lieberman's presence is needed in the Senate on a Saturday, he walks several miles to get there — with an escort for protection. He doesn't use the subway or elevator. If he is required to vote, he does so by hand rather than electronically.

Not surprisingly, he has become something of a celebrity. When yeshiva and day-school students visit Washington, "The kids always ask do I know the Orthodox senator," said Abba Cohen, counsel and director of the Washington office of Agudath Israel. "They don't ask me if I know the president."

Lieberman continues to consult with his childhood rabbi, Rabbi Joseph Ehrenkranz of Congregation Agudath Sholom in Stamford, Conn., who also officiated at his Bar Mitzvah.

In Washington, the Liebermans belong to the Keshet Israel congregation. Their daughter, Hana, recently celebrated her Bar Mitzvah and graduated from the Jewish Primary Day School of the Nation's Capital in June. Lieberman spoke at her graduation.

His rabbi at the Keshet Israel congregation in Washington, Rabbi Barry Freundel, advised Lieberman that he may vote on Saturday in accordance with the Jewish tradition of pikuach nefesh, or saving people's lives.

Lieberman's religious values also infuse his political views, whether it be to protect the environment or to condemn President Clinton for questionable morality.

Described by acquaintances as open, thoughtful and low-key, Lieberman admits he sometimes confers with rabbis on particularly complex issues, like abortion.

"When I was in the state Senate, I would agonize and agonize over this," he told Reuters in 1997. "And I did occasionally consult rabbinical sources over the generations. Ultimately I decided that, after all my struggling with this question, we really had to respect the right of women to choose."

Judaism 101

by Yehuda Lev

What the New York Times has labeled "America's course in Judaism 101" is in full swing, and it isn't an elective either. These days you can hardly escape hearing or reading about a subject that, until the selection of Joe Lieberman as the Democrat vice-presidential candidate, was of monumental disinterest to the vast majority of Americans.

The day after Al Gore made his announcement, the Los Angeles Times published an article, "What Orthodox Jews Believe," which was factual although it didn't take note of the many differences in belief and in practice among the Orthodox.

A few days later National Public Radio broadcast, on Morning Edition, a long explanation of the Jewish fast-day of Tisha b'Av, an event that most American Jews were unaware was taking place. Its purpose was to explain how the work of an Orthodox Jew such as Senator Lieberman might be affected by the requirement to fast and to pray.

And of course everyone has been busy discussing how the senator can deal with the requirements of his office on Shabbat since he neither rides in motorized conveyances nor uses electricity. Inauguration Day will fall on a Saturday; will Senator Lieberman send a "Shabbos guy" to represent him?

Most American Jews appear delighted at the education their neighbors are getting, although also worry that there is not much room for subtle distinctions in "Judaism 101." Won't its students believe that Orthodoxy is the norm for all six million American Jews? What will they think of their Jewish neighbors who don't follow Lieberman's lead?

Still, it seems obvious that the course fulfills a need. One day, shortly after Gore's announcement, I tuned into a talk radio station to hear this exchange:

First Caller: I've been a Democrat all my life, but I can't vote for a man who believes in animal sacrifice.

Second Caller: I think Jews only sacrifice animals in a temple.

Third Caller: I've been to many Jewish services and I've never seen an animal sacrifice.

Court strikes down NY kosher laws citing excessive entanglement

Eric J. Greenberg
New York Jewish Week

NEW YORK — Declaring that New York State's kosher laws excessively entangle government with religion, a Brooklyn federal judge struck down the 118-year-old statutes as unconstitutional.

Orthodox kosher law advocates immediately said they would appeal the July 28 decision by US Eastern District Court Judge Nina Gershon, who ruled in favor of a Commack, LI, butcher whose 1996 lawsuit claimed that the state's kosher laws violated church-state separation.

The ruling marks the latest in a string of legal losses for kosher food laws across the country, including in New Jersey and Maryland.

Gershon found that New York's kosher laws violated the First Amendment by "endorsing and advancing religion. The entanglements involved here between religion and the State are not only excessive in themselves, but they have the unconstitutional effect of endorsing and advancing religion," she wrote in a 27-page decision.

Gershon also ordered a permanent injunction barring the state's Department of Agriculture and

Markets from enforcing the kosher laws.

A spokesman for Brian Yarmeisch, co-owner of Commack Self-Service Kosher Meats, said, "We're thrilled with the results."

But attorney Nathan Lewin, who represents several national Orthodox groups, in an interview with *The Jewish Week*, argued that the kosher laws are not an entanglement with religion but "simply protection against consumer fraud in the area of religion. There's nothing wrong with protecting consumers against being defrauded, whether it be over kosher food or anything else," said Lewin, an Orthodox attorney who is representing the Orthodox Union, the nation's largest kosher certification agency, Agudath Israel of America, the National Council of Young Israel, and state Assembly Speaker Sheldon Silver.

Rabbi Jerome Epstein, executive vice president of the United Synagogue of Conservative Judaism, said the state must realize that with freedom of religion there are various ways of observing Judaism. "I think the court has really acted very appropriately here and basically said that any individual who is a rabbinic authority should be able to provide certification."

Lewin said that once the injunction is delivered, "People can go out and sell ham as kosher." But Lewin added he would quickly ask the court for a stay, pending appeal. "The effect is that the kosher consumers of New York may tremble about the fact that right now, the law that protects them is certainly under a cloud," he said.

Yarmeisch filed the original lawsuit in January 1996. He claimed the state's kosher laws are based on "Orthodox Hebrew religious requirements," which discriminate against his store, Commack Self-Service Kosher Meats is under the supervision of a Conservative rabbi.

During oral arguments before Gershon in October 1999, Assistant Attorney General Michael Siller, in defending the kosher laws, told the judge that "Everyone recognizes that Orthodox is the standard by which it all starts. We the state, the [Agriculture] department, recognize there are a variety of standards and we do not purport to have them adhere to an Orthodox standard."

But Yarmeisch's attorney, Robert Dinerstein of Commack, argued that such standards are "illusory — it is only as real as the rabbi you follow." He said that the state issued a violation to a kosher store for selling nonkosher wine that would be kosher "according to Conservative standards."

"We're showing an impermissible partiality for the Orthodox tradition if this court allows [to stand] a statute which has been found by this court to establish Orthodoxy as the only acceptable standard of kashrut in the State of New York," Dinerstein argued.

Among the prime differences between Orthodox and Conservative kosher laws is that unlike the Orthodox, the Conservative movement believes that all cheese is kosher, and that swordfish and sturgeon are kosher because they are born with fins and scales that later drop off.

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CONGRESSMAN BOB WEYGAND

Congress demands "compelling" reasons to block religious land use

by Sharon Samber

WASHINGTON (JTA) — Jewish groups are praising passage by Congress of a religious liberty bill — despite the legislation's limited scope and effect.

During the past several years, legislation designed to protect religious groups and minorities has undergone many changes and produced some discord among Jewish organizations.

The Religious Land Use and Institutionalized Persons Act of 2000, passed July 27 by the US House and Senate, requires state and local governments to provide compelling reasons for zoning laws that block religious institutions.

Many religious institutions say churches, synagogues and other religious assemblies are often discriminated against through unreasonable land-use regulations.

The Orthodox Union hailed the bill's passage, saying Jewish communities now can build synagogues without discrimination or undue interference from government authorities.

The religious land use act also establishes the rights of prisoners, and nursing home and group home patients to freely exercise their religion.

Sen. Orrin Hatch (R-Utah), a co-sponsor of the bill, said pris-

oners and mental health patients have not been allowed to practice their faith, including Jewish prisoners who have been prevented from having matzah during Passover even when Jewish groups donated the food.

The land use act is a more limited version of the Religious Liberties Protection Act, which failed last year. That bill ran into trouble when some supporters, including the Religious Action Center of Reform Judaism, said the bill would have endangered certain civil rights protections. In a statement, the Religious Action Center said the current legislation is of "monumental importance" as it will ensure "religious life in America will flourish without undue government interference."

The American Jewish Congress, which has fought long and hard on the issue, said the bill provides "important protection" but does not provide universal protection for religious liberty.

The AJCongress said the effort to provide more comprehensive protection for religious liberty will now shift to state legislatures and state and federal courts.

The bill passed both the House of Representatives and the Senate in a last-minute rush before Congress broke for its August recess. President Clinton is expected to sign the bill soon.

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The traditions of Shabbat not designed for endless days

by Calvin Goldscheider and Frances Goldscheider

Midsummer is a national holiday in Sweden, celebrating the longest daylight hours of the year. In Stockholm, there are only about two hours of semi-darkness during the midsummer weekend. For religiously observant Jews in Stockholm, mid-summer is a reminder of the great difficulties of defining the beginning and end of Shabbat.

No stars appear to mark the end of Shabbat; no sunsets (until way past our bedtimes) to define the onset of Shabbat. So we have Friday night dinner at our regular dinnertime, then light candles in daylight, say Kiddush and maybe have dessert, and go to bed. We mark the end of Shabbat with Havdalah on Sunday morning!

It is also strange in the depths of winter, when Shabbat starts at 2:45 pm on Friday (so our Shabbat nap takes place on Friday after cleaning and candle lighting and before dinner) and ends at around 3:30 on Saturday afternoon just after lunch. It seems unlikely to us that the Rabbis of the Talmud who decided on the timing of Shabbat lived in northern Europe.

In this Lutheran country, about 5,500 of the 12,000 Jews in Stockholm are formally affiliated with the organized Jewish community and, like Jews around the world, they don't attend religious services very often. On Shabbat morning we attend the magnificent Great Synagogue just off the main square near the opera house and down the road from the Parliament in one of the most beautiful areas of central Stockholm.

The "Great Synagogue of Stockholm" is a national historic landmark. It is part of a complex of buildings which houses the central organizations of the Jewish community, not far from the Jewish community center, the day school, a nursing home and offices of Jewish organizations, as well as the local kosher store.

The synagogue was dedicated in 1870 and among other treasures contains a menorah donated in 1792 after approval by King Gustav III. Jews in Sweden were politically emancipated in 1870, lifting restrictions on the few professions and businesses they could practice, and where they could live.

As in most of the main synagogues in Europe, worshippers are greeted on Shabbat morning by guards in the small street leading to the synagogue. They are young adults from the Stockholm Jewish community who volunteer to patrol the synagogue as a caution against potential attacks. We are certainly not recognizable as Swedes, but our greeting of Shabbat Shalom seems to do the trick.

The service itself is "traditional" (not Orthodox; there are two small services that are Orthodox in Stockholm located in the Jewish community center and in

the southern part of the city, Södermalm). It is not strange to the American experience. The basic prayer book of Conservative Judaism of the 1950s is followed except for a few sections that are read in Swedish.

A well known non-Jewish architect designed the synagogue in a rich oriental style. A stunning mosaic window on the top of the ark of the Torah scrolls faces you as you enter and sparkles when the sun peers through. Perhaps the most unusual element is the seating arrangement. There are three sections. The main floor is divided in half, with one side for "family" seating, allowing men and women to sit together, while the other is reserved for men only. As in most synagogues in Europe, there is a balcony for women only. Two cheers for diversity and inclusivity.

Based on our observation, the men and women in the gender-segregated sections are considerably older than the rest of the congregation. Women do not participate in the services except for an occasional haftarah reading (after a male says the blessing). There is a special women-only service once a month, run by the American-born cantor's American-born wife. In gender egalitarian Sweden, where almost all mothers work and 80% of young adults cohabit (before or instead of marriage), it will be difficult to sustain this gender division for the next generation.

After services the entire congregation adjourns next door for Kiddush in the social hall. The way to the social hall passes a newly completed, narrow walkway that has 5,500 names inscribed on stone slabs. It is a moving experience, reminding the community of the Nazi past elsewhere in Europe, since all names are of relatives of community members who were killed in various concentration camps. About 10,000 survivors of the war came to Sweden after the war and many remained. Tiny stones are placed at the base of each granite slab, which extend over 120 feet. Many stop to find the names of their relatives.

In addition to the Holocaust survivors, several thousand Jews from Poland came to Sweden in the late 1960s, as these secular Jewish communists became refugees when the Poles re-defined them as Jews. Many had never attended synagogue and most considered themselves ethnically but not religiously Jewish. They joined the Jewish community here to send their children to the Hebrew day school and to have access to a Jewish cemetery. Some have re-ignited their Yiddish interests and joined other organizations in the Jewish community. Several thousand Jews from the former Soviet Union have immigrated to Sweden in more recent years.

The social hall is adorned with historical portraits of the religious (and secular) leadership of the Jewish community going back to the early 19th century. Many of the portraits of rabbis are without full beards, often have uncovered heads and wear minuscule prayer shawls. Most are dressed in gowns and turned collars; very Swedish, very German. There are as yet no portraits of women. The walk back from the Great Synagogue to our temporary apartment in the noontime sun is always refreshing (except when it rains). We now have another 12 to 14 hours until Shabbat is over, allowing for very long naps, and several meals before our Sunday morning Havdalah service.

Calvin Goldscheider is Professor of Sociology and DOROT Professor of Judaic Studies; Frances Goldscheider is University Professor and Professor of Sociology at Brown University. They have a joint research project studying immigrant families in Sweden.



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Author of *Red Tent* to present new work on parenting to Women's Alliance

by Jana H. Brenman

Whose Bar Mitzvah is This? What are the blessings for the Sabbath? Where do I find a Hebrew name for my child?



Author Anita Diamant

Best-selling author de parents and well equip them to establish and develop their own Jewish family lives. After the tremendous success of *The Red Tent*, Diamant has returned to non-fiction. Similar to her earlier books, *The New Jewish Baby* and *The New Jewish Wedding*, *How To Be a Jewish Parent* is an informative and thorough manual written in a creative style combining practical advice with biblical references and

insights. There is a directness and clarity to her writing that will continue to contribute to her popularity.

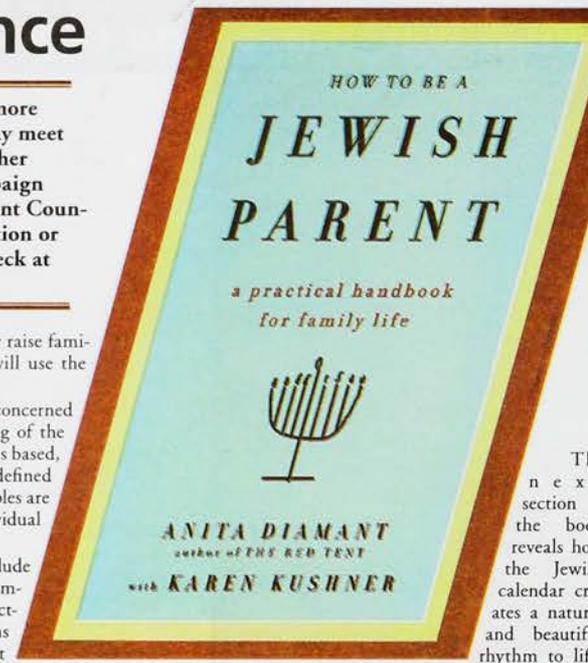
Ambitiously designed, this book has the potential to reach the majority of American Jews. The liberal Jewish community will embrace this book that well understands the connection to be made between contemporary society and the principles and traditions of Jewish heritage. The book focuses

Women who make a pledge of \$250 or more to the annual community fund drive may meet Anita Diamant and hear her talk about her new book at the Women's Alliance campaign event on Thursday, October 5, Ledgemont Country Club, at 7:30 pm. For more information or to make your gift, call Sylvia Berman-Peck at 401-421-4111, ext. 170.

on the innumerable choices parents make as they raise families. Grandparents and other family members will use the wealth of information presented in this book.

Appropriately, Diamant's first chapter is concerned with values and goals. Right from the beginning of the book, Torah values, on which the Jewish religion is based, are introduced. These primary principles are defined and discussed. Throughout the book these principles are continually referenced, directly connecting individual choices of Jewish practices to their original text.

For example, the next several chapters include deal with a Jewish home and becoming part of a community. Decisions about keeping kosher and selecting a synagogue are explored. Each topic begins with a description, containing its historical context dating from the Bible or Talmud. This is followed by advice and several ways to approach how to bring Jewish customs and beliefs into your own home.



Political satirist Al Franken to bring irreverent take on elections to community campaign event

by Jane S. Sprague

In a year when we've all become political junkies, there could hardly be a better time to have Al Franken come to town.

Widely known as a political satirist who developed his initial following as a founder of and performer on "Saturday Night Live (SNL)," Franken will cap the opening phase of Campaign 2001, the annual community fund drive organized by the Jewish Federation of Rhode Island (JFRI), when he appears on Sunday, October 29 at 7:30 pm.

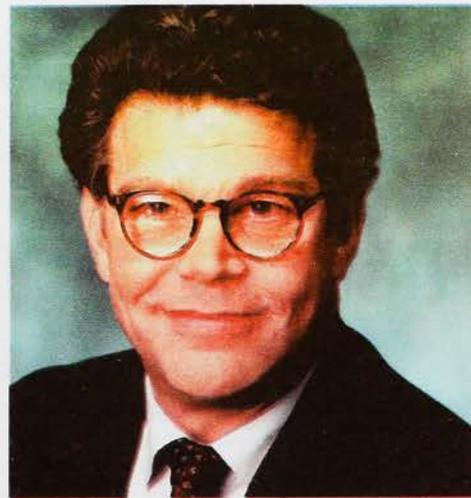
All families or individuals in the community who make a commitment to the campaign of at least \$250 by October 19 are invited to the annual gala, this year at Temple Beth-El, 70 Orchard Avenue, Providence. A dessert reception follows Franken's appearance.

Seen frequently on the late night shows hosted by Jay Leno, David Letterman and Conan O'Brien, and a banterer with Larry King, Franken also is called upon frequently by the networks' morning shows to offer his unique perspective on politicians and their comings and goings.

Currently, Franken is developing "Lateline," a comedy series he has co-created with John Markus and in which he heads up a star-studded ensemble cast. The show, in association with Paramount Network Television, is expected to premiere mid-season on NBC.

Franken, who starred on SNL over two stints covering 15 years, garnered four Emmys for his SNL writing and a fifth for production. His on-camera work has included being part of the comedy team of Franken and Davis, then developing the "Al Franken Decade" persona and characterizations as the one-man mobile uplink, Pat Robertson, Paul Simon, Paul Tsongas and his most popular character, Stuart Smalley, the new-age cable TV host.

Smalley was the subject of Franken's first book, *I'm Good Enough, I'm Smart Enough, and Doggone It, People Like Me*. Now in its fifth printing, it provided the basis for a movie that Franken wrote and starred in, "Stuart Saves His Family." He also co-wrote the Touchstone Pictures 1994 movie, "When A Man Loves A Woman," starring Andy Garcia and Meg Ryan.



Al Franken, a Saturday Night Live original, comes to Rhode Island October 29.

Franken's second book, *Rush Limbaugh Is A Big Fat Idiot and Other Observations*, hit the New York Times bestseller list in its first week in the bookstores. The hard cover edition was number one for five weeks. It and the paperback edition spent over eight months on the list, and Franken picked up a Grammy for his rendition of it on tape.

A native of Minnesota and a graduate of Harvard, Franken has commented on political conventions since 1988 and demonstrated his skills as a top after-dinner speaker at several White House Correspondents Dinners.

For more information on the event, call Sharon Gray at JFRI, 401-421-4111, ext. 170. To discuss a gift to the campaign, call Michael Balaban, 401-421-4111, ext. 159.

Diamant writes a thorough yet concise description from Shabbat to Rosh Hashanah, ending with Tisha B'Av. Included are helpful definitions of terms and customs. Many innovative and creative ideas are offered relating to children's involvement with the holidays. These activities are further broken down by age group, beginning with babies and toddlers. The depthful chapter allows parents to make informed choices with suggestions, as it is both well researched and well written. Concluding each chapter is a book list for further information.

The contribution of Karen Kushner, a clinical social worker and the coauthor of *How To Be A Jewish Parent* focused on the next portion of the book, Ages and Stages Presented now are the developmental phases of childhood including their specific needs and demands. These demands are matched with a description of Jewish developmental tasks of each phase (from early childhood through adolescence). Here one finds information about the Jewish life-cycle rituals and celebrations associated with each age. Jewish education and leisure activities are also explored.

The task of teaching children and securing their education is central to Jewish obligations. Therefore this comprehensive and straightforward text qualifies as a valuable resource for devoted parents. Much of the success of this book is achieved by encouraging and challenging the reader. This is an insistence on clarifying personal goals which require the stimulation of deep thought. Actively involving parents in assessing and reassessing their values paves the way for making meaningful informed decisions for themselves, their children and their Jewish family life.

How To Be A Jewish Parent presents educational and traditional information surrounding special needs families and adoptive families. Diamant understands the variety of Jewish families that have existed throughout our history. Non-traditional Jewish families are entitled to finding meaningful ways to connect themselves and their children to Jewish life. These families broaden the faces of our communities and they respectfully embraced in this book.

Difficult topics are mentioned in *How To Be A Jewish Parent*. Talking about death and handling healthy family conflict are reviewed. These subjects demand self-reflection and clarification first, followed by suggestions rooted in the traditions of Judaism.

Like Diamant's earlier non-fictional books, *How To Be A Jewish Parent* has the potential to be a useful and meaningful resource for parents who want to enrich their homes with values of their Jewish heritage.

Jana Brenman is an art therapist who lives in Pawtucket with her husband, Alan, and three children, ranging in age 3. Brenman also serves as the educational vice president of the board of trustees of Alperin Schechter Day School.

Raising Jews

Teaching them diligently leads to love of Jewish life

by Jane S. Sprague

Raising our children Jewish. How do we go about it? What resources are devoted to it? Why emphasize Jewishness to our children? And who is responsible for transmitting to them our culture, our traditions, our laws?

Above and beyond all others, their parents.

The commandment to teach our children the ways of Judaism is clear. Deuteronomy 6:7: "You shall teach them diligently to your children."

But parents cannot do it alone.

Jewish commentator and columnist Dennis Prager addresses the wider communal responsibility for educating Jews in his book *The Nine Questions People Ask About Judaism*: "Only a thoroughly Jewish education can prepare young Jews to lead lives directed by Jewish moral values... Why should young people choose to live by Jewish values which they have never learned?"

Osmosis, in other words, won't work.

How does our community meet this educational responsibility to our Jewish children, infant through teen years? There are resources throughout the area, and most of them rely on significant financial underpinning, direct or indirect, from the Jewish Federation of Rhode Island (JFRI). That money comes from Jews in Rhode Island and Southeastern Massachusetts who contribute to the community's annual fund drives and who establish endowments.

In the grant-making year just ended, over \$1.43 million was devoted to youth education — and that does not include grants to day schools, religious schools and camps that flow from family funds that the Federation also manages.

"I was astounded," one parent from a suburban community said recently, "to discover just how much our synagogue's religious school depends on Federation-funded programs. Here I was thinking we didn't benefit from the annual campaign. Was I ever wrong?"

How does this continuum of educational services get to your synagogue or religious school?

Let's develop a hypothetical school that could be in any of our suburban towns. We'll call it Bet Haver.

There are about 100 children in the Bet Haver religious school, not too big, not too small. There is a part-time principal and half a dozen teachers. School meets Sunday mornings and Wednesday afternoons. Two children have severe special needs; one, Sarah, because of Downs, and the other, Paul, with Tourette's Disorder. Like all the other children, both of these want to become b'nei mitzvah, and their parents want them to understand and embrace their Jewish heritage.

First of all, Bet Haver does not receive any direct funding from the Federation, although six other religious schools do — grants that range from \$1,574 to \$12,753. But Bet Haver does receive endless services from the Bureau of Jewish Education of Rhode Island (BJE) which, in turn, receives over \$550,000 dollars from the Federation.

Some of that help will especially benefit the special needs children at Bet Haver, including a tutor trained to help Sarah and Paul with their two very different learning problems. With her help, they will learn to read Hebrew, to know of the mitzvot and to mount the bimah on that exceptional day when they become Jewish adults. For three years, an annual \$150,000 grant from the community has helped defray the costs of establishing credible special needs programs.

The school's principal meets with her peers periodically to sort through problems and exchange expertise. She consults often with the BJE staff, and the Bureau will work with her as the school's accreditation review nears. The review requires the Bet Haver school to meet high standards for curriculum, teachers, classrooms and fiscal management. If it is weak in any area, the BJE will guide it to acceptable standards.

Teachers at Bet Haver will use the resource center at the BJE to prepare teaching aids. They will attend skills seminars, frequently led by nationally-recognized specialists who may also visit the schools to present on-site programs for the children. They will use the library to develop special teaching units on holidays and mitzvot. The BJE staff will observe them in the classroom to offer constructive critiques on pedagogic skills. Teachers may pursue a certification program to help them become more professional. In the summer, they can attend a two-week ulpan taught by Israelis so they return to

the classroom with enhanced Hebrew speaking skills.

Esther and her extended family

Esther is one of 20 Bet Haver pupils who has enrolled in the Gift of Israel Program. This is a savings account with three partners: parents, synagogue and JFRI. Every year that Esther stays in school, until she's a junior in high school, her parents will contribute \$150, Bet Haver \$50 and the general community, through the Federation, \$200. For Esther, who enrolled at age 8, that means that half of her travel stipend — or \$1,600 — will be a gift from the entire Jewish community. Study after study concludes that an Israel trip can help cement in youth their commitment to being active, proud Jews.

But the Bureau of Jewish Education is not the only agency that will diligently teach Esther and her family.

Esther's parents recently had a baby, Ethan. Along with pre-schooler, Shira, that makes three children in the family. Both parents work in the Providence area, and they want quality day care with a Jewish component. The answer for them is the Jewish Community Center, which receives an annual stipend from the community fund drive of over \$335,000. Paying for this education and day care is a stretch for Esther's parents, but they are eligible for scholarship assistance, which, again, the community helps to fund.

In summer time, day care with a Jewish soul continues for the younger children in the JCC camping program, and while Esther will join her siblings part of the time, she also will spend two to four weeks at Camp JORI in Narragansett, Rhode Island's only Jewish overnight camp, a recipient this year of over \$125,000 in community funds.

When Esther's brother, Ethan, is old enough to join the Boy Scouts, he will find that the community helps underwrite the Jewish Committee on Scouting and, if he goes to Camp Yawgoog for a week in the summer, he will pray and study in a chapel built with community help, as was the house where the Jewish chaplain lives.

Esther, Ethan and Shira have a large extended family, which mirrors the pluralistic nature of the community. They have cousins who attend each of the day schools, one Conservative, the other Orthodox: Alperin Schechter and Providence Hebrew, respectively. Between the two schools, the community contributed \$417,000 this last year to day-school education. Part of that money helped enable the schools to give scholarships (which up to 30% of the children receive), and it paid for new playground equipment, classroom furniture, technology and special needs programming.

Teens' options are wide-ranging

The children's teenage cousins, who have already become b'nei mitzvah and received their certificates from the BJE, have graduated to the Harry Elkin Midrashah, a community high school run by the BJE, and some of them also are active in BBYO, the B'nai B'rith Youth Organization, both of which receive community funds. Two of the children's cousins have been to Poland and Israel on the biennial March of the Living, a two-week educational trip underwritten by the Federation. When Esther reaches high school age, she may elect to travel to Washington, DC for a civics seminar or to Philadelphia for a service program that assists homeless people, both also subsidized with community funds.

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Anita Diamant

HOW TO BE A JEWISH PARENT

SAVE THE DATE
OCTOBER 5, 2000

7:30 PM LEDGEMONT COUNTRY CLUB

Anita Diamant's latest book, *How to be a Jewish Parent*, relates to women of all ages and backgrounds, whether they are mothers, grandmothers, or aunts. Anita Diamant joins with family therapist Karen Kushner to describe all the practices, customs, and values that go into the creation of a Jewish home. They combine insights from Jewish tradition with contemporary developmental thinking about how children learn and grow. And since experience may be the best of all teachers, they share their own and other parents' stories and observations.

For Anita Diamant the number one goal of *How to Be a Jewish Parent* is to give the reader guideposts on the road to raising healthy, joyful children within the rich tradition of the Jewish faith and culture.

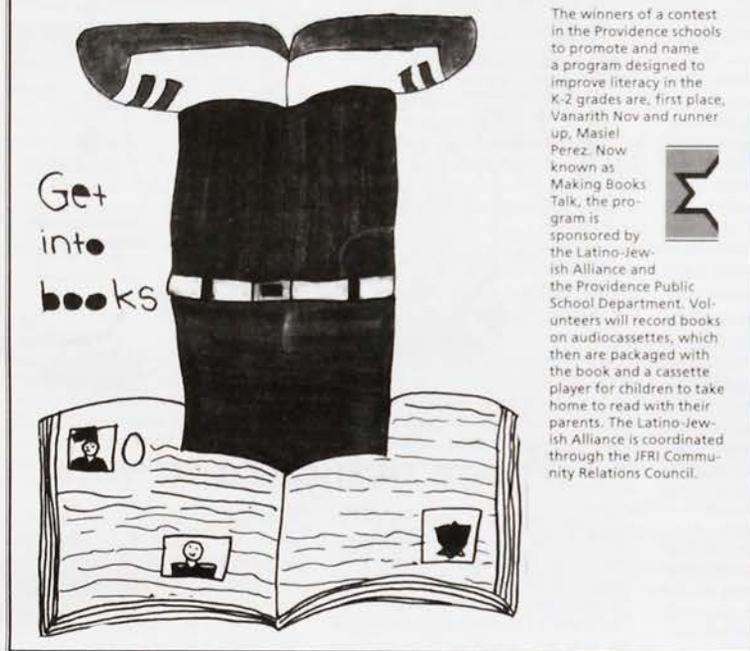
Anita Diamant is well known for her other books, including *The Red Tent* which has become a word-of-mouth best-seller in the United States with publication in 13 other countries. Diamant has also written *Choosing a Jewish Life: A Handbook for People Converting to Judaism and for their Family and Friends*, the *New Jewish Baby Book*, the *New Jewish Wedding*, and *Saying Kaddish*.

Anita Diamant will discuss her new book and answer questions about all her books

JFRI WOMEN'S ALLIANCE CAMPAIGN EVENT 2001

This event is designed for women who individually pledge **\$250** or more to the JFRI Women's Alliance Campaign

Now that's really getting into books!



The winners of a contest in the Providence schools to promote and name a program designed to improve literacy in the K-2 grades are, first place, Vanarith Nov and runner up, Masiel Perez. Now known as Making Books Talk, the program is sponsored by the Latino-Jewish Alliance and the Providence Public School Department. Volunteers will record books on audiocassettes, which then are packaged with the book and a cassette player for children to take home to read with their parents. The Latino-Jewish Alliance is coordinated through the JFRI Community Relations Council.



Security forces uncover new terrorist ring

JERUSALEM (JTA) — Israeli and Palestinian security forces say they have uncovered a terrorist group linked to millionaire terror mastermind Osama bin Laden. Israel arrested 23 individuals over the last few months who allegedly planned a range of attacks in Israel, the West Bank and the Gaza Strip.

A US congressional report released August 21 said bin Laden supporters may be planning attacks in Israel to try to thwart the Middle East peace process. According to security sources, the group planned a variety of attacks using missiles, remote controlled bombs and suicide bombers — all designed to inflict massive casualties similar to the 1998 US Embassy bombings in Kenya and Tanzania.

The man in charge of the ring is said to be Nabil Okal, 27, from the Jebaliya refugee camp in the Gaza Strip. Okal was arrested in June. According to security sources, Okal received help from Hamas leader Sheik Ahmed Yassin.

It is not clear whether Yassin knew of Okal's links to bin Laden.

Okal reportedly recruited the terrorists, among them a number of Israeli Arabs. Security services arrested at least three of them while they were trying to move weapons from a hiding place near the Egyptian border in the Negev Desert to the West Bank.

Palestinian security services

arrested 12 Palestinian suspects.

Senior Israeli security sources said the terror ring reveals a dangerous network of a new nature, which involves different groupings and cuts across borders. The network included links with terrorist headquarters in Damascus, as well as the Iranian Revolutionary Guard, which so far was unable to act inside Israel proper.

School bell rings for literacy volunteers

by Yehuda Lev

It seems as if the Hebrew phrase *Tikkun Olam*, which means, literally, "repair of the world," is called into play every time a Jewish organization or individual does something worthwhile.

Fortunately, it actually happens quite often, which is the subject of the following:

Michael Simon is the new chair of the Rhode Island Jewish Coalition for Literacy, succeeding Sandra Rosenberg who was the organization's founding chair. RIJCL, a project of the Jewish Federation's Community Relations Council, trains and places volunteers in public schools to assist young children with reading, writing, arithmetic and other requirements for success into today's world.

The RIJCL, now in its third year, sent more than 60 volunteers into the schools last year and hopes to increase that to 100 during the coming school year.

Ruth Goldstein, who is now retired but who worked for many years at Temple Emanu El, is one of those volunteers and says that her experience was "very humbling." Goldstein was raised in a home in which everything she needed was provided for; but where she volunteered every Monday morning, she met children who had come to school without eating breakfast.

Each Monday she spent an hour and a half or two hours helping kindergarten, first and second grade children, for many of whom English was a foreign language, as they gradually came to master the intricacies of language and numbers. "I especially enjoyed watch-

ing them progress" she said, adding that she had an emotional rush when, at the end of the year, they hugged her and thanked her.

Goldstein said that the teachers in whose classes she volunteered, "were marvelous" and that the entire experience for her and for other volunteers was "very positive."

Simon is making a career of public service after receiving his MA in public policy from the Kennedy School of Management at Harvard. He is the policy director for Providence Plan, a non-profit organization with a wide range of interests including the revitalization of city neighborhoods.

He is co-chair of Perspectives, a group of graduate students and young professionals, some of whom volunteer in this program. And, as chair of RIJCL he is also a school volunteer and claims that he gets more out of it than his students do.

RIJCL works through existing volunteer organizations and programs such as Volunteers in Public Schools, Rhode Island READS, the Dr. Scuss Project and LINKS. This last connects fifth graders with pen-pal tutors via the Internet and is well suited for volunteers who need flexible times.

Twenty-two schools and two libraries made use of RIJCL volunteers last year and no fewer than 20 Jewish groups, including synagogues and organizations, are listed as coalition partners. If you can find a couple of hours during the week to give your skills to a child who needs help, the person to call is Amy Gross, Community Relations director at 421-4111, ext. 172.

Tax tangles to untangle?



You can't resolve an ongoing tax issue through the usual IRS channels? Or you face significant hardship unless relief is granted? You may qualify for a personal Taxpayer Advocate. Phone toll-free 1-877-777-4778.

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Working to put service first

Pauline Jewelers

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401-274-9460

1 MILLION ELIGIBLE AMERICAN JEWISH VOTERS

JEWISH VOTER REGISTRATION DRIVE THURSDAY, SEPTEMBER 21 • 1:00 PM-7:30 PM

WHERE TO REGISTER

- ✧ Jewish Family Service
229 Waterman Street
Providence, Rhode Island
- ✧ Temple Sinai
30 Hagen Avenue
Cranston, Rhode Island
- ✧ JCC of Rhode Island
401 Elmgrove Avenue
Providence, Rhode Island
- ✧ Touro Fraternal Association
45 Rolfe Square
Cranston, Rhode Island
- ✧ Temple Shalom
223 Valley Road
Middletown, Rhode Island
- ✧ Brown University Campus
- ✧ URI Campus
- ✧ Various Supermarkets

EVERY VOTE COUNTS

Today, Jewish voter registration mirrors the trend in the general population — only about 50 to 70 percent are registered. **We must reverse the trend.**
VOTE NOVEMBER 7.

Vote

This is a project of:
Community Relations Council of the
Jewish Federation of Rhode Island
Jewish Community Center
Jewish Family Service
National Council of Jewish Women, Rhode Island Section
Hadasah, Rhode Island Chapter
Temple Shalom
Temple Sinai
Touro Fraternal Association

If you are unable to make these times or locations, check with the Board of Elections for more convenient times or locations.

REGISTER BY **OCTOBER 5** — VOTE ON **November 7**

These are the times to give

In good economic times, when consumption is conspicuous, it is very easy to forget that there are those among us who are still just scraping by: The single parent who must work but cannot afford day care or summer camp without scholarship assistance, the elderly man or woman who yearns to stay at home but cannot afford the essential home health aide or Lifeline device without help, the family troubled by conflicts that could rip them asunder but cannot afford counseling unless it is available on a sliding scale, the teenager who needs to cement his sense of Jewishness but cannot join his peers without travel assistance, and so many more scenarios of need within our local community.

And what of the 192,000 Jewish pensioners in the former Soviet Union who cannot get essential food without meals-on-wheels and monthly food boxes? What of the child in Budapest who will never learn her aleph-bet without a book and teacher to help her? What of the family in Uzbekistan longing to make *aliyah*?

What of the youth in Jerusalem who is tempted by drugs? What of the Ethiopian *falash mura* who are yearning to return to Judaism? What of the severely

retarded child in Tel Aviv who needs care while his parents work?

What of all these brothers and sisters of ours? Who is to help them?

You know the answer: Us.

We who are enjoying these good economic times and the material accouterments, the exciting travel and sense of well being that come with them, we are the ones who in these good times must step forward and remember that there are Jews here, in Israel and in 60 nations around the world who still need us desperately.

And since we cannot be with them personally, we respond collectively. Together, we depend on our local social service agencies, the American Jewish Joint Distribution Committee and the Jewish Agency for Israel to deliver what our extended family members need. Those agencies look to us for the funds to finance the work of raising Jews, saving Jews and caring for Jews.

When you are asked to give to Campaign 2001, please make your gift appropriate to your means, and remember all that you can accomplish when we act jointly, because together we make a difference.

From the Israeli Press

Ha'aretz summarizes the latest round of diplomatic activity aimed at brokering a compromise on the Jerusalem issue and says that "The American, Israeli and Palestinian political timetables allow no more than a few weeks for the far-reaching understandings accomplished last month at Camp David to be translated into facts."

Editors remind readers that the US elections are swiftly approaching and remark, "It will be months before the newly elected president will have time to work on gaining the confidence of Israelis and Arabs, and to reestablish the special status that Clinton has created for himself in the Middle East peace process."

Domestically, the editors believe that "Barak's shrunken government is also running out of time," and caution that, "With no support from the parliament, the Prime Minister cannot run state affairs much longer." The paper fears that "Early elections, coupled with a failed peace process and a serious crisis with the Palestinians and neighboring Arab countries, are liable to put the reins back in the hands of the opponents of compromise."

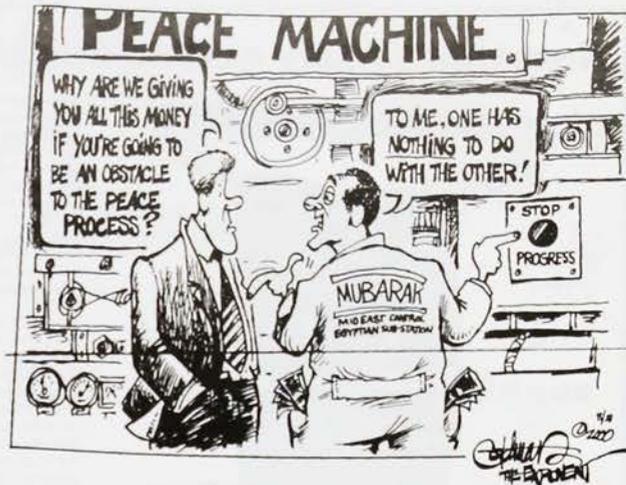
The paper warns Palestinian Authority Chairman Yasser Arafat not to miscalculate and make the mistake of thinking that "a different government would offer him a more generous settlement," and

hopes that "A concerted effort in the next few weeks by all parties involved can, and should, result in a compromise — and in peace."

Yedi'ot Ahronot refers to an opinion survey in its August 25 edition in which 75% of respondents "viewed themselves as adhering to a common and basically identical values system," and believes the country is much more socially cohesive than florid media reports would have us believe.

The editors believe that "In a country whose GNP per capita is rapidly approaching \$20,000 per annum and which exports at least \$10 billion worth of hi-tech annually, the verbiage about a 'Sephardi revolution' on the one hand and 'hatred of Shas' on the other are utter nonsense," and add that "Focusing on them distorts Israel's true social agenda and plasters layers of venom over its real problems."

The paper acknowledges that "Israeli society at the beginning of the 21st century is not immune to the appearance of marginal groups, which foster zealotry, incitement and violence," but notes that "Our political and social margins are shrinking, not expanding, and hatred is declining, not bursting forth," and adds that "We are a country with a very strong backbone."



We are obligated to vote

Thus said the Lord of Hosts, the God of Israel, to the whole community which I exiled from Jerusalem to Babylon. Build houses and live in them, plant gardens and eat their fruit... And seek the welfare of the city to which I have exiled you and pray to the Lord in its behalf; for in its prosperity you shall prosper.

—Jeremiah

by Rabbi Mark Bloom
Temple Torat Yisrael, Cranston

When the Jewish people were exiled from the Land of Israel in 586 BCE we had a choice: to live as an isolated and miserable separate entity in Babylonia or to participate in the life and activity of the host nation. Jeremiah's vote was clear — participate and even pray for the nation's success.

We are fortunate to live in a nation where we take such choices for granted. We are full citizens in a democracy where all citizens are afforded the same rights. Among the most important of these rights is the right to vote.

If we do not vote in each and every election then we have no right to complain about our leaders and laws. This includes the upcoming primary elections on September 12. Too many of us forget that it is just as important to vote in the primary as in the general election. Often, because of light voter turnout in the primaries, many good candidates never get the chance to show us how they can help better our society. Sometimes, a candidate you do not want may win because you failed to vote. It is a civic duty to exercise our right to vote.

It is also, in some sense, a religious obligation. Part of "seeking the welfare of the city," as Jeremiah preaches, means participating in the democratic process. The foremost way which we improve our city, state and nation is by electing leaders whose policies we support and by voting for bills and laws in which we believe.

If our goal as Jews is to participate in *tikkun 'olam*, repair of the world, then it certainly begins on election day where we choose who we think is most likely to make changes for the better.

This year we are uniquely challenged with Joseph Lieberman on the Democrat ticket for Vice President. Regardless of whether you agree with his policies, he is a man who truly believes that Judaism teaches us to be involved in public life.

There's no question that my religious upbringing and education was a major contributor to who I am. And who I am determines how I vote on particular issues. In other words, Judaism mandates us to participate in American democracy. As the great Rabbi Stephen S. Wise said:

"I am an American, an American Jew who, because he is a Jew, proudly recalls that on the Independence Bell, which, on the fourth of July, 1776, proclaimed the gladdest tidings that human ears ever heard, there were inscribed the words of the Hebrew Bible [Leviticus], "And ye shall proclaim liberty throughout the land unto its inhabitants thereof."

The primary way to proclaim our own liberty is to vote. It is both our civic and religious duty.

By-lined articles or those from other publications that appear on the Opinions pages of the Jewish Voice of Rhode Island represent the views of the writers and not necessarily those of The Voice or the Jewish Federation of Rhode Island.

Letters from readers are welcome. Please send them (300 word maximum) by the 20th of the month to 130 Sessions St., Providence, RI 02906 or e-mail JVoice@aol.com

Lieberman's prominence is chance for introspection

by Rabbi Morris J. Allen

The American Jewish World

MINNEAPOLIS— There is no doubt that all Jews, regardless of their political persuasions, feel a tremendous amount of joy over the selection of Sen. Joseph Lieberman for the national Democratic Party ticket. For many, this is a moment that they never believed would happen in their lifetime. For others, it was a foregone conclusion that it would happen at some point and there was certainly no more significant time than the present.

Over the coming months, this selection will be judged on its own merits as to the political wisdom, or lack thereof, of the current vice president.

I well remember as a five-year-old, my mother telling me that there was no way a Jew would ever be elected president of this country. She may or may not be prophetic, but at least now we will have an opportunity to judge the potential for such an event to occur. But for us as American Jews, this is not simply a time for celebrating our clear arrival as "full Americans."

I used to worry that the first Jew picked for a national ticket would be one who had made unbelievable sacrifices of their Jewishness in order to achieve his or her national prominence. I am heart-

ened that this man davens daily, keeps kosher, and observes Shabbat. I am happier, though, that a man of such stature has provided us with an opportunity to look at ourselves. An opportunity for us to look inside the Jewish community and not simply share a member of the community with outside world.

Senator Lieberman is a member of two Orthodox shuls, one in DC and one in his home state of Connecticut. He was raised in an Orthodox Jewish home in Stamford, and has been a powerful supporter of the Union of Orthodox Jewish Congregations, the synagogue base of the modern Orthodox world. And yet, all four of his children have attended a Conservative Jewish day school, and three of his four children have been quite involved with Camp Ramah, the camping arm of Conservative Jewry.

In other words, Sen. Lieberman understands the fluid nature of Jewish identity, and his selection on a national ticket can be a gift for us internally as well.

All too often, we in the Jewish community try to elevate our own understanding of Jewish life by demonizing those with other positions than our own. So, some Jews claim that they are the only "authentic Jews," while still other Jews claim they are more in keeping with

the "prophetic call" of our greatest prophets. We try to create meaning in our own little world by denying the validity of meaning in others' Jewish worlds.

In his own life story, Senator Lieberman shows us that these artificial barriers are simply that. They are constructs that are used to create walls of separation between one Jew and another, and most times they are artificial ones at that. Clearly there are differences of theology between us Jews. We understand the meaning of Revelation differently in each of our little theological groupings. That difference in understanding creates real differences in practice on a day to day level.

Many of us applaud the senator's commitment to fulfilling his obligations for kashrut and Shabbat observance. Yet, what is also clear is that as a public figure within the Jewish community, Sen. Lieberman also has taught us how to affirm that commonality even while celebrating our differences.

Political commentators will remind us that this pick was made during a free-fall for the Gore campaign. The vice president needed to do something to stem the tide. I cannot comment on that. For me, a religious commentator, I find it significant that this selection came just prior to Tisha B'Av, the day commemorating

the destruction of the Temples in Jerusalem in 586 B.C.E. and 70 C.E. This selection, during the first nine days of the Jewish month of Av is an opportunity for us to forever recall a lesson of those destructions.

The Talmud relates that the Temple was destroyed on one occasion due to the sin of *sin'at hinam*, baseless hatred — hatred between one Jew and another. An enduring lesson of Tisha B'Av is the loss of a national discourse of civility. I would hope that more than simply cheering from the sidelines one of our own who has "made it," we would use the time before the election to repair the broken relationships in our own community.

Let us use this moment to begin the process of restoring healthy relationships within the different streams of Jewish life. Sen. Lieberman has become a symbol for us all. Beyond the symbolic meaning of this moment for the outside world, is the actual moment for us internally to begin to restore the Jewish value of "all Israel being responsible one for the other." If we do that, regardless of the outcome of the election, Senator Lieberman's selection will remain a meaningful event in the life of the Jewish people.

Rabbi Morris J. Allen is the spiritual leader of Beth Jacob Congregation in Mendota Heights, Minnesota.

A majority of one

How I spent my summer vacation

by Yehuda Lev

I went to Los Angeles this summer to visit my children and grandson (who, I am sorry to relate, greeted his grandfather with a howl of anguish. Beards draw that kind of response from a one-year-old.)

But this is not a report on how I finally established a quiet, if distant relationship with baby Asher. In fact he is scarcely to be heard from again in this story, which is actually about a young girl named Springsong Cooper.

Springsong Cooper lives, with her parents and three siblings, in a one-room house on a mountain top in the state of Washington. The house was built by her father and has neither an indoor toilet nor running water. It has no refrigeration and no computers, and its feeble supply of electricity comes from a solar panel, not very effective in a Washington winter. (The family refuses to link up with the electric grid because the power comes from a nuclear reactor.)

To go from Springsong's home to the nearest paved road, one walks downhill for two and a half miles on a rutted path. In winter, when the snow is thigh-high, the four children meet the school bus on two horses which they tether until the return trip. That, of course, is uphill.

Last summer my son David and daughter-in-law Ianthe, took their newborn child to visit her parents, who live on a ranch some miles from Springsong's mountain top. There, at a welcoming party, they met Springsong with whom they had a casual conversation until suddenly she confided to them that she had a strong, but seemingly unattainable desire to become bat mitzvah. In response to the obvious questions, she said that she is Jewish and 12 years old. Furthermore, while her father is not Jewish, her mother is, and speaks Hebrew, having lived for some years in Israel.

The nearest Jewish community to Springsong's home is in Spokane, four hours distant. There are no other Jewish children in her school and its only social club is Christian Fellowship. She occasionally attends their meetings; all of her friends are there.

David recalls telling Springsong, when the party ended, that if she really wanted to become bat mitzvah "We'll make it happen."

Back in Los Angeles, David met with Cantor Shira Adler of the Reconstructionist Fellowship in Malibu who agreed to take on Springsong as a bat mitzvah student. Then he went to the Brandeis-Bardin Institute, in Simi Valley, a Jewish

educational center which includes a summer camp, Alonim, and received for Springsong a two-week scholarship and a site for the ceremony.

That still left a communications problem. David and Ianthe sent her a battery-operated tape recorder. E-mail and telephone contacts were established through her school. Cantor Adler mailed the necessary tapes and explained the procedures, including the use of the *yad* or pointer. This so intrigued Springsong that she made her own *yad* out of clay. (Her older brother, Ben Morningstar, makes note paper out of nettles; the family members take to creative ways of providing for their needs.)

For the next year, Springsong and her mother studied her Haftarah and the other readings she would have to know, and worked on her Hebrew pronunciation. The Torah reading for the week of her bat mitzvah included the sending by Joshua of 12 spies into Canaan to see if the land was safe to enter. Ten of them tried to discourage the Israelites from continuing on their way, two persuaded them to take the risk. The story was to serve Springsong well for her *d'var Torah*.

Earlier this summer Springsong, her parents and her youngest brother flew to Los Angeles. Cantor Adler's bar/bat

mitzvah class presented her with a stunning, hand woven tallit. When Springsong attended a bat mitzvah, her first, a week before her own, she was amazed at the possessions everyone had and at the effort girls her age took to make up their faces.

They in turn were equally surprised, not that her home had no running water or indoor toilet, but that she had never been to Disneyland.

On Shabbat morning, June 24, Springsong Cooper became bat mitzvah, reading in flawless Hebrew before a crowded and extremely attentive camp congregation. She concluded her *d'var Torah* with these words.

"I was given this chance to have my bat mitzvah at Camp Alonim and at first I thought, 'No. I'll only have a few months to prepare and I don't even know how to read Hebrew. But then I realized that . . . it wasn't going to be easy and there would be obstacles to overcome but I knew that if I trusted in myself and God, I would get there by trying my best. So here I am with God's help and guidance. I made it. I overcame my obstacles and I had a great time doing it."

Springsong Cooper has returned to the mountain top in Washington. But, with God's help, she now calls herself Shira Cooper.

What surveys say — or will say — about American Jewish life

Israeli poll says being Jewish important to 38%

A recently released survey by Steven M. Cohen for the Jerusalem Center for Public Affairs focused on American Jewish attitudes, using a sampling in January-February of 1,002 US Jews and 684 non-Jews, as well as a group of Jewish leaders. The data were also compared to three previous surveys where possible.

Religion is very important to 20% of US Jews, while being Jewish is important to 38%. Some 73% report that their spouse is Jewish, while 48% say the spouse of their youngest married child is Jewish.

Thirteen percent visited Israel by the age of 26, and only 35% have ever been there. Then, 24% have had a Christmas tree at some time. Some 44% are members of a synagogue and 49% subscribe to Jewish newspaper or magazine.

A majority of Jews favor allowing public schools to teach Christmas carols, as long as they also teach Hanukkah songs, while nearly half favor allowing public schools to set aside a moment of silence for students to pray if they want to. A majority would also allow

student religious groups to hold voluntary meetings in public school classrooms after hours.

Significant differences in attitudes were found between the Jewish public and a group of Jewish leaders active in the community relations sphere. The leaders were more Jewishly educated, more ritually-active, and had visited Israel more often. Furthermore, the leaders evinced much stronger opposition to school prayer or public display of religious symbols than American Jews generally.

Other survey questions looked at expressions of religion in public life, church and clerical involvement in politics, issues of sexual-orientation, political liberalism, impressions of 7 major political activist groups, and views on anti-Semitism in American society generally and among specific groups.

The survey was commissioned as part of the "Jews and the American Public Square" project being conducted by the Jerusalem Center for Public Affairs. The project is part of a larger effort initiated by The Pew Charitable Trusts.

New director for Women's Alliance

Sylvia Berman-Peck joins the staff of the Jewish Federation of Rhode Island as director of the Women's Alliance.

For the past two years she was director of the Young Leadership Division for the Columbus (Ohio) Jewish Federation, following two years working with that Federation's 700-member group of young professionals. In both instances, Berman-Peck helped achieve a remarkable increase in giving

and membership, ranging from 31% in one program to 150% for another. A Phi Beta Kappa graduate of the University of California at Santa Barbara, she also worked in both adult, youth and interfaith programming



Sylvia Berman-Peck

at the Columbus Jewish Community Center, and she taught Hebrew reading and writing at the Columbus's Kol Ami Community Hebrew School.

Berman-Peck pursued graduate studies in Jewish History at the University of California. She also spent her junior year at Hebrew University in Jerusalem.

She succeeds Trine Adler-Lustig who has been named Associate Director of Gift Planning for JFRI.

Berman-Peck lives with her husband, Steven Peck, and 3-year-old son, Nathan, in Providence.

length has increased from less than 30 minutes to about 35.

Results of NJPS 2000 will help UJC, Jewish community federations and national agencies reshape the Jewish communal agenda.

Phones to ring for UJC survey

Field work for United Jewish Communities' (UJC) National Jewish Population Survey 2000 (NJPS 2000) — the most detailed of all studies of American Jewry — began Sunday, August 20.

Using random-digit telephone dialing, the New York firm Audits and Surveys Worldwide will interview 5,000 people across the United States to draw an accurate portrait of the American Jewish community.

The resulting profile of American Jewry will include the communities' size, geographic distribution, socio-economic characteristics, family structure, marriage patterns, religious practices and attitudes, levels of Jewish education, philanthropic behavior, perceptions of anti-Semitism, fertility, political

orientation, mobility patterns, and relationship to Israel, among many other areas. Findings of NJPS 2000 are expected next year.

The launch of the survey into the field is the culmination of a five-year effort by social researchers, statistical experts, and Jewish federation and national agency lay and professional leaders who produced a comprehensive questionnaire.

The questionnaire builds upon and makes significant improvements over that used for NJPS 1990, sponsored by the Council of Jewish Federations. For example, the sample size will be more than double that of 10 years ago, and the interview

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Scholar-athlete finds out what Israel's all about, from Tel Aviv to Masada

by Jane S. Sprague

KINGSTON—Jacob Newman had an extraordinary experience this summer, one that has made him "100% sure" he will go back to Israel. The South Kingstown High School junior was one of three Rhode Islanders and only 18 US teens who were selected to attend the Scholar-Athlete Games in Tel Aviv which convened near the end of June.

Attending Scholar-Athlete Games became Jacob's ambition the summer of '99 when he volunteered for the games when they were at the University of Rhode Island. And when he investigated, he seemed to have the right stuff to go; he had played soccer ("But not real seriously"), he is an honor student and he was engaged in several community service projects.

The son of a high school history teacher, Michael, and a nurse practitioner, June, and a brother to Peter, Jacob's honors class in global studies had helped prepare him to grasp what he would find in Israel.

Once there, Jacob was on an intense 10-day stretch of activity with the other 250 to 300 youths. Using the facilities of the Wingate Institute's sports complex, the international groups of teens opened most of their days with a lecture (Shimon Peres on one occasion, a Palestinian poet on another, or the ideals of democracy or the history of sports on still other days), followed by discussion groups among 10 to 15 teens, led by an adult.

"There were three or four different languages in each group. Mine included English, Arabic, Hebrew and Greek. We interpreted for each other, and when someone said something in another's language, it was always 'Thanks for speaking my language.'"

After this rather academic beginning to the day, it was off to the sports arenas, in Jacob's case 5-on-5 soccer games, for which he was goalie — on a sprained ankle.

"The sportsmanship was really good," Jacob said. "When someone on one team pushed another player down, they'd help the player up. It was our mentality to 'shake on it.'"



Jacob Newman at Masada.

And although every team got a medal of some kind, he grins and admits, "My team won."

In the evenings it was dancing and singing. "Then the action kicked in," Jacob says. "Between 11:00 pm and 4:00 am we would just sit around talking, someone translating," covering the issues of the world. "I was so excited when I counted to 10 in Hebrew and had gotten up to 30 before I left."

On excursions to Jerusalem and the Old City, Jacob prayed at the Western Wall and left a note in one of its ancient crevices, and in Jaffa he was an adept bargainer.

It was there he spotted an Alexandria Drum. A one-time drummer, he "had to have one," but the price was a bit steep. "I got it for \$22.00," he proudly reports. "Most of the others couldn't get it for less than \$50.00."

Through all his first-hand experience and developing friendships with Israeli teens, Jewish and Arab, Jacob did not come back to Rhode Island expounding an answer to the peace process, but he does have a philosophy and he has hope: "It has been 50 years that Israel's been a state. People have been waiting for a huge change. That's not the way to go about it. Small changes are better. With the younger generation interacting,

there's a chance. There's also a lot of pride," he notes, "and pride can flow into stubbornness."

He witnessed what stubbornness and tenacity can accomplish on his last morning when he made the rugged climb up Masada, watching the morning light play across the ancient hills and imagining what it must have been like to live in and defend this fortress at the edge of the Dead Sea.

One of the reasons Jacob is adamant about returning to Israel is to visit Yad Vashem, Israel's national memorial to the victims of the Holocaust. His grandparents' names are there. David and Nina Newman, now of Narragansett, were liberated by American forces, she from Birkenau and he from his hiding place after escaping from the Flossenberg train.

A gift to Holocaust Museum

Steven Labush, Andy Lamchick and Alan Moskoff present a check to Marla Dansky, executive director of the Rhode Island Holocaust Memorial Museum, from donations made during an education program at Temple Beth-El, Providence. The synagogue's Brotherhood, of which the three men are president, 1st vice president and 2nd vice president respectively, discussed the Holocaust with each religious school class as part of a Yom HaShoah education program. Each child took a yellow candle to light on the commemoration day and each family was asked to make a donation in honor of the six million.



Barbara Jagolinzer wins honor

Barbara Jagolinzer has been named 2000 Realtor of the Year by the Newport County Board of Realtors (NCBR), pitting her against four others for the designation of Rhode Island Realtor of the Year.

Licensed to sell real estate for 14 years, and a licensed broker since 1989, Jagolinzer has been active with NCBR, heading numerous committees and serving as an officer, including president. This past year as NCBR president, the civic fund-raiser she spearheaded benefited East Bay Habitat for Humanity and raised over \$5,000, winning the Association's Advance America Award, an award she also won in 1999.

Barbara Jagolinzer lives with her husband, Rabbi Marc Jagolinzer, and their three children in Portsmouth.

JNF to honor Machtley

Former US Representative Ronald K. Machtley, now president of Bryant College, will be the Jewish National Fund's honoree for the Tree of Life Award Dinner on Tuesday evening, October 17 at the Marriott Hotel in Providence.

Machtley represented the first Congressional District in Rhode Island from 1988 to 1995. During his first term, he participated in the Jewish Federation of RI's community leadership seminar in Israel, and returned to Israel several times as a member of the House Armed Services Committee.

Individual tickets to the dinner are \$250. For information call 617-423-0999.

Best wishes and warm regards for a
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NCJW Scholars



The National Council of Jewish Women (NCJW) has named its local college scholarship recipients for the academic year just beginning. They are, left to right, Rachel Sockut, Maurice Shore Scholar; Irina Khaykin and Brad Pelletier, both Sylvia Rossman Galkin Scholars; Tamara Shore, Frances Sydney Scholar; Shayna Kulik, Stephanie Zaidman Scholar; Lauren Wier, also a Frances Sydney Scholar; and Bashi Lipson and Natanya Raskin, both NCJW Scholars.

Nat'l Council to meet at Academy

The National Council of Jewish Women hosts an open reception on Wednesday, September 27, 3:30 pm to initiate 5761 programming. The site is in the Textron Chamber of Commerce Academy, 130 Broadway, Providence.

It is at this facility that a special fund, originated by the three

daughters of Ruth Markoff, a past NCJW president, has been used to create a library in Markoff's name.

Co-presidents Eleanor Elbaum and Eunice Greenfield will greet old, new and prospective members. Paula Lipsey, library liaison chair, has arranged the program. Parking is in the rear of the building.



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Rossner heads Jewish libraries' assoc.

Toby Rossner, Director of Media Services for the Bureau of Jewish Education of Rhode Island (BJE), was installed as President of the Association of Jewish Libraries (AJL) at its Annual Convention in Washington, DC in June.

AJL is an international professional association of 1100 Judaica Librarians, including university and special librarians with expertise in Jewish and Middle Eastern studies, synagogue librarians, Jewish day school librarians, and central agency and community center librarians.

Rossner has been at the BJE for 22 years. She was the founder of the Bureau's Teacher Resource Center, editor of its Teacher News-

letter, Netivot, and librarian. Her current responsibilities are confined to Library Service. Previously, she was librarian at Providence Hebrew Day School for nine years.

Known for her commitment to finding just the right book, story or video for each patron, she often makes a home delivery when the patron can't get out. She works tirelessly to promote the professionalism of Judaica librarians and to publicize their essential role in Jewish education. She notes, "I am pleased that I have been given the opportunity to have a profession that allows me to make a difference in the lives of so many teachers and students and that is essential to Jewish continuity."



Toby Rossner receives the gavel from David Gilner, a past president of AJL.

Touro Fraternal class of 2000

CRANSTON, RI — The officers and directors of Touro Fraternal Association and the officers of its two lodges, from first row, left to right (those without titles are directors):

Lester Nathan, retiring secretary; Steven Dinerman, Friendship Lodge treasurer; Joel Pressman, director; Judah Rosen, chaplain; Milton Bronstein, director; Simon Chorney, past board chairman; Michael Smith, director; Michael Glucksman, Friendship Lodge, vice president, and Bruce Weisman.

2nd row: Andrew Lamchick;

Gerald Tebrow, secretary; Burton

Fischman; Jeffrey Goldberg, Friendship Lodge president; Robert Miller, board vice chairman; Arthur Poulten, board chairman; Rodney Locke, Robert Hodosh and Morton Coken, and Aaron R. Sherman, Harmony Lodge president.

Back row: Irving Wolpert; Gerald Hodosh, treasurer; Jeffrey Davis, Harmony Lodge secretary; Barry Shaw; Stevan Labush; Peter Hodosh, Harmony Lodge treasurer; Ronald Berman, Friendship Lodge secretary; Richard Glucksman, Harmony Lodge vice president, and Alan Lury.

Not present when photo taken: Charles Dressler, Andrew Gilstein and Nathan Lury, directors.



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Yawgoog chaplain's cabin honors Norman J. Cowen

The Jewish Chaplain's cabin at Yawgoog Scout Reservation in Rockville, RI, was dedicated July 29 to honor Norman J. Cowen, MD, a Washington, DC surgeon who grew up in Providence and spent his scouting summers at Yawgoog.

Cowen, an Eagle Scout, also served on the Yawgoog staff, started the camp's sailing program and led Jewish religious services during

that time. In more recent years, he has provided strong financial support to Jewish scouting.

As the number of Jewish boys attending Yawgoog has grown in recent years, so have the support facilities, including doubling the size of the chapel in 1997. Yawgoog is the only Boy Scout summer camp in the country with full-time Jewish, Protestant and Catholic chaplains on site

Local youths take music to Hadassah patients in Israel



Noah Bassel and Hannah White of Providence recently performed for children in the Mother and Child Pavilion of Hadassah Medical Organization in Jerusalem. Traveling with the Hazamir Youth Choir, they took part in a special event during which Kyle Nathan of Houston, Texas, presented a collection of 201 teddy bears in honor of his bar mitzvah.

Woonsocket shul opens house

Congregation B'nai Israel, Woonsocket, invites Jews new to the area and who are looking for a small, family-oriented synagogue to attend their open house on Sunday, September 10 from 10:00 am to noon.

Executive director Reuven Meir says to "bring the whole family for breakfast, a tour of this magnificent building, a discussion with synagogue leadership and a meet-the-teachers session for those interested in the Hebrew school."

For more information or directions, call Meir at 401-762-3651.

Touro Fraternal funds March of Living stipend

A scholarship from Touro Fraternal Association helped Lauren Wier of Warwick join the March of the Living last March. Wier was one of 7,000 teens from Rhode Island, Massachusetts and the rest of the world who made a silent march at concentration camps in Poland and then flew to Israel, arriving in time for Yom Ha'Atzma'ut, Israel Independence Day.

Arthur Poulten, president of Touro Fraternal, said the men's group funds the stipend because "the future lies in children. . . . By helping one continue to grow spiritually, Jewishly and intellectually, Touro continues to fulfill its mandate of community service."



Warwick teenager Lauren Wier.

Kosher cruise to sail western Caribbean

A strictly Kosher 7-day cruise in the Western Caribbean will sail from Ft. Lauderdale on February 11 on the brand-new, 84,000-ton Atlantica, flagship of Costa Cruise Lines. Ports of call will include Key West, Cozumel, Ocho Rio and Grand Cayman.

All inclusive rates per couple begin at \$3,300, including round-trip air fare to Ft. Lauderdale.

For more information call Cedar Cruises at 1-877-319-3588 or e-mail to cedarenter@aol.com

It's a new time for Yiddish Vinkel

So, you want to talk Yiddish! There's a place for you, but the meeting time has changed.

The Yiddish Vinkel at the Jewish Community Center now gathers at 10:30 am, before the Brown Bag Club meets, on the 2nd and 4th Tuesday of each month.

Sam Primack said the next meeting will be September 26. For more information call him at 401-781-9286.



September

COMMUNITY CALENDAR

Sept. 5 Temple Beth-El Executive Committee Meeting Young Adult Rating & Assignment Meeting BJE JOLT Committee	7:30 AM 7:00 PM 7:30 PM	Sept. 19 JFRI Endowment Grants Committee Temple Beth-El School Board Meeting BJE Board Meeting RI Historical Association	4:30 PM 7:00 PM 7:30 PM 7:30 PM
Sept. 6 JFRI Women's Alliance Home Sweet Home Temple Beth-El Teacher Orientation BJE HEM Faculty Dinner Gemilath Chesed Hebrew Free Loan Board	9:00 AM 5:00 PM 6:30 PM 7:30 PM	Sept. 20 NCJW Executive Board Meeting CRC Executive Committee Meeting BJE HEM Class AIDS Task Force Meeting	9:30 AM 5:30 PM 6:30 PM 6:45 PM
Sept. 7 JFRI Campaign Executive Cabinet Temple Beth-El Sisterhood Board Meeting	8:00 AM 7:00 PM	Sept. 21 BJE Professional Development Workshop Temple Beth-El Shofar Blowing Workshop Gemilath Chesed Hebrew Free Loan Association of Providence Board	7:00 PM 7:00 PM 7:00 PM 7:30 PM
Sept. 10 Temple Beth-El Opening Session Religious School RI Hadassah Donor Event Brunch Temple Emanu-El Open House Miriam Hospital Distinguished Service Award Cocktail Party Honoring Dr. Carpenter	9:00 AM 10:00 AM 10:00 AM 4:00 PM	Sept. 21 Voter Registration BJE Judaica Course JFRI Women's Alliance Board Meeting	ALL DAY 7:00 PM 7:00 PM
Sept. 11 RIJCL Coordinator meeting	7:00 PM	Sept. 24 BJE HEM Sunday Class Temple Beth-El Benefactor Concert Temple Emanu-El Opening Meeting	9:30 AM 4:00 PM 7:00 PM
Sept. 12 Board of Canvasses - Voting BJE New Board Orientation Brown RISD/Hillel Board Meeting	6:30 AM 5:30 PM 7:00 PM	Sept. 25 Temple Beth-El JFRI Rosh Hashannah Service JFRI-CRC Council Meeting Temple Emanu-El Board Meeting	1:00 PM 7:00 PM 7:30 PM
Sept. 13 Temple Emanu-El Leisure Club Board Meeting JFRI Endowment Committee Meeting Touro Fraternal Assn. Board Meeting Temple Beth-El Prospective Member Open House JCC Board Meeting	10:00 AM 4:45 PM 6:30 PM 7:00 PM 7:45 PM	Sept. 26 JFS Board Meeting Sept. 27 National Council of Jewish Women Markoff Library Reception	7:30 PM 7:30 PM 4:00 PM 6:30 PM
Sept. 14 Women's Alliance Endowment Committee BJE Judaica Course JSA Board Orientation	9:00 AM 7:00 PM 7:00 PM	Sept. 28 BJE HEM Class CRC Mission Briefing Meeting JFRI Campaign Kickoff	7:00 PM 7:00 PM 7:30 PM
Sept. 16 Temple Beth-El "Hebrew In A Day"	11:00 AM	Sept. 28 JFRI Finance Committee BJE Judaica Course	7:45 AM 7:00 PM
Sept. 17 BJE HEM Sunday Class Shalom Apartments 20th Anniversary	9:30 AM 2:00 PM	Sept. 29 Erev Rosh Hashannah Sept. 30 Rosh Hashannah Temple Beth-El Rosh Hashannah Service Temple Beth-El Rosh Hashannah Service	6:13 PM 10:00 AM Noon



Rosh Hashannah

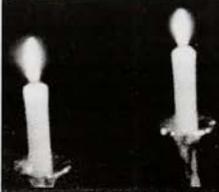


September, 2000 Candle Lighting Times

Sept. 1	6:58
Sept. 8	6:50
Sept. 15	6:38
Sept. 22	6:26
Sept. 29	6:13

Shabbat

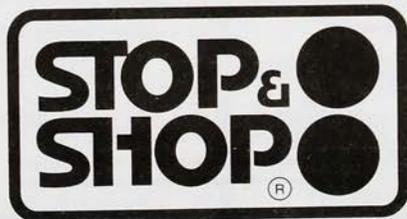
Shalom



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From tragedies to expansions to soupy mysteries, local community sees 'em come and go in 5760

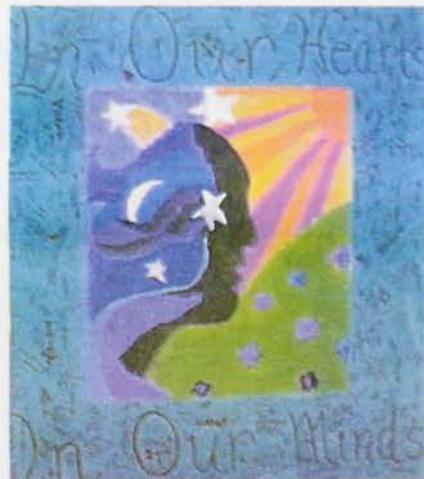
by Yehuda Lev

Five thousand, seven hundred and sixty was neither the best nor the worst year in Rhode Island Jewish history. True, it ended with the selection for vice-presidential candidate of an observant Jew from neighboring Connecticut. But it began with a Jewish community traumatized by a photo of 10 Jewish pre-schoolers holding hands under a police guard while escaping from an armed maniac in a Los Angeles Jewish Community Center.

Add to this the fire bombing of three synagogues in Sacramento, CA and the shooting of six Orthodox Jews in Illinois and Indiana, all within the space of a few weeks, and one understands the degree of alarm felt by a Rhode Island Jewish community more accustomed to the tolerant, accepting climate of the Ocean State.

Consequently the pages of *The Voice* for September and October reported on increased security measures for our local institutions and synagogues during the High Holy Days, at the impetus of and with financing from the Jewish Federation. That was followed by a detailed security analysis and the installation of appropriate monitoring and alarm equipment throughout the community, financed by a \$300,000 grant from the JFRI Endowment Fund.

The most dramatic local Jewish story of 5760 concerned the November crash of Egypt Air flight 990 near the Rhode



School children made posters for the families of the victims of Egypt Air flight 990.

Island coast with a passenger list that included 12 Jews among its 217 victims. One of the first on the scene was Rabbi Andrea Gouze, chaplain at The Miriam Hospital, who at first was unaware of Jewish deaths in the tragedy, but felt that the families of the dead would need counseling and comfort whatever their religion. She was soon joined by Rabbis Marc Jagoliner of Temple Shalom in Middletown and Mordechai Escovitz, Touro Synagogue in Newport, who with Moslem and Christian clergy, help minister to the bereaved and co-officiated at a joint memorial service.

The Jewish Home Corporation hired a new, fulltime executive director, Susette Rabinowitz, and reconstituted itself as the Jewish Seniors Agency (JSA). JSA's first innovation was to create a telephone referral service, Infoquest, which connects callers who need information on services for seniors directly to the agency that can help them, ending what Rabinowitz calls "the telephone safari."

With its first full-time director in place in over six years, JSA assumed full administration of Jewish Eldercare of Rhode Island (JERI), the agency's flagship program that had been created to serve Jewish residents of nursing homes in the wake of the closing of The Jewish Home for the Aged in 1993. Administration had been carried on by Jewish Family Service in the interim years. In addition, with the sale of the former nursing home's land and buildings finalized, JSA began to pick up more of the cost of the program, thereby releasing

some dollars raised in the annual community fund drive for other programs and agencies. And, as often happens when new leadership comes in, the JERI program suffered transition pains that led to the resignation of most of the staff. An abbreviated program continues with volunteers and reduced staffing while Susan Adler, appointed director at the end of August, examines and evaluates JERI.

Other local agencies were moving forward with aggressive plans to expand their presence and change their locations.

Camp JORI, having become accredited by the American Camping Association, began to design a layout for a first-rate overnight facility in Narragansett on land bordering Wordon's Pond, the state's largest fresh water lake. The acquisition will allow JORI to double its enrollment. Accompanying the dream and the design was the initiation of a \$4.8 million capital campaign, now in its early stages. If the vision becomes reality, the rural 72 acres, surrounded by Nature Conservancy land, will evolve into a Southern Rhode Island Jewish campus that can accommodate the South County Hebrew School, be the prime location for area cultural events and High Holy Day services, weddings and bar/bat mitzvahs — plus, with winterized cabins for 100 people, it may be as enticing a retreat facility as URI's Alton Jones Campus.

The Alperin Schechter Day School completed its feasibility study to analyze whether it can raise enough money to buy land and build a new K-8 day school. The answer was "yes," along with some long-term financing. After more than 20 years in the halls and classrooms of Temple Emanu-El on Providence's East Side, the vibrant Conservative-affiliated school is bursting at the seams with no place to expand sufficiently or to acquire the green space that first-rate private schools now offer their students. Head of School Penney Stein hopes the land acquisition phase will be completed before the sun goes down on 5760.

Among the distinguished guests who graced our podiums this year was the actor Henry Winkler, who spoke at JFRI's Campaign 2000 event. Author Steven Dubner, a writer for the *New York Times Magazine*, told the members of the Women's Alliance the story of his return to Judaism from a Catholic upbringing. Danny Siegel, a poet who writes and lectures on tzedakah and mitzvot was the speaker at the Bureau of Jewish Education's William Braude Memorial Program. And the speaker at the first Julie Claire Gutterman Memorial Lecture was Cloe Madanes who heads a family therapy institute in Washington and who has written numerous books on family violence.

5760 was a good year for anniversaries. The Jewish Community Center celebrated its 75th birthday with a general physical cleanup and some programming changes. Temple Emanu-El also marked its 75th with extensive repairs that are visible any time one tries to drive by its Morris Street side, which is closed to traffic. And the Bureau of Jewish Education received congratulations on the occasion of the 50th anniversary of its founding and, among other things, sent our first contingent of college students to visit Israel under the new Birthright Israel program.

The BJE's most invigorating change as it begins to celebrate the half-century mark is the enfoldment of the Temple Sinai high school program into the Harry Elkin Midrasha, the agency's post-bar/bat mitzvah school which meets twice weekly. Until now largely regarded as a Conservative denomination program, the inclusion of the Cranston Reform synagogue's teens broadens HEM and speaks to the pluralistic nature of the high school. And continuing its tradition of its midweek classes meeting outside of Providence, HEM's Wednesday night program will rotate semesters between Temple Torat Yisrael, also in Cranston, and Sinai.

Elsewhere around town, the JCC players presented two dramas, "Two by Two," a version of the story of Noah and the Ark that failed

somehow to make it into the Bible, and "The Mystery of Sum Yum Soup," a parody by local attorney Jules Gelade, that includes two original songs.

Providence College mounted a three-day Arts Commemoration of the Holocaust featuring artists, scholars, films and a personal appearance by Alice Lok Cahana, a Holocaust survivor and mother of Rabbi Michael Cahana of Temple Beth-El.

Which brings us to the final note on our review of 5760.



The dock at Wordon's Pond, the new home of Camp JORI.

Rabbi Cahana and his wife, Cantor Ida Rae Cahana, are two of a number of community leaders who made career moves during 5760. The Cahanas moved to a synagogue in New Rochelle, where he will be the principal rabbi. Another to leave his position is Rabbi Alan Flam after 18 years as director of the Hillel Foundation at Brown University. He expects to remain in Rhode Island, but has not yet announced his plans. Temple Emanu-El's executive director, Sandra Mahoney, retired to assume family obligations. And Erhan Adler, long-time director of the South County Hebrew School, assumed a similar post at Temple Torat Yisrael. Ronnie Gurtin, director of Camp JORI, a summer-time program, will succeed him for the school-year program.

The Jewish Federation was not immune to personnel changes. Eric Stillman, its campaign director for several years, left to head the New Orleans federation. Steve Rakitt, a leader who had become a fixture in Rhode Island — 17 years with JFRI, the last eight as its executive — took the reins of the Jewish Federation of Atlanta, Georgia, which, with over 100,000 Jews, is one of the largest and fastest growing Jewish communities in the United States.



Local activists who could not go to Washington, DC for the Mother's Day march for gun control, gathered instead in Providence. Among them were representatives of the JFRI Community Relations Council and the National Council of Jewish Women.

In England court knocks down Holocaust denier. . .

Compiled by **Brian Seidman**
Jewish Telegraphic Agency
October 1999

ORLANDO, Fla. — The Israel exhibit at Walt Disney World's Millennium Village opens, making no explicit mention of Jerusalem as Israel's capital after protests by Arab and Muslim groups.

WASHINGTON — The US Supreme Court sidesteps several church-state issues by upholding Maine's school voucher program, leaving intact a ruling striking down New York's attempt to create a special school district for a community of Hasidic Jews and refusing to let Pennsylvania exempt religious publications and Bibles from sales taxes.

JERUSALEM — Former South African President Nelson Mandela visits Israel for the first time. Mandela had canceled previously scheduled visits to the Jewish state because of his criticism of Israeli policies.

JERUSALEM — An Israeli court gives a 24-year prison sentence to Samuel Sheinbein, a Maryland teen-ager who fled to Israel after a 1997 murder.

JERUSALEM — Israel opens a safe-passage route for Palestinians between the Gaza Strip and the West Bank.

JERUSALEM — News emerges that since 1995, some 400 Jews have arrived from Cuba with the assistance of the Jewish Agency for Israel, a quasi-governmental agency responsible for aliyah, or immigration to Israel. Cuban dictator Fidel Castro appar-

ently gave his blessing to the exodus, code-named "Operation Cigar."

WASHINGTON — The US House of Representatives passes a bill to fund a special aid package to help implement last year's Wye agreement between Israel and the Palestinians.

VATICAN CITY — The Vatican shelves plans to beatify Pope Pius XII, instead beatifying Pope John XXII. Some Jewish groups had protested Pius XII's proposed beatification because of his silence during the Holocaust. Newly discovered documents reveal that Pius XII told the United States in 1942 that he believed reports of German atrocities against Jews were exaggerated and did not think the Allies would win the war.

JERUSALEM — Visiting US first lady Hillary Rodham Clinton fails to respond immediately to allegations made by Suha Arafat, wife of the Palestinian Authority president, that Israel poisoned the Palestinian population's water supply. Clinton later said she did not receive a proper translation of Arafat's remarks.

MOSCOW — The Russian branch of the Chabad-Lubavitch movement launches an umbrella



Prime Minister Ehud Barak walks away from talks with Syria without progress.

ister Ehud Barak and Syrian Foreign Minister Farouk al-Sharaa do not shake hands for the cameras. The talks later collapse after the two sides become deadlocked.

MOSCOW — The Russian government returns 10 Torah scrolls, looted by the Nazis or confiscated by the state during the Soviet era, to the Congress of Jewish Religious Communities and Organizations of Russia. The government originally promised to return 61 scrolls, but lowered the number after arguments within the Russian Jewish community.

STOCKHOLM — Sweden's prime minister, Goran Persson, admits that his country acted wrongly during World War II, dropping the defense that Sweden was a neutral nation during the war.

February 2000

VIENNA — Austria's far-right Freedom Party, led by Jörg Haider, forges an agreement to join the country's government, in a pact with conservative People's Party leader Wolfgang Schüssel, despite the United States' threats to join the European Union in isolating Austria. Haider, whose anti-immigrant platform and past praise for Nazi employment policies worry many, later steps down as official leader of the party.

JERUSALEM — Months of meetings involving Israeli Prime Minister Ehud Barak, Palestinian

Authority President Yasser Arafat and their negotiators end amid Palestinian declarations that the talks have reached a crisis.

LOS ANGELES — Federal prosecutors say they will seek the death penalty against Furrow Jr., the white supremacist accused of killing a Filipino American mail carrier after wounding five people at a Jewish community center in August 1999.

JERUSALEM — Israel's interior minister, Natan Sharansky, says his ministry will recognize civil marriages performed in foreign consulates based in Israel.

March 2000

JERUSALEM — Pope John Paul II arrives in Israel, the first papal visit in 36 years.

NEW YORK — The Reform movement passes a resolution affirming the right of its movement's rabbis to officiate at gay and lesbian commitment ceremonies.

JERUSALEM — The Knesset passes a law granting equal rights to women, including equality in the workplace and the military, control over their bodies and protection from violence and sexual exploitation.

NEW YORK — The Birthright Israel program announces plans to send 2,000 Jews to Israel this coming summer after sending 6,000 students during the winter. The program, sponsored by Jewish philanthropists, the Israeli government and Jewish communities worldwide, had more would-be travelers than space available just weeks after it began accepting applications toward the end of 1999.

VATICAN CITY — Pope John Paul II beatifies Sister Mary Elisabeth Hesselblad, a Swedish nun who helped save Jews during World War II.

NEW YORK — Two online booksellers, Amazon.com and BarnesandNoble.com, post disclaimers about a 19th-century anti-semitic book, "The Protocols of the Elders of Zion," while online civil liberties groups call the move an infringement on free speech. Earlier in the year, the Internet portal Yahoo! vowed to remove racist and anti-semitic clubs that it was hosting online, and eBay banned the sale of hate material on its online auction site after pressure from groups including the Simon Wiesenthal Center.

April 2000

NEW YORK — Right-leaning Forward editor Seth Lipsky is forced to resign from the weekly newspaper after ideological differences with the newspaper's board. He is later replaced by a more liberal editor, J.J. Goldberg.

LONDON — Holocaust denier David Irving loses his libel lawsuit against American academic Deborah Lipstadt and publisher

Penguin Books.

NEW YORK — After the US Justice Department contends that alleged Nazi war criminal Aleksandras Lileikis, 92, was faking illness to avoid trial, Lithuania plans to restart the previously adjourned trial. The nation's laws are changed



This television picture of police leading little children to safety after the shooting in the LA JCC sickened a nation.

to let the elderly defendant monitor proceedings from outside the court.

WASHINGTON — Receiving the Most Valuable Player award at the 27th Annual Reebok Classic basketball game, Orthodox Jewish high school student Tamir Goodman is slated to play for Towson University in Maryland in the fall, after earlier turning down the University of Maryland's offer, in part because of friction over his refusal to play basketball on Shabbat.

JERUSALEM — The Jewish Agency for Israel flies 100 Falash Mura — Ethiopians whose ancestors converted from Judaism to Christianity — from Ethiopia to



Minister Sharansky's visit to Ethiopia sped up the flight of a group of Falash Mura to Israel.

Israel. The group is the first to arrive since Interior Minister Natan Sharansky visited Ethiopia a month before to assess the situation of the thousands of *falash mura* who have gathered in transit camps hoping to emigrate to Israel.

NEW YORK — Jews mourn the death of New York's Cardinal John O'Connor, heralded for helping to improve Catholic-Jewish relations.

WASHINGTON — Members of synagogues, Jewish organizations and Jewish mothers from across the US join the Million Mom March in Washington to Please go to next page.



Cuban refugees at home in Israel.

organization, the Federation of Jewish Communities of Russia. The federation, founded by some 200 delegates from several dozen Jewish communities across Russia, establishes as its goal the representation of Jews from "all walks of life in Russia in all matters."

December 1999

WASHINGTON — Israel and Syria sit down for high-level peace talks, but Israeli Prime Min-

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In Israel, Yosef says victims reincarnated sinners

press for gun control legislation.

JERUSALEM — Israel's High Court of Justice rules that women can pray at the Western Wall while wearing prayer shawls, marking a victory in an 11-year effort by the group Women of the Wall.

JERUSALEM — After formally notifying the United Nations of its intention to withdraw its forces from southern Lebanon by July, Israel accelerates its withdrawal from southern Lebanon when it becomes evident that its ally in the region, the South Lebanon Army, has collapsed. More than 5,000 South Lebanon Army members and their families are granted asylum in Israel.

NEW YORK — Israel accepts an invitation to join the United Nations' Western Europe and Others Group, giving the country a stronger voice in UN affairs. Israeli leaders and backers say they are concerned about some of the membership conditions — that Israel can only participate in WEOG activities coming out of the UN's New York headquarters and that Israeli representatives will be barred for two years from running for positions on UN councils.

June 2000

SYRIA — Syrian President Hafez Assad dies at age 69. His son, Bashar Assad, succeeds him, and vows to pursue his father's policies toward Israel, including a hard line on a return of the Golan Heights.

MOSCOW — Authorities arrest Vladimir Goussinsky, a media tycoon who also serves as the president of the Russian Jewish Congress. He is later released, saying that pressure from the international Jewish community helped secure his freedom.

NEW YORK — Hadassah, the Women's Zionist Organization of America, pulls out of the American Zionist Movement, saying that the group "no longer serves the best interests of Hadassah's Zionist goals or the future of American Zionism."

WASHINGTON — The US Supreme Court rules that students cannot lead prayers at high school football games, prompted by a lawsuit from Mormon and Catholic students in Santa Fe, Texas. Earlier in the year, the US House of Representatives passed a nonbinding resolution backing school prayer at school sporting events.

WASHINGTON — The US Senate passes an amendment that could lead to hate crimes legislation, covering victims targeted for their sexual orientation, gender or disability.

NEW YORK — The Orthodox Union creates an independent commission to investigate how the organization handled complaints that high-ranking professional Rabbi Baruch Lanner sexually harassed and molested teen-agers in the OU's youth group.

NEW YORK — New Jersey Rabbi Fred Neulander could face the death penalty after a grand jury indictment accuses him of having contracted to murder his wife, Carol, who died in November 1994. The charges come after two men pleaded guilty in the alleged murder-for-hire case earlier this month.



While negotiators talked of Jerusalem, Palestinians waved their flag near the Dome of the Rock.

MOSCOW — Twenty-six Lubavitch rabbis elect Rabbi Berel Lazar the chief rabbi of Russia just a week after Russia's chief rabbi for the past decade, Adolph Shayevich, accused the government of seeking his ouster. Russia now has two chief rabbis.



Iranian Jewish women keen for their men who are held on charges of spying for Israel, charges Israel and the United States say are without foundation.

July 2000

IRAN — Ten Iranian Jews held in Iran since the beginning of 1999 are convicted of spying

for Israel and sentenced to prison terms of four to 13 years. Three others are acquitted.

JERUSALEM — Israel cancels plans to sell military technology to China in a move seen as an effort to placate the United States before Middle East peace talks at Camp David.

JERUSALEM — President Clinton and Palestinian Authority President Yasser Arafat meet at Camp David for a new round of Middle East peace talks with Israeli Prime Minister Ehud Barak. The talks break down after two weeks without an agreement.

August, 2000

JERUSALEM — Sephardic chief rabbi Ovadia Yosef

exacerbates tensions in Israel by saying the victims of the Holocaust were the reincarnated souls of sinners. In the same sermon he

calls Palestinians "snakes" and says, "God is sorry he ever created those sons of Ishmael."

LOS ANGELES — The Democrat National Convention affirms Senator Joseph Lieberman (CT), an Orthodox Jew, as vice presidential running mate for Al Gore, marking the first time a US Jew has run on a presidential ticket of one of the two major parties. Just a few days before, however, one of the two arms of the splintered Reform Party had named Nat Goldhaber of Berkeley, CA, as the running mate of John Hagelin.



Chief Sephardic Rabbi Yosef raised hackles with his insults.



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Water seepage everywhere forces Emanu-El repair

by Jane S. Sprague

Bob Hill stands at the corner of Morris Avenue and Sessions Street and looks dwarfed by the project he is surveying. It is Temple Emanu-El under significant reconstruction. But Hill, the synagogue's new executive director, is lucky. His predecessor, Sandra Mahoney, agreed to see the project to its end rather than inflict the task on Hill just as he begins his administrative duties.

That doesn't mean that Hill isn't very familiar with what's happening. "Water," he says, "is a building's greatest enemy, whether it comes up from below or down from above."

In Emanu-El's case the damage came down between the walls. The synagogue's construction style is brick interior walls, some space, and then limestone exterior walls. The water got in between the two walls and damage mounted, finally showing itself

through "spalling," an unsightly condition in which the outer coating of the wall peels off in sheets.

During the middle of August when we surveyed the work, the exterior wall was gone from below the gold dome on down to the deck that is above the front presentation. It has been removed piece by piece, some stones to be completely replaced, others to be returned to their places. "When the capstones are put back," Hill explains, "the walls will be sealed and we'll get 100 years out of them."

The tablets inscribed with the Ten Commandments, which stand in the center of the exterior wall over the main doors, also will be removed and completely recast; the lettering redone in gold.

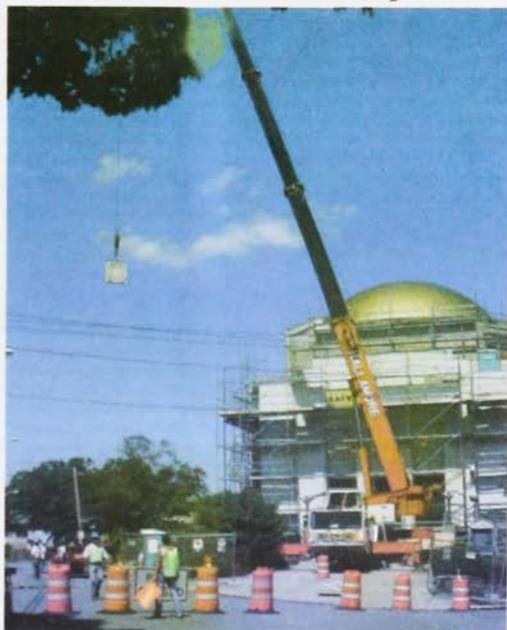
Morris Avenue still was closed off north of Sessions for about 300 yards, blocking traffic and the neighbors' driveways. "They have been wonderful," Hill says of the residents, "very responsive and

cooperative."

About 30 workmen from Housing Systems, Inc. are on the job, following the guidelines of architects Robinson, Green, Beretta, keeping the netting over the front entrance and the orange traffic cones in place, scaling the scaffolding, operating the cranes and other heavy equipment, doing the structural work on the walls, repairing the frames of stained glass windows, replacing interior lights that are set on the sanctuary side of the dome.

"We will be able to begin using the sanctuary again, just on Shabbat, in early September," Hill says. "The scaffolding probably will still be up for the High Holy Days, but that will give our members a good understanding of the scope of this work."

The members responded to a \$3 million fund drive to finance various improvements to the synagogue, including this \$1.8 million project.



Early in the summer, workmen using cranes carefully removed decorative limestone squares from the facade of Temple Emanu-El. By August, the bare brick interior walls (below) were plain to see. When repaired and resealed, the walls should be good for 100 years.



Bob Hill new exec at Emanu-El

Robert Hill brings about 17 years of synagogue administrative experience to his new position as executive director of Temple Emanu-El, Rhode Island's largest Conservative congregation. For the past 13 years he served another Temple Emanuel, the one in Newton, Mass, where he and his wife, Susan, make their home.

Hill, who graduated Tulane and Stanford Universities, and studied at the University of London, with a concentration in medieval literature, has also been in the academic world as a teacher and administrator, including a stint at Boston University (BU). A native of Louisiana, he grew up in New Orleans and served in Vietnam.

Active in synagogue professional organizations, Hill is a trustee and former president of the trustees of the Hillel Foundation at BU, and was an officer and trustee of the Solomon Schechter Day School of Greater Boston.



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New cantor, rabbi at Beth-El



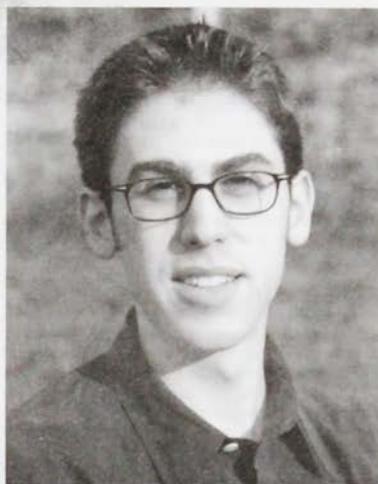
Cantor Judith Seplowin and Rabbi Jonathan Blake have joined the staff of Temple Beth-El, Providence, succeeding the husband-and-wife team of Rabbi Michael and Cantor Ida Rae Cahana. Rabbi Cahana has assumed a position as senior rabbi of a congregation in New Rochelle, New York.

Cantor Seplowin comes to Rhode Island from a congregation in Sylvania, Ohio, where she has served since her investiture from Hebrew Union College in 1995. She earned a Bachelor's degree in Spanish Literature from Douglass College, Rutgers University and La Universidad Complutense in Madrid, Spain.

Before becoming a cantor, she traveled throughout the US, Europe and parts of Asia and Russia performing in musical theater and with the Avodah Dance Ensemble as a singer/dancer.

She comes to Providence with her husband, Mark Kalish.

Rabbi Blake was ordained in June from Hebrew Union College. He served several midwest congregations during his training, working as a rabbinical intern, a cantor-rabbi intern, a hospital chaplain and



a nursing home rabbi. Here in Rhode Island, he already has worked with the Jewish Eldercare program.

A graduate of Amherst College where he majored in English Literature, Rabbi Blake grew up in Allentown, PA, but assignment here facilitates a family reunion, as his parents moved to Providence in 1995.

Meet them, explore membership at open house

The annual Temple Beth-El open house for prospective and new members will be Wednesday, September 13 from 7:00 to 9:00 pm.

Rabbi Leslie Gutterman, Rabbi Jonathan Blake and Cantor Judith Seplowin and members of the board of directors will provide an overview of the Reform synagogue and its wide range of activities.

Currently about 1,200 member families pray, study and celebrate life cycle events with the 146-year-old congregation.

New York shul brings them in in droves

by Julie Wiener

NEW YORK (JTA) — It's a Friday evening in the middle of summer and casually attired worshippers — many of them young singles — are lining up on Manhattan's West 88th Street to enter the large Gothic-inspired edifice that is B'nai Jeshurun.

Virtually every seat in this large, recently restored Moorish sanctuary is full even before the rabbi approaches the bimah leaving those who arrive as the service begins to settle for tattered sid-durim and the balcony.

Soon the brightly painted sanctuary is pulsating with singing, the organ, clapping. In the middle of the song "Lecha Dodi," the atmosphere is akin to a wedding reception, with the rabbi and cantor swaying and singing joyously and strangers linking arms to snake dance through the aisles and onto the bimah.

When services are over, it takes a good 15 minutes to leave the balcony, as hundreds of people clog the stairs and entryway and hundreds more spill out onto the street to chat.

This is B'nai Jeshurun in the quiet time of year, when one of the rabbis is on leave and Manhattan is relatively quiet. When it's not summer, the congregation has twice as many people every Shab-

bat, forcing it to rent space at a nearby church and offer two separate Friday night services.

"B.J.," as it is known to insiders, was the site for the recent Ben Stiller film "Keeping the Faith," about a hip young rabbi who lives up services and draws in new blood with music. It was fitting to shoot the movie at this synagogue that is now world-renowned for its lively worship, but just 15 years ago was an aging, demoralized synagogue that could barely pull together a minyan on Shabbat.

Most credit the shul's transformation to the leadership of its late rabbi, Marshall Meyer, who died in 1993. Synagogue lay leaders brought Meyer — an American who was instrumental in founding the Jewish Theological Seminary's Latin American campus and active in organizing Jewish resistance to repressive political regimes in that region — to B.J. in 1985 in hopes he would revitalize it.

A charismatic leader, Meyer attracted congregants with his passion for social justice, his openness to innovation and the vision he articulated, which is still displayed prominently on the congregation's Web site: "A community synagogue which responds to the authentic questions of life, death, love, anxiety, longing and the search for Please turn to page 33.

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For more information, call 401-331-6070.



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September, 2000	October, 2000	November, 2000
1 7:02	6 6:02	3 4:20
8 6:50	8 Yom Kippur 5:58	10 4:12
15 6:38	13 5:50	17 4:06
22 6:26	14 Sukkot 6:54	24 4:01
29 6:13	20 5:39	
30 Rosh Hashanah 7:16	21 Simchat Torah 6:43	
	27 5:29	

Daylight savings time ends Oct. 29

December, 2000	January, 2001	February, 2001
1 3:58	5 4:12	4 4:44
8 3:57	12 4:19	9 4:53
15 3:58	19 4:27	16 5:02
22 4:01	26 4:36	23 5:11
29 4:05		

Daylight savings time resumes April 1

March, 2001	April, 2001	May, 2001
2 5:19	6 Erev Pesach 6:58	4 7:29
9 5:27	7 Pesach 8:02	11 7:36
16 5:35	8 Pesach 8:03	18 7:43
23 5:43	13 7:06	25 7:50
30 5:51	14 Pesach 8:10	27 Shavuot 7:52
	20 7:14	28 Shavuot 8:56
	27 7:21	

June, 2001	July, 2001	August, 2001
1 7:56	6 8:05	3 7:44
8 8:01	13 8:02	10 7:35
15 8:04	20 7:58	17 7:25
22 8:06	27 7:51	24 7:15
29 8:06		31 7:03

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What I learned from my husband: Fish isn't just for Passover

by Linda Morel

NEW YORK (JTA) — "Fish at Rosh Hashanah?" asked a friend when I suggested bringing poached striped bass to her house for a New Year's celebration. "Isn't fish for Passover?"

Until marrying into a family from Trieste, Italy, I believed the same thing. But my husband soon introduced me to a lemony bass, a traditional appetizer enjoyed in Italy during both Passover and Rosh Hashanah.

While every holiday should begin with lighting candles, blessings over bread and wine and partaking of fish, says culinary ethnographer Eve Jochnowitz, today many American families skip the fish. Perhaps it's because Lower East Side bubbes became the brunt of too many jokes for keeping live carp in bathtubs. Perhaps it's because the pale flavor of bottled gefilte fish simply can't compare to the poached patties they prepared with love. Perhaps we've simply lost the knack for tackling fresh fish.

But there are historical and religious reasons to serve fish at holidays throughout the year — especially at this Rosh Hashanah, which begins this year on September 29, a Friday night. "It would be a double mitzvah to have fish this Rosh Hashanah," says Rabbi — and chef — Gil Marks, author of *The World of Jewish Entertaining* (Simon and Schuster, 1998).

Both Ashkenazi and Sephardi Jews customarily ate fish on Shabbat and other holidays because it is a good omen to fulfill the Lord's commandment to Abraham "to be fruitful and multiply" like the fish in the sea.

"In the ancient world, fish symbolized fertility, abundance, and prosperity," says Jochnowitz, who teaches a class called "Historical Approaches to Jewish Food" at the New School in Manhattan. "It was therefore auspicious to delight in fish during Sabbath meals."

Rosh Hashanah in particular is concerned with fertility and prosperity in the coming year, explains Marks. For this reason, fish and foods bearing seeds are excellent choices on menus.

Because it symbolizes fertility, fish reminds us of the creation of life. At the same time, it intimates the messianic age to be ushered in by the Meal of the Righteous, at which the Leviathan, a large fish, plays a prominent part. In this way, fish connects both to creation and the end of days. There is a mystical dimension to Jewish rituals, which often transcends time.

Marks describes the ancient custom of displaying the head of a fish on the Rosh Hashanah table. It was a sign for the coming year to be rosh, meaning head, to progress or move ahead.

"The Talmud mentions fish as a Sabbath food at all three meals," he says. It also indicates that separating the flesh of fish from its bones is considered work, which explains in part the popularity of gefilte fish among Ashkenazi Jews and the array of recipes calling for chopped fish or fillets in Sephardi cuisine.

In many countries, fish is a staple item at Rosh Hashanah celebrations. Alsatian Jews dine on sweet and sour carp. German Jews savor a similar dish flavored with gingersnaps. Indian Jews flavor fish with curry or wrap fillets in lettuce leaves. Turkish and Greek Jews simmer their holiday fish in sauces made from tomatoes, greengage plums, or prunes.

"Among Egyptian Jews, bellahat," or ground fish balls with tomato and cumin, "is known as a Rosh Hashanah dish," says food writer Jayne Cohen, author of *The Gefilte Variations* (Simon and Schuster, 2000).

Requiring no poaching in broth, these fish balls are so easily prepared that her 15-year-old daughter often makes them. Given the recipe by Corinne Rossabi, an excellent home cook raised in Egypt, Cohen calls it a spicy alternative to gefilte fish.

"One thing I look forward to at Rosh Hashanah is shopping for ingredients for bellahat at my local greenmarket," she says. Made with a riot of tomatoes, the dish is in sync with Rosh Hashanah's affinity for produce loaded with seeds as part of the holiday's symbolism of fertility and abundance.

For people who prefer gefilte fish but seek a trendy twist on tradition, the salmon gefilte fish recipe below is subtle and light. Marks received it from Bertha Sherman of Portland, Ore. While preparation is easier than advertised, you can cut a step by asking the market to chop the fish.

Yet if you are short on time or too squeamish to sink your hands into ground fillets, fish can still grace your Rosh Hashanah table.

"I'll tell you how to doctor store bought gefilte fish," says a travel agent from Highland Park, N.J. Her secret: Simmering the contents of a jar with fresh fillets, carrots, celery and onion. "Believe me, my gefilte fish smells and tastes like homemade." As good as bubbe's? Well, almost.

EGYPTIAN GROUND FISH BALLS WITH TOMATO AND CUMIN

Adapted from *The Gefilte Variations* by Jayne Cohen

Fish Balls

1 1/2 skinned and filleted flounder, haddock, cod, scrod, sole, hake, sea bass, snapper or grouper

1/2 cup matzah meal

2 large eggs

1 Tbsp. minced fresh garlic

1 tsp. kosher salt

1/2 tsp. ground cumin

1/4 tsp. cayenne

olive oil for frying

Sauce

2 cups canned whole tomatoes with their juice, seeded and chopped

2 Tbsp. olive oil

Juice of 1 large lemon

Salt and pepper

For garnishing: soft-leafed lettuce; chopped parsley or cilantro; and lemon quarters

1. Cut the fish into 1-inch pieces. In a food processor, puree them with matzah meal, eggs, garlic, salt, cumin and cayenne until mixture is smooth. Transfer the puree to a large bowl and refrigerate it covered for one hour. With moistened hands, shape the mixture into 16 slightly flattened logs, using a scant 1/4 cup for each. Transfer them as they are formed to a sheet of wax paper. Heat 1/4 inch of oil over high heat in a large, heavy skillet until it is hot but not smoking. Add the fish balls in batches and fry, turning them once until pale golden. Transfer balls to paper towels.

2. Wipe out the skillet. Add the tomatoes and their juice, olive oil, lemon juice and salt and pepper to taste. Cook over high heat for 8 to 10 minutes, stirring occasionally, until the tomatoes break up and the sauce is thickened. Add the fish balls and simmer the mixture over low heat, covered for 15 minutes, turning fish balls once or twice. Remove the skillet from the heat and allow fish to cool in sauce.

3. Line a platter with lettuce. Arrange fish balls on them, and spoon sauce over fish. Sprinkle with parsley or cilantro, and accompany with lemon wedges. Serve the fish chilled or at room temperature.

Yield: About 8 servings.

SALMON GEFILTE FISH

Adapted from *The World of Jewish Entertaining* by Gil Marks

Stock

2 quarts cold water

Fish bones, heads and tails

4 stalks celery, sliced

4 medium carrots, sliced

2 medium onions, sliced

2 tsp. salt

Croquettes

1 1/2 lbs. fresh salmon fillets

Please go to page 30.

Dance of Tears

by Rabbi Mordechai Gafni

from Jewish Family & Life!, www.jewishfamily.com

"He who does not shed tears on Rosh Hashanah bears witness to the deadness of his soul," writes Isaac Luria, the 16th century mystic of Safed. And yet crying is not easy. When we finally do cry, we cry for all the times we never cried before. There is much to cry about: tears of joy, sobs of anguish. So much has happened in a year.

People who were so vibrantly alive have somehow died, babies who were not, have been born. Men and women who were hidden have risen to greatness and others who seemed pure have stumbled into the depths of depravity.

However, it is in the realm of personal relationships that the greatest miracles and tragedies unfold in the space of a year. Souls that have never touched happen across each other on a busy street and somehow all the walls tumble down. A little bit of redemption is felt in the world as we accompany the bride and groom to their wedding canopy. Yet at the same time, couples who perhaps should be together, drift apart, and the angels cry with them; and with us.

The Zohar—probably the most important work of Jewish mysticism—observes that the Hebrew word for crying — *bekhi* is derived from the same root as *mevucha*, which means confusion.

Crying on Rosh Hashanah goes even deeper. It may begin with confusion but its goal is to bring us to some clarity... about ourselves, about our worlds. According to the Talmud, the shofar is, in essence, an instrument of crying. *Tenuah*, the Hebrew word for the shofar sound, is understood to mean a cry, a sob, a call. In the original tradition, the shofar was blown not only by a designated individual on behalf of the entire congregation, but by every person in the synagogue. The reason: Shofar is about teaching every individual to reach his/her own personal crying. My cry is my song. It is unique, unlike any other; it expresses my ultimate I-ness. No one can cry for me.

The Talmudic Rabbis would have understood the poet Dante, who writes in "The Inferno" that the punishment of the damned is the inability to cry. On the eve of Yom Kippur, according to the Talmud, the High Priest must cry. If he is not able to cry he is considered unfit to enter the Holy of Holies in the temple. The Holy of Holies, in the image of Jewish mystics, is considered to be the "inside of the inside." To be redeemed is to be able to go to the depths of the interior, past the superficiality and shallowness of living on the outside. Crying emerges from our depths; if we are too ashamed to cry we can't get inside... of ourselves or of anyone else.

However, not all crying is real. There is authentic crying and inauthentic crying. The idea that "real men don't cry" in Judaism, is reformulated as "real men don't cry — inauthentically." Real men and women cry, for real.

One of the major refrains in the prayer service on Rosh Hashanah is our prayer to God to inscribe us in the Book of Life. The Rebbe of Slonim, a wise scholar

living today in Jerusalem, gives this liturgical phrase a powerful and poignant new reading. In his understanding, it is not the human being who turns in prayer to God, but God who turns in prayer to the human being. God "prays" to us: "Write yourself in the Book of Life." All year you haven't been yourself. You have been living someone else's story. I need you to be you. Let go of the old ghosts. Move beyond the false inner voices that you are trying so hard to please. It is time to find your own voice. To thine own self be true.

Shofar, in the mystical tradition, is on a higher level than the "word." Words can lie, say the masters.

Shofar is on the level of "voice": clear and honest. It never lies about the true you. *Shema' Kolenu!* — "Hear our voices!" We implore in the High Holy Day prayers; meaning, even if we are having trouble with the words — please God, help us find the voice that is ours, and the words will come. "Help us write ourselves in the book of our lives."

Failure to embrace our own story is starkly described by T.S. Eliot. "We are the hollow men. We are the stuffed men.... Shape without form, Shade without Color, Paralyzed force, gesture without motion"

The way of return to God is not, as the classical image suggests, to repent for last year's sins, says the Rebbe of Slonim. There is little to be gained by mucking around in last year's mess. Rather, for those moments when you are in Synagogue go inside...and commit to being yourself, to being the best that you can be.

Commit to writing this year the song that only you can bring down into the world.

In Hebrew, the window into Jewish consciousness, sin means "to miss the mark." To miss the mark that is you. The Jewish system of mitzvot or performing good deeds is not a laundry list. It is a system of "Mitzvahrobics" for the soul. It is a sophisticated tuning fork for the soul that helps the individual (and community) find the rhythm and melody of his music.

Shofar is the crying instrument, the "voice" for our words. Crying is inauthentic if it leaves me confused and depressed. Authentic crying moves beyond the confusion and depression. Tears bring a sense of cleansing, of purification, redirecting me towards the path to my highest self.

I wish you and me and the entire Jewish people the highest Rosh Hashanah in the world.

Mordechai Gafni, the Director of Milah Institute in Jerusalem, wrote this article for the on-line magazine Jewish Family & Life! — www.jewishfamily.com

Large-print Mahzor

To order a large-print High Holiday Mahzor (Hebrew/English) have your physician or eye-care specialist send a request to The Jewish Heritage for the Blind, 1655 East 24th Street, Brooklyn, NY 11229, or fax to 877-230-2205, or e-mail jewishheritage@aol.com.

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HOLIDAYS ON-LINE

Jewish Theological Seminary suggests your "mouse around" a website to enrich knowledge and practice of Jewish holidays and rituals, especially its Monday evening Spice Box series from September 18 to October 17, 7:00-9:00 pm.

Go to learn.jtsa.edu/holidays. The sessions are \$20 with no charge to students and those under age 30.

Spice Box is under the aegis of JTS faculty members and rabbinic fellows. Visitors to the site will look at new rituals and prayers, learn more about the High Holy Days' symbolism and holiday food.

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Under the strict supervision of the Vaad Hakashruth of RI

Fish for Rosh Hashanah, too. . . from page 28

- 1/2 lb. fresh yellow pike fillets
- 1/2 lb. fresh red snapper fillets
- 3 medium onions, chopped
- 4 large eggs, lightly beaten
- 3 Tbsp. matzah meal
- 1 large carrot, grated
- 3 Tbsp. chopped fresh parsley
- Ground white or black pepper to

taste

1. Put the stock ingredients in a large pot. Bring to a boil. Reduce the heat to low and simmer for 2 hours.

2. In a food processor, finely grind the fish and onions. Stir

in the eggs, matzah meal, carrot, parsley, salt and pepper. Place in the refrigerator until stock is ready.

3. Moisten your hands with cold water, repeating often while shaping the fish. Using a large spoon, remove about 1/3 cup of

the fish mixture and shape into a ball. Gently drop the balls, one at a time, into the stock.

4. Return the stock to a boil, cover, reduce the heat to low, and simmer for at least 1 hour and up to 2 hours. Add more water if

the level threatens to fall below the fish.

5. Remove gefilte fish and carrots and place in a glass container. For a more gelatinous fish sauce, boil the stock until reduced by half. Strain the stock and pour enough over the fish to cover. Let cool, then store in the refrigerator.

Serve with horseradish.

Yield: About 20 medium croquettes

Several congregations list services

- High Holy Days**
 Rosh Hashanah Sept 29-Oct 1
 Kol Nidre Oct 8
 Yom Kippur Oct 9
 Sukkot Sept 14-15
 Shemini Atzeret Yiskor Oct 21
 Simhat Torah Oct 22

- Agudas Achim**
 901 N. Main St.
 Attleboro, Mass.
 508-222-2243
 Erev Rosh Hashanah 8:00 pm
 Rosh Hashanah Bothdays 9:00 am
 Tashlich 4:00 pm
 Kol Nidre 6:00 pm
 Yom Kippur 9:00 am

- Am David**
 40 Gardiner St.
 Warwick, RI
 401-463-7944
 Erev Rosh Hashanah 6:22 pm
 Rosh Hashanah Both days 9:00 am
 Tashlich 5:30 pm
 Kol Nidre 6:00 pm
 Yom Kippur 9:00 am

- Chabad of West Bay**
 15 Centerville Rd.
 Warwick, RI
 401-884-4071
 Erev Rosh Hashanah 6:15 pm
 Rosh Hashanah 9:30 am
 Kol Nidre 6:00 pm
 Yom Kippur 9:30 am

- Congregation B'nai Israel**
 224 Prospect St.
 Woonsocket, RI
 401-762-3651
 Erev Rosh Hashanah 6:15 pm
 Rosh Hashanah both days 9:00 am
 Tashlich 4:00 pm
 Kol Nidre 6:00 pm
 Yom Kippur 9:00 am

- Congregation Ohave Sholam**
 East Avenue
 Pawtucket, RI
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The BJE/RI: A Golden Anniversary

by Geraldine S. Foster

This is the first article in a series celebrating the first 50 years of the Bureau of Jewish Education of Rhode Island. This history is based on the minutes of the Bureau's Board of Directors, interviews and collateral materials in the archives of the Rhode Island Jewish Historical Association.



Lillian Potter (left), Nathan Temkin and Natalie Perceley were among the community leaders who helped develop the BJE.

"BE IT RESOLVED that the Jewish community of Providence through the medium of responsible Jewish congregations and educational organizations of the City of Providence, with the active participation of professional and lay leaders at large, and as an instrumentality of and with the moral and financial assistance of the General Jewish Committee create forthwith and maintain effectively, by democratic means, a Providence Board of Jewish Education."

from the report of the Survey Committee on Jewish Education of the General Jewish Committee (GJC), Inc., Joseph Ress, Chairman, March 1951.

The recommendation of the Survey Committee, a body of 75 representatives of all Jewish organizations, congregations and schools in Providence, was the end result of a yearlong study of the state of Jewish education in Providence and nearby cities. The idea of forming a Board of Jewish Education had been under discussion since the founding of the GJC in 1942. Its most ardent advocate was Alter Boyman, who was dismayed by the lack of community involvement in the Jewish education of the community's youth.

However, the request for funding from the newly organized Providence Hebrew Day School provided the impetus for the study. Philosophical differences regarding the day school had divided the community since its opening. For those in opposition, the Day School represented "The Old World;" it was segregationist, not compatible with the spirit of this country.

Because of these divisions, Joseph Ress was asked to head a

committee to study the Day School and its place in the educational community. The committee came to the conclusion that expert advice and assistance was needed to evaluate not only the Day School, but indeed, the entire state of Jewish education in Providence.

The GJC undertook the study. All community organizations sent representatives to serve on the survey committee. Involving a large number of delegates — 75 in all — provided the opportunity to secure community support and awaken people to the need for a central agency for Jewish education, according to Joseph Galkin, the GJC Executive Director.

The study conducted by Dr. Uriah Engelman of the American Association for Jewish Education found that Jewish education was in a sorry state. Finances in all but two of the schools were precarious. Glaring deficiencies in curriculum, facilities, record keeping, and professionalism of the staff

underscored the need for remedial action.

Although the recommendations of the survey Committee were accepted and acted upon favorably by the Board of the GJC, they did not meet with unanimous approval or enthusiasm, either within the Board or the educational community, as Dr. George Ende, the first director of the BJE soon found. A contemporary observer described Dr. Ende "as a very capable man (who) had the thankless job of beating his head against a wall of indifference and inertia." And, one might add, hostility.

The first meeting of the BJE, Max Winograd presiding, was in the offices of its parent organization in the Strand Building on Washington St. The Bureau was allotted space within its suite.

The first budget of the BJE, presented at the agency's meeting on March 19, 1953, had a bottom line of \$25,000, with approxi-



The Hebrew High School student body in 1957. Can you identify some of these people. Where are they today? Let us know.



HEM teen girls dance at the 1955 Purim Party. Were you or your friends there? Let us know.

mately half set aside for subventions to schools, the remainder for salary and expenses. The grants were limited to covering a portion of the salaries of qualified new teachers.

To receive the grant, a school had to have a 6-hour per week Hebrew program, a responsible

school board, an accurate census and BJE supervision. This attempt to set standard sparked intense discussions within the board of the BJE itself. The autonomy of schools and their relationship to the Bureau became a burning issue not easily quieted for many years. Dr. Ende's stay in Providence lasted less than 2 years. Yet during his troubled tenure, he made visits to all the schools, developed a library, gathered teaching aids for loan to classroom teachers, formed the School Council composed of the principals of all participating school, and organized the first series of inter-school assemblies. However, it remained for Max Winograd and his successors, Alter Boyman and Irving Brodsky, and the next Executive Director, Dr. Harry Elkin, to convince the community that the Bureau did not come to dictate to the schools, but to assist them.

An Evening of Jewish Renaissance

A community-wide celebration of adult Jewish learning & culture

November 4, 2000 • 7 Heshvan 5761

6:30 pm

- Havdalah
- Inspiring Study sessions led by local rabbis and educators
- An informational shuk
- Entertainment and refreshments

This Bureau sponsored event will be held at the JCC/RI



In celebration of the 50th Anniversary of the Bureau of Jewish Education of Rhode Island and funded through the generosity of the Endowment Fund of the Jewish Federation of Rhode Island

For further information call 331-0956.

BJE reaches out in 50th year

by Larry Katz

Director of Educational Services

Innovative and exciting programs for adult education will be offered this year as part of the 50th anniversary celebration of the Bureau of Jewish Education of Rhode Island (BJE). During October, from the Attleboros to the Kingstons, people will have the

opportunity to try out study groups near their homes. And on November 4, everyone is invited to a community-wide program where they can choose from among dozens of offerings.

These programs, and many others, reflect the national attention that has been focused on the emerging "Jewish Renaissance" in adult education and the recognition that we are now living in a

new era.

Across the country and in ever-increasing numbers, many thousands of adult Jews have been engaging in study, often for the first time since they left religious school. They have begun to meet in downtown offices during lunch, in suburban homes for discussions with friends, in study groups organized by fraternal organizations, and in formal classes. The Bureau's programs will reflect the diversity of opportunities, topics and presenters that are available to our local community.

On October 23rd and 25th, anyone may participate in study groups that will meet in several locations throughout the state. Adults will engage in discussions based on texts that deal with the theme of "One God, One Torah, One People." The facilitators will be their peers, who have been engaged in Jewish study during the past several years.

The evening of November 4th will be a celebration of the renaissance of Jewish life and culture, featuring sessions with dozens of local rabbis and educators, a Havdalah service, Jewish music and a social hour. *Ashuk* (marketplace) touring year-long opportunities for study will also be available. The topics of the dozens of available study sessions will range from Kosher Sex to Israeli dance, from study of Talmudic texts to the thinking of modern-day theologians.

These programs are presented by the BJE in partnership with our schools, congregations, local organizations and the community-at-large. It is funded by a grant from the Endowment Fund of the Jewish Federation of Rhode Island.

Information about these programs will be mailed and advertised. Those who are interested may also call Robin Kauffman, at the BJE, 331-0956 or e-mail her at rkauffman@bjeri.org.

New courses, new faculty help open new year at Midrasha

The addition of new courses, new faculty and many, many new students together hold the promise of making the 5761 academic year for the Harry Elkin Midrasha (HEM) Community High School an especially exciting year.

Top of the list is the addition of Temple Sinai as a participating member of the school community. The partnership means that HEM's student body will grow in numbers, expand its geographic distribution and broaden its religious diversity. In addition, Temple Sinai will provide HEM with a new first semester home for Wednesday evening classes.

That is not the only reason students are getting excited about HEM, which is a component of the Bureau of Jewish Education. "Great courses!" replied Donny Katzovitz, a 10th grader from Pawtucket, when he received his registration materials last month. This year's curriculum combines many of the old favorites — Talmud, Bruce Lenore's art classes, Jewish Civics Initiative, Internet and Technology, Hebrew, and Text Study — with exciting new courses — Judaism in Verse, Love Beyond Eden, Jewish Mobsters and the HEM Photography Project in which students will learn to print their own

pictures.

In addition to the wide array of classes, HEM students also may participate in informal programs such as the December "Philadelphia the Trip: Part Deux." From December 26 to 28, students will perform community service and explore the city so prominent in early American history. Last year, 31 students participated.

But, there's more: January 14-17, Rhode Islanders will travel to Washington DC for the Jewish Civics Initiative, a four-day program combining text study, community service and learning about the federal government.

Also, in an effort to bolster community service among students, HEM and the BJE will be partners with Perspectives, Rhode Island's Young Adult Group, which will provide students with a community service coordinator who will help them find opportunities for volunteer activities.

The Harry Elkin Midrasha Community High School is for students in grades 8 through 12 and is funded in part by an Endowment Grant from the Jewish Federation of Rhode Island. For more information HEM or other teen programs at the BJE, contact Rich Walter, Director of Teen Education, 401-331-0956 x178 or rsw178@aol.com.

8 synagogues offer special ed

Jewish values teach us that we are all created in God's image (Genesis 1:27) and that we should teach a child according to his or her needs (Proverbs 22:6). For over 20 years the Special Needs Department of the BJE/RI has opened the door to Jewish learning and Hebrew education and has provided access to Jewish education to all children in the greater Rhode Island community.

The program, currently serv-

ing students up to becoming a Bar or Bat Mitzvah, provides direct, onsite programs for children with varying needs at eight synagogues (Torat Yisrael and Sinai, both in Cranston; Beth-El and Emanu-El, Providence; Habonim, Barrington; B'nai Israel, Woonsocket; Agudas Achim, Attleboro, and Am David, Warwick). Indirect services through observation, con-

Please go to next page.

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Area educators at CAGE conference

Seven Rhode Island area Jewish educators went to Hofstra University in Hempstead, New York for four days last month for the 25th Annual Conference on Alternatives in Jewish Education (CAJE).

The largest gathering of its kind to date, CAJE 2000 attracted 2,350 teachers, cantors, rabbis and school administrators from 47 states and 10 countries. Among them were Rivka Eskovitz, Alperin Schechter Day School, Providence; Emily Mathis, Tifereth Israel Congregation, New Bedford, Mass.; Carol Kapstein, Temple Beth-El, Providence and Congregation Agudas Achim, Attleboro, Mass.; Robin Kauffman, Bureau of Jewish Education of Rhode Island and Temple Beth-El, Providence; Charli Lurie, Jewish Community Center of Rhode Island and Temple Beth-El, Providence; and Barbara Jacobson and Reini Silverman, both of Temple Beth-El, Providence.

Lurie said, "There's no way to measure the tremendous educational and professional value of the people-to-people networking at CAJE."

Conference participants chose from over 600 sessions including workshops, *kiyunim* (major areas of study), havayot (educational field trips and experi-



ences), and a beit midrash for text study.

Every evening cultural offerings included klezmer music, story telling, Israeli dancing, modern American Jewish nusah (melodies) and stand-up comedy.

For grades 3-10

Enrollment open for Gift of Israel

Formal research and personal testimony demonstrate convincingly that a summer visit to Israel profoundly influences how young people relate to Israel and their Jewish identity. In recognition of the potential positive impact the Israel experience can have, The Rhode Island Jewish community is working to increase sharply the number of young Jews who visit Israel.

The Gift of Israel Program is a partnership among families, synagogues, the Jewish Federation of Rhode Island (JFRI) and the Bureau of Jewish Education of Rhode Island (BJE).

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

Special ed. . . from pg. 32

sultation and intervention is also available.

Over the past few years community awareness has increased, resulting in new families and schools contacting the Special Needs Department with greater frequency for services, referrals and support. An Endowment Fund Grant from the Jewish Federation of Rhode Island helps fund the costs of meeting these growing demands.

Last spring a support group for parents of students with Special Needs met in partnership with Jewish Family Service. Because of the program's success a new series will be offered this year to assist families and educators. In addition, the BJE library now houses an extensive collection of special needs books, videos, educational curriculums and assessment tools.

Parents who would like additional information or who would like to discuss their personal situation with others in similar circumstances, should contact Barbara Zenofsky, BJE Director of Special Needs, at 401-331-0956.

Now in its 6th year, currently 270 youths and 12 synagogues participate. Children from non-participating synagogues may enroll as long as they attend approved Jewish education programs and their parents contribute the additional \$50 ordinarily paid by the synagogue. Registration for this year is from September 1, 2000-March 1, 2001.

For information on how to enroll children (or grandchildren) in Gift of Israel contact Ruth Page, BJE Israel Desk Director, 401-331-0956.

At college level Birthrightisrael registration until October 5

Registration for the birthrightisrael program continues through October 5 for trips in December and January. Any Jewish young adult, age 18 to 26, who has never been to Israel on an educational peer group program, is eligible for a variety of approved programs through over 40 different trip organizers.

Students may survey opportunities and register online at www.birthrightisrael.com.

Allan Dubow, chief financial officer of the program, anticipates sending 7,500 young Jews from North America this season, roughly double the number who went last year.

The birthrightisrael gift covers roundtrip airfare and 10 days of educational programming. Initiated by philanthropists Charles R. Bronfman and Michael H. Steinhart, the goal is to present lifelong Jewish values to young adults through the trip to Israel. The two founders have been joined by other philanthropists, Jewish federations, the government of Israel, Keren Hayesod and the Jewish Agency of Israel in creating a \$210 million fund to support the program.

For more information on the winter trips, visit the web site or call 1-888-99-ISRAEL.

Marty Saklad heads PHDS directors

Marty Saklad was elected president of Providence Hebrew Day School at the annual meeting on July 10. The vice presidents who will work with him, and their areas of specialty, are Marc Diamond, MD, education; Amitai Halper, budget and finance; David Yavner, fundraising; Russell Raskin and Janine Kutirolff, personnel. Moshe Golden is treasurer and Gail Rubenstein is recording secretary.

In addition to the officers, the members of the executive committee are Gabriella Barros, Barry Bessler, Bennett Bergman, David

Kaufman, David Kerzer, Steven Schechter, MD, Amy Strachman, Jeffrey Rosenbaum, David Schacht, and Michael Weiner.

Others new to the board of directors are Yocheved Bayer, Victoria Bharier, Shaye Cohen, PhD, Elissa Felder, Stephanie Kessler, Janine Kutirolff, Alison Levine, Barbara Schechtman and Regina Schild.

The following were named committee chairs: Schaeffer, building committee; Rosenbaum, recruitment; Halper, Yavner and Saklad, endowment, and Barros, Raskin, Schild and Strachman, liaison.

NY shul pulls in young adults. . . from page 27

meaning can, once again, attract Jews — families and individuals — if it is willing to grapple with the great issues of life."

B.J., which was originally Conservative but is now unaffiliated, has become a regular destination for many Jewish visitors to New York. It is arguably the most-talked-about shul in the United States.

Congregations around the country talk about wanting to replicate at least some of B.J.'s rags-to-riches success. But is B.J. a recipe for reinventing American congregations or simply a fluke, a lucky combination of circumstances?

The leading synagogue renewal engine, Synagogue 2000, is banking on the fact that the shul has something to teach. That organization, which works with congregations seeking to change, recently launched a \$160,000 ethnographic study of the synagogue.

"We hope to find out what makes B.J. the place that it is, and then to invite other congregations to employ the principles in their own case — not to become a B.J., but to become their own kind of spiritual success story," says Rabbi Larry Hoffman, one of the co-founders of Synagogue 2000.

But Rabbi Daniel Frelander, who is overseeing the Reform movement's Union of American Hebrew Congregations' partnership with Synagogue 2000, said the B.J. story is only "minimally" applicable to most congregations.

"If you have a congregation with 30 families left and it's bankrupt and has to choose between going out of business or allowing someone to change things 100%, then you can do B.J.," he says. "We have 900 congregations and can't ask them to start from scratch. They have to go through incremental, slow change," adds Frelander.

Through a recently discontinued project called Friday Night Alive, the Jewish Federation of Greater Philadelphia actually imported the all-Hebrew B.J. service to several area congregations in hopes that it would attract unaffiliated Jews. While hundreds of people attended the services — held once a month at rotating Conservative, Reform and Reconstructionist congregations — and many praised the project, it did not work well in Reform congregations where congregants were less accustomed to Hebrew or unfamiliar with the melodies.

"We felt like a one-size-fits-all isn't the way to go," says Ellen Bernstein, who coordinated the project. She notes that while Friday Night Alive energized the participants, it was less successful at engaging the unaffiliated in any ongoing way.

B.J.'s Rabbi Marcelo Bronstein says other congregations can learn from B.J.'s success if they understand it is not simply about a type of service or "technique." Instead, Bronstein says, they should focus on the shul's commitment to ongoing experimentation, its inclusivity, and its governing style — in which rabbis and lay leaders work as partners, and rabbis play a larger role in decision making than at

Woodsttick at URI Hillel

WOODSHTTICK 2000 on the University of Rhode Island Kingston campus at noon on Thursday.

September 14 is being hailed by its organizers at Hillel as "the coolest thing to hit URI since Moses parted the Red Sea!"

Calling Woodsttick 2000 "One day of Shalom, Love and Happiness!" Amy Sapherstein, program director, says Hillel students promise a Jewish arts festival on the campus quad that will feature kosher bar-b-que, falafel, Jewish artisans vendors and others from local shops. Live performances begin at 6:30 pm and features Brown University's Yarmulkazi, another band known as Fat Mama

Information: URI Hillel at 401-874.2740 or e-mail urihillel@hotmail.com.

most synagogues.

Synagogues that can glean even a fragment of the enthusiasm surrounding B.J. may well consider themselves lucky.

One member, who says B.J. is the first synagogue she ever joined, says the shul was the biggest reason she recently decided against moving back to her native Australia.

Ihana Ebersson, a 39-year-old natural medicine student, says she found B.J. after years of trying out other Upper West Side synagogues and was so happy her first time at services — where a stranger welcomed her right away and she instantly fell in love with the music — that she burst into tears.

"Where else are you going to find 1,200 Jews on a Friday night happy to go to shul?" she asks, adding, "If there were more B.J.'s, there would probably be more affiliated Jews."

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Jewish internet. . . from pg. 36

Hebrew-language videos but you will need to download the MediaBase software plug-in which works with RealVideo (<http://acvideo.baifa.ac.il/mbase/>). It's a bit of work to get it going but when was the last time you had the opportunity to watch lectures on Zionism and Post Zionism, Gender

and Dance and Deciphering the Human Genome right on your desktop?

Mark Mierkiewicz is a Toronto-based television producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at highway@home.com.

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ASDS now internet savvy

This year, much will be different in the Alperin Schechter Day School IBM Computer Lab and Library. Thanks to a grant from the Endowment Fund of the Jewish Federation of Rhode Island, computers have been networked and connected to the Internet.

Two newly established web sites will bring visitors to the Alperin Schechter Day School and let them enter the world of educational cyberspace. For an introduction to the school, its Mission Statement and program, visit www.asds-ri.org. For an interactive educational experience and a visit to teacher web pages, find Alperin Schechter at www.myschoolonline/RI/asds. At that site you will find:

- an up-to-date calendar
- a student showcase folder
- a web folder for each teacher
- e-mail access for all faculty and staff

Fun links include:

- Parent information guides such as "Ten Ways to Help Your Kids Get Organized," "The Kindergarten Kickoff," and "Moving Up to Middle School."
- Content Connections such as "Science Fair Projects and the Scientific Method," or "This Day in History."
- WebQuests — inquiry-oriented activities that encourage interactive Internet research
- Schoolcash.com, where Internet shoppers can benefit the Alperin Schechter Day School without any additional cost to them.

"Hey, Buddy, can you spare a nickel?" nets food drive \$1200. ASF matches

When the 4th grade class at Alperin Schechter Day School decided to raise money to fight hunger, they did on a Nickel Drive, which paid off big — producing over \$1,200, plus a \$500 match from Alan Shawn Feinstein.

The children settled on a Nickel Drive when they learned that the average cost of shipping donated food to the Rhode Island Community Food Bank is 5¢ a pound. So, to defray the costs for bringing as many pounds of food as possible to Rhode Island, the youngsters went door-to-door, sold lemonade at homemade stands, recruited fellow students to help and asked parents for contributions. They measured their success with a nickel "thermometer."



Fourth grade pupils at Alperin Schechter Day School celebrate the success of their community service project.

School Librarian, Carolyn White, has been the enthusiastic presence behind many of these innovations, according to Head of School Penney Stein. White has the support and assistance of Computer Specialist Donna Golden, Technical Assistant David Venaglia, and the ASDS volunteer Technology Committee. Stein says, "White is leading the charge into the 21st century with a plan to conduct a full technology assessment survey at the beginning of the school year in order to determine faculty/staff computer knowledge and professional development interests and needs."

Professional development will be ongoing, encouraging teachers to become more proficient and to integrate technology into their grade level curriculum. The ASDS philosophy is to use technology in the service of its educational program, as an essential tool in information acquisition, in building research and inquiry skills, in improving communication, and in fostering community.

The school anticipates that this approach to introducing the Internet will result in:

- greater interest in and comfort with computers on the part of faculty and staff
- increased use of technology in the classroom
- growth in research and inquiry skills
- improved school-home communication
- a greater sense of school community

Those ASDS addresses again are:
www.asds-ri.org
www.myschoolonline/RI/asds

Grants fund pilot projects

The Alperin Schechter Day School has received two new grants for the new school year: JSkywaycom from JESNA, The Jewish Education Service of North America, and Stories from the Past from the Rhode Island Foundation.

JSkyway.com

ASDS has been chosen as a pilot school for the new project, JSkyway.com: The Jewish Learning Network. JSkyway.com is designed to use technology to connect teachers nationwide to share knowledge, experiences, challenges and resources.

Using a specially created telecommunications network with video, audio and data transmission capabilities, Middle School teachers in selected pilot schools will further their professional development through interactive distance learning, collaboration, resource sharing and networking. Interactive classes, led by experts in a variety of disciplines, will begin a "conversation" among middle level educators concerning topics and issues of interest to them. Classes will be supplemented with suggestions for lesson implementation, collaborative projects, curriculum development and resource sharing.

JSkyway.com has been produced by Jeffrey Spitzer, a Middle School teacher at the Solomon Schechter Day School in Newton, MA, who most recently developed the "Rabbinic Lab" for on-line Talmud study, and is supported by The Nash Family Foundation, Jewish Family & Life! and Jewish Education Service of North America (JESNA).

Stories from the Past

The Youth in Philanthropy Board of the Rhode Island Foundation selected ASDS for the "Stories from the Past," grant, which will enable 7th and 8th grade students to interview and document the stories of elderly community members who have first-hand experience of the great historical events of the 20th century, such as the Depression, World War II and the creation of the United Nations.

The Youth in Philanthropy Board was created by the Rhode Island Foundation and the Feinstein Family Fund to encourage high school students to learn and practice philanthropy. Fifteen non-profit organizations were given grants that will support youth expression through art, use sports to promote self-esteem, and foster relationships between youth and elderly people.

JORI already taking reservations for 5761

It is never too early to sign up for the next season at Camp JORI, especially for anyone interested in joining the popular Leadership in Training (LIT) program. Camp Director Ronni Guttin reports that dozens of campers have already pre-registered after enjoying camp this year.

Expanded waterfront and environmental activities based on the camp's new property on Worden Pond, the recently improved tennis court facility, enhanced instruction in JORI sports programs and extensive expressive arts programming have made the Camp JORI experience better than ever. As a result, registration has already begun moving at an accelerated pace for next summer, Guttin said.

The only Jewish overnight

camp in Rhode Island, Camp JORI offers a full sports program, including tennis, boating, water polo, swimming, softball, karate, soccer, miniature golf, basketball and sports workshops. The Narragansett-based camp also offers arts and crafts including ceramics, instrumental music and theatre; nature programs; aerobics; special events and field trips. Camp JORI observes the dietary laws of kashrut.

Historically, the Leadership in Training (LIT) program is one of the first to fill up, and usually has a long waiting list by springtime. This selective program for 14- and 15-year-olds focuses on developing leadership skills and includes such activities as moun-

tain climbing overnights, kayaking, canoeing, pro-sporting events and excursions. Anyone planning to join the LIT program is advised to register as soon as possible to avoid disappointment. Also, those who prefer to attend a specific camp session should sign up in the near future.

For ages 7-13, there are two four-week overnight sessions, and for first-time campers only there are four two-week sessions. The four-week sessions are: Trip I-Monday, June 25 to Sunday, July 22 and Trip II-Monday, July 23 to Sunday, August 19. The four-week overnight camp fee is \$1365 per Trip. The LIT schedule for Trip I is Sunday, June 24, to Sunday, July 22 and for Trip II is Sunday, July

22, to Sunday, August 19.

Two-week overnight sessions for first time campers are Trip I-A: Monday, June 25 to Sunday, July 8; Trip I-B: Sunday, July 8 to Sunday, July 22; Trip II-A: Monday, July 23 to Sunday, August 5; and Trip II-B: Sunday, August 5 to Sunday, August 19. The fee for the two-week overnight session is \$865 and may be applied to the cost of a full, four-week Trip if the child's stay is extended.

Camp JORI also offers a day camp with two-week sessions for children 6-9 years of age. The day camp fee is \$245 per two-week session.

For registration packets and information, please call Camp JORI at (401) 521-2655.

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www.schoolcash.com

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- Type: Alperin Schechter Day School
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- Under state select RI
- Click "submit"
- Review page, click Alperin Schechter Day School
- Click "Yes;" go shopping

www.schoolpop.com

- Go to site and then to School Search & enter Alperin Schechter Day School
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The Wexner Foundation was created by Leslie H. Wexner, the founder and chairman of The Limited Inc., in 1987. The Foundation is committed to the recruitment and enhancement of Jewish leadership.

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The Wexner Foundation welcomes inquiries about its fellowship program as well as about career opportunities in professional Jewish leadership. For more information, please write to:

The Wexner Foundation Graduate Fellowship Program
6525 West Campus Oval, Suite 110, New Albany, Ohio 43054

Jewish learning sites on internet mushroom

September's here and for thousands of teenagers from around the world that means a chance to study in Israel. If you've dreamed of studying at an Israeli university but never had the chance, now you can — thanks to the Internet. There are dozens of courses being offered by institutions in Israel — and the US — which are bound to stimulate and challenge you. Now you can be part of a virtual classroom that's as far away as your keyboard.

Varied learning styles

First, an overview of how these courses operate: Some are self-directed where you follow prescribed courses at your own pace. Others use live, classroom-based

videoconferencing that allows students and instructors to communicate directly with each other, face-to-face. Still others are conducted via e-mail and a web site. The instructor posts a lecture or assignment on the Web. Participants have a few days to do the required work. This is followed by a "virtual" class discussion, usually conducted via an e-mail list.

Classes are often free. However, courses that are offered by degree-granting universities normally charge a fee. Access to online materials in those courses is usually restricted to enrolled students who have a password. Most universities view their distance learning courses equal in workload and as demanding as their classroom-based courses and offer comparable credits.

Scrolls, War & Peace, Music

Bar Ilan University offers a wide assortment of courses guaranteed to challenge and stimulate (<http://www.bar-ilan.edu/courses.html>). This year you can delve into the Judean Desert Scrolls with Dr. Hanan Eshel. Dr. David Elgavish looks at War and Peace in the Bible starting with Abraham and following the exploits of Joshua and King David. And for something a bit more peaceful, join Prof. Edwin Seroussi as he introduces you to Music in Traditional Jewish Culture and Society where he compares and contrasts "Jewish music in its diverse forms across

the cultural bounds of Ashkenazic, Moroccan, Yemenite, Turkish, and many other communities." These credit courses cost US \$360 or you can sit in and audit them for US \$180 each. The next semester starts September 17.

Credit or not, audit at JTS

The Jewish Theological Seminary runs what seems to be a very sophisticated and well-designed site (<http://courses.jtsa.edu/>). Credit courses at the Distance Learning Project include Introduction to Talmud, Methods of Teaching Prayer, Reintroduction to the Bible and Women in Rabbinic Literature. Jewish educators can participate in these courses at a reduced fee without receiving the course credits. Shorter two-month non-credit courses such as Talking about God, Finding Spirituality in Prayer and Teshuvah as Worship. Also check out the free courses and children's educational courses at [learn@jts](http://learn.jtsa.edu/) (<http://learn.jtsa.edu/>).

How did Christianity cease to be a form of Judaism? What were the forces that made Christianity so antagonistic toward Judaism through the millennia? How should Jews relate to this religion? Those are some of the provocative questions that you could discuss and debate if you join the cyber-class at Baltimore's [jewishstudiesonline.com](http://www.jewishstudiesonline.com) (<http://www.jewishstudiesonline.com/>).

Masters at Spertus

Chicago's Spertus Institute of Jewish Studies offers distance learning for its Masters and Doctoral programs in Jewish Studies and Jewish Education (http://www.spertus.edu/College/MJS/Dist_Lrn.html). Course packages include audio/video tapes, reading materials, a course curriculum and assignments. Distance Learners are encouraged to be in regular contact with their Program Advisor by phone, fax or e-mail. And for a real personal feeling, distance

learners are expected to spend at least 5-6 days a year at Spertus' home campus in Chicago.

What's free?

Now for a few online courses that are free. You won't find a more eclectic mix of subjects than those offered by JUICE, Jewish University in Cyberspace (<http://www.jajz-ed.org.il/juice/index.html>). Their recent courses have everything from Biblical Perspectives on Child Development to The Siddur as a Window on Jewish Theology to Inside the Israeli Secret Service. JUICE is run by the Department for Jewish Zionist Education. And even if you've missed the course you are still free to browse through the lecture archives and contribute to the discussion forums.

At Jewish Interactive Studies, participants correspond with a Jerusalem based staff to learn more about a variety of Jewish topics (<http://www.jewishstudies.org>). These courses last one to two months and start throughout the year. The Jewish Ethics course: Getting Along with People — and Yourself uses material from Maimonides, Rabbi Yonah and the Talmud to examine a Jewish view of the Work Ethic, Strife & Anger and Wealth & Happiness.

Also worth a look is Project Genesis which offers on-line, self-directed courses in Jewish Law, Women in Judaism, Rambam and a daily halakha (<http://www.torah.org/>). Maqom calls itself a Cyber-School for Adult Talmud Study (<http://www.maqom.com>). The Houston-based institution was founded by Rabbi Judith Abrams. You can find even more links and courses at the Jewish Educators' Toolkit (<http://www.jesna.org/ject/distance.htm>).

Special place for sick kids

One of my favorite distance learning courses doesn't involve a university. Children who are hospitalized at the Soroka Medical Center in Beer Sheva have access to enriched school programs thanks to the efforts of teachers and classmates in the Negev and in Jerusalem (<http://www.nilda.edu>

negev.gov.il/ilay/school/english/english.htm). Students from Eshel Ha Nasi Regional School who are hospitalized can continue studying directly with their classes.

Through the program, the students "meet" with their homeroom teachers and fellow students, and are able to take an active part in the lessons. The school also produces a weekly radio show devoted to hospitalized children. This program provides a warm connection with friends, school and others, while combining regards and wishes from friends with songs requested especially for the patient.

But I don't know anybody!

But what is it like to participate in world-wide classroom where you've never met anybody else in your class? Massachusetts-based Hebrew College has posted these comments from one of its students: "When I describe our class to other people I'm sure they think I'm a little crazy to be so entranced by a bunch of people I've never met. I try to visualize all of us typing away at keyboards all over the world, at all times of day, and it's as if I finally understand why spider silk, nearly invisible, is one of the strongest natural fibers.

"We're spinning line after line on our own, releasing words that are then caught and webbed together in a sticky, translucent net. One edge hooked over Jerusalem, the other stretched over Cambridge to reach a fence post grounded in the great American Midwest. Soon that net will be big enough to save us when we feel like jumping. In any case, I look forward to each assignment, and I just wish we could have a huge party where we could guess each other's identity based on one simple hint." (<http://hebrewcollege.edu>)

Finally, isn't it time for you to get to class? You can take a look at over 10 hours of streaming video from The Academic Channel, a joint effort of University of Haifa and Bar-Ilan University in association with the Hebrew University and the Technion (<http://tv.proj.ac.il/ENMENU.HTM>). There is no charge to watch these. Please turn back to page 34.

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71st Annual Meeting JFS to install Zurier as 20th president

The 71st Annual Meeting of Jewish Family Service (JFS) will feature the installation of Samuel D. Zurier, an attorney with Michaelson Michaelson & Zurier, as the agency's 20th president. Members of the community are invited to the meeting on Wednesday, October 18, at 7:15 p.m. at the Roger Williams Park Casino. Also at the meeting, two Families of the Year will be celebrated.

Zurier has been involved with JFS ever since past president Robert B. Berkelhammer recruited him 10 years ago. He enthusiastically joined the board, he says, "because I have a lot of respect for Bob and because the agency had a long history of having supported our community. The services it provides are high quality and it has a wonderful reputation for helping people in need." During his tenure on the board, he has served as Assistant Treasurer, Treasurer and Vice President.

"At Jewish Family Service, we are always looking at how the services we provide match up with the community's needs, and are currently conducting a needs assessment. As we look at that we will develop our programs to better meet those needs," says Zurier. He also plans to continue to further develop the agency's ongoing, supportive relationships with other

agencies within the Jewish community.

"It is a tremendous privilege for me to be able to continue the agency's fine tradition of leadership," asserts Zurier. "I have been inspired by Jerrold Dorfman's presidency and it is also a privilege for me to work with Executive Director Paul Segal, who leads a fine professional staff."

Other officers to be installed are Michele Lederberg, 1st vice president; Gary Levine, 2nd vice president; Peri Ann Aptaker, treasurer, and Judith Lichman, secretary. Merrill Perceley will become an Honorary Board Member. New Board Members will be Bernice Kumins and Judith Rosenstein. The installing officer will be Rabbi Leslie Y. Gutterman.

Since 1929, the mission of the JFS has been to sustain, nurture and strengthen the emotional well-being and stability of families and individuals throughout the life cycle, with emphasis on Jewish traditions and values.

For its 6th annual Family of the Year celebration, Jewish Family Service will honor two families for exemplifying the best in family life: the Brenda Gaynor Family of Providence and the Daniel (Toby) and Ivy Marwil Family, also of Providence. Michele Lederberg is Chair of the Family of the Year Committee.



Sam Zurier, to be JFS's 20th president.

Richard Goldman will chair the evening.

For more information about the Annual Meeting or the Family of the Year celebration, contact Jewish Family Service at 401-331-1244.

ADOPTION OPTIONS MEETS MONTHLY

Anyone interested in exploring the possibilities of adoption may attend informational meetings at Adoption Options, a program of Jewish Family Service (JFS) on the first Thursday of every month from 6:00 to 7:00 p.m.

Also at the meetings, Lillian Zhang, from China Adoption with Love, will be available

to speak with anyone who would like information about adopting children from China.

The agency is on the second floor of the United Way building at 229 Waterman Street, Providence. The meetings are free and open to anyone interested in pursuing an adoption. Call Adoption Options at 401-331-5437 or toll-free at 1-800-337-6513 for information or to arrange a confidential consultation, or visit the web site at www.adoptionoptions.org.

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JFS Lifeline/RI: Not only for the lonely

The Lifeline/RI program of Jewish Family Service (JFS) was created for people who have limited mobility or conditions where immediate assistance is crucial — frequently, the elderly who live alone. But the program is also for those who may live with family members who are not available 24 hours a day because of work or other commitments, and by younger people with physical disabilities, chronic diseases, surgery or illness.

Consider a 95-year-old woman who lives with her daughter on the East Side of Providence. Although she has multiple health problems, none is serious enough to interfere with her independence, and she maintains an active lifestyle — cooking, caring for her plants and enjoying the visits of her great-grandchildren. Her daughter works in Warwick and she worries about the time her mother spends on her own. What if she should fall or suffer some other accident? What if she should need help and be unable to reach a phone? With JFS Lifeline/RI both women have the peace of mind that comes with sensible precaution.

Another example is a 68-year-old man who has had triple bypass surgery and has had several setbacks. His wife worries that he will have a heart attack while she is at the grocery store and finds it reassuring to have a Lifeline/RI unit in the home. She can run errands or visit with a friend and know that if her husband should need help, the response will be immediate. "Many people think Lifeline/RI only serves the elderly who live alone, but it also serves younger people with chronic diseases and disabilities or those who are recuperating from surgery or illness. They, too, like the peace of mind it brings," says JFS Executive Director Paul Segal.

A personal emergency response system which enables the user to summon help immediately, Lifeline/RI is on call seven days a week, 24 hours a day. JFS has more than 650 subscribers in all 39 towns and cities throughout Rhode Island, and clients in Southeastern Massachusetts.

The device attaches to regular phone lines, and with the speaker feature, clients call for help or answer the phone from across the room. A simple push of a button, worn or carried by the user, activates the system, instantaneously giving professionals in the response center the user's medical history, special instructions for emergencies and a list of relatives, neighbors and local medical services. The person needing help can communicate through a speaker on the device, which is connected through the telephone. The appropriate help is summoned.

The help button is waterproof and can be worn in the bath or shower. The Lifeline/RI device also features a check-in feature. If the person does not push the check-in button at the appointed time, the Lifeline operator will call to make sure nothing is amiss. If there is no response, help is summoned. Adaptive devices are available for those with special needs.

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

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Diverse people seek help for varied reasons

There is great diversity among the people who turn to Jewish Family Service (JFS) for counseling. The agency's professional clinical social workers assist people of all ages and life situations. "There is no 'typical' client," says Executive Director Paul Segal, "but the range includes a young family asking for help managing a child's behavior, someone in need of assistance in coping with the loss of a loved one, an individual looking for support in dealing with issues of separation and divorce, a couple who wants to strengthen their marriage, an elder who may suffer depression, a career person dealing with anxiety."

Ages span from adolescence to the 90s and beyond. Clients may be students, young adults, people unemployed, successful or retired. Some are active in the community and well-known; others lead quiet, private lives. They live not just in Providence, but also in other cities and towns throughout Rhode Island.

"Counseling," Segal says, "helps them to identify and draw upon their innate strengths to cope successfully with the issues that they wish to resolve. Referrals for other services are made when appropriate."

Counseling hours are generally during the day on weekdays, but evening hours are available. Sessions are normally at JFS offices at 229 Waterman Street in Providence, but other arrangements may be made for clients who are unable to travel to the office. Confidentiality is strictly respected. Contact JFS at 401-331-1244 for information or an appointment.

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JFS coordinates resettlement and acculturation activities and volunteers, provides naturalization assistance.

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Jewish Family Service is a beneficiary agency of the Jewish Federation of Rhode Island Annual Campaign and Endowment Fund.

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JCC still accepting enrollment for Fall



There's still time! Time for your infant, toddler or preschool or kindergarten-aged child to sign on at the Early Childhood Center of the Jewish Community Center of Rhode Island.

Deborah Rosenfeld, who chairs the oversight committee, and Sue Connor, Early Childhood Director, describe the facility as "an inclusive, comprehensive Jewish developmental program that is committed to creating a sense of community for participating families."

"The goal," Connor said, "is to create and maintain a warm, caring environment that will foster positive Jewish identity and values while respecting the diversity of backgrounds of Center families."

She describes the curriculum as including secular and Judaic programming, hands-on learning experiences geared to social, emotional, physical and cognitive growth.

"Our philosophy is that young children learn best by doing," Connor explained. "Learning requires active thinking and experimenting, usually through play activities, to find out how things work and to learn first-hand about the world we live in."

All the Early Childhood Center's programs are fully licensed annually by Rhode Island's Department of Children, Youth and Families, and adheres to all DCYF regulations, policies and procedures. The Kindergarten is fully licensed annually by the RI Department of Education.

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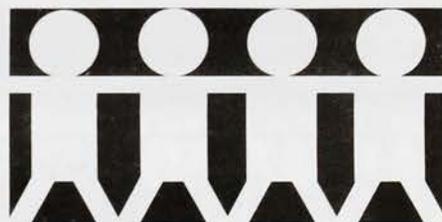
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Journalist, gadabout Ruth Gruber, a lady of 88, says, "Retire? Never!"

by Tom Tugend

LOS ANGELES (JTA) — "I'm glad you caught me now," says Ruth Gruber, talking by phone from her Manhattan apartment the day before (July 24) she was to leave for Toronto where CBS was making a four-hour miniseries based on her book "Haven."

"Then Random House is sending me on a 20-city tour to publicize the republication of four of my books." In between, on August 9, she stopped off in Beverly Hills, Calif., proclaimed Ruth Gruber Day by the mayor, to accept an award from the Israel Cancer Research Fund.

Not too bad for a lady of 88, whose participation in the defining events of the 20th century, as eyewitness and chronicler, can be equaled by few living contemporaries.

Even a bare outline of her accomplishments boggle the mind: Born in Brooklyn, she earned a doctorate at the age of 20, was foreign correspondent in Nazi Germany, an explorer in the Soviet Arctic and researcher in Alaska.

All that was only a run-up to her biggest assignment. In June 1944, Interior Secretary Harold Ickes called in Gruber to tell her that President Roosevelt had authorized the admission of 1,000 European refugees, predominantly Jewish, into the United States, as a one-time gesture.

The refugees — men, women and children from 18 countries — had already been selected out of some 3,000 desperate applicants and were waiting at the Italian port of Naples, which had been earlier liberated by US forces. Someone was needed to allay the refugees' fears, prepare them for their new lives in America and function as their housemother, Ickes said. Gruber, given the temporary rank of general, accepted the assignment.

Aboard the ship Henry Gibbins, the refugees shared facilities with wounded GIs and airmen returning to stateside hospitals. The relationship between the two groups gave Gruber a chance to display her diplomatic skills.

As the Henry Gibbins, part of a convoy of 29 ships and 16 destroyers and cruisers, plowed through the Mediterranean Sea, a squadron of 30 German Air Force planes appeared overhead. When the escorting warships opened fire, the reaction on board was twofold. The Jews were jubilant that "somebody finally has guns shooting for us." But many of the wounded soldiers, convinced that Hitler had sent the planes because he knew that the ship was loaded with Jews, cursed that after surviving battles, "we'll now sink because of the goddamn Jews."

After the Nazi planes were driven off, Gruber realized that she had to do something to unite the two groups. Ignoring nonfraternization orders given the GIs, she picked out the most professional singers and the best-looking women among the refugees and put on a show. The GI audience loved it.

Today, "Mother Ruth," as she was dubbed by the refugees, stays in touch with the survivors and reverts in some 5,000 "grandchildren and great-grandchildren."

At the request of John Gray, director of "Haven," Gruber has been traveling to Toronto, where the film is being shot, to meet with Natasha Richardson, who portrays the young Gruber. She even acted as an extra, playing a refugee.

The wartime experience bound Gruber "inextricably to the survival of the Jewish people," she says.

A second defining moment came when she managed to be the only correspondent to cover the voyage of the ill-fated refugee ship "Exodus."

Her writings and photos of the voyage were splashed across the world's front pages. Her subsequent book, "Destination Palestine" influenced Leon Uris when he wrote "Exodus," along with the film of the same name.

Gruber has continued to work as an author, with 14 books to her credit, including one on the rescue of Ethiopian Jews, and as a journalist. (She, by the way, should not be confused with JTA correspondent Ruth E. Gruber.)

Gruber's books now being republished, with added material, are "Haven," "Destination Palestine," "Raquela: A Woman of Israel," and "Ahead of Time: My Early Years as a Foreign Correspondent."

"There seems to be a renewed interest in World War II and the fate of the survivors by a new generation that know little about the subjects," she says.

Gruber is a mother of two, grandmother of four and enjoys being 88. "I somehow like putting down 8 and 8, but I'm not looking forward to writing 89," she says.

Her accomplishments and years entitle Gruber to dispense, on request, wisdom to the younger generations.

What is the secret of her success? "Have dreams, have visions and let no obstacle stop you," she advises.

How does one reach a vigorous old age? "I'll tell you in four words," she responds. "Never, never, never retire."



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BENEVOLENCE

That day in September was defining moment

by Joshua B. Stein

It was one of those defining moments in life; the sort of occasion that years, decades later people recall where they were, what they were doing and what they first thought when they heard the news. Like Pearl Harbor, like Hiroshima; like the Kennedy assassination. The massacre of Israeli athletes at the 1972 Munich Olympic games was the culmination of a day-long crisis covered on live television broadcast around the world to a spellbound audience of millions as it was happening — all but the last scene which occurred out of camera range.

On September 11, just prior to this year's Olympic games in Sydney, HBO will broadcast the Academy Award winner for best documentary of 1999 "One Day in September." It is a film sure to stir memory and to surprise, for there are elements of the tale not known until now.

Opening scenes are made up of a commercial for the new Germany welcoming the world to the games in Munich. The irony is dripping. During the opening credits foreshadowing audio bring us the words we will soon be hearing in context, concluding with the sounds of automatic gunfire. We are made to feel uncomfortable, out of control, looking around for the people doing the talking, not seeing them. It is a brilliant effect.

Of all the people central to the drama, two are isolated by interviews. The first is Andre Spitzer, Israel's fencing coach. The film begins with the first part of an interview with his wife, his widow, Ankie. We see scenes of home movies taken at their wedding. Andre, she tells us was at peace with himself and everyone around him.

The other central character is Jamal al Gashey, the sole surviving terrorist. His features are blurred, but his voice is firm. He was

18 when he engaged in the terrorism; he is 46 now, in hiding somewhere in Africa. How the producers of this film found him is not explained. The Israelis have been looking for him ever since the massacre. He tells the audience that his family was chased out of Palestine by Zionist gangs in 1948 and forced to live in squalid refugee camps ever since.

The scenes before the hostage taking show us the beauty of the athletes as they strive for glory, the ceremony at Dachau attended by the Israeli team, all is up beat. But, security was lax, deliberately, to avoid the feeling that the Germans were still militaristic. Guards, such as they were, were unarmed, dressed in powder blue uniforms. Athletes could sneak in over the fence when they went on an illicit night on the town. So could terrorists. (Peter Jennings, reporting the action for ABC calls the Arabs "commandos", never terrorists.)

According to al Gashey the plan was to take the Israelis hostage and demand the release of 200 of the terrorists' comrades. How they expected to escape he never said. One gets the impression that the young Arab terrorists were not part of the plan, merely brought in for their youthful idealism and muscle.

To this day Gashey does not regret what happened. Palestine was brought to the forefront of world attention. But his group was Black September. They were an extreme fringe of the PLO whose real enemy was Jordan, at least as much as Israel. It was Jordan who in September 1969 had suppressed an attempted PLO coup and expelled Yasser Arafat.



The film traces events through interviews and television footage. The takeover, the heroism of the first Israelis captured, the German efforts to negotiate, and the plan to rescue the Israelis in the Olympic village. At the last minute it is abandoned. As one of the policemen who was poised to strike said, "Thank God we called it off. It surely would have been a suicide mission if we had attacked."

So the Germans tried to rescue the hostages at the airport instead. The moment-by-moment botch of that attempt, which resulted in the wounding of a German policeman by his own men, the killing of the hostages is brilliantly portrayed through the words of the participants and onlookers and through computer simulations. The final irony, how it was that the three captured terrorists were released without trial, is just one more blot on the reputation of the German Federal Republic's handling of the whole bloody affair.

At one point, before it was known that all the athletes were

killed, when the Germans had let it be known that the rescue attempt had succeeded, Jim McKay of ABC is shown interviewing a German official who says in effect, "Well, now that it's all over, it will be forgotten in a few weeks."

No, it is still a defining moment for those of us who lived through that incredible day. The film brings it all back; it is well worth the time it takes to sit through it in amazement at the arrogance of the terrorists and the incompetence of the Germans, the uncaring attitude of the Olympic committee which continued the games during much of the crisis. It is worth it to remember the Jewish athletes of Israel who returned to Germany and were murdered.

Josh Stein is a professor of history at Rogers Williams University.

What is it about Jews? Nadines ask

Jewish, Does it Make a Difference? is a question that Elvira and Mihai Nadin attempt to answer in their book by that name. They will autograph copies of their book at 7:30 pm, at Books on the Square on Wednesday, September 13.

Their appearance is part of a month-long series of book signings and special programs that Books on the Square has organized to celebrate its 8th year in business.

In the book, the Nadins address: Are Jews different? Why have they so influenced civilization. Why, as Mark Twain asked, have Jews had an impact so out of proportion to their numbers?

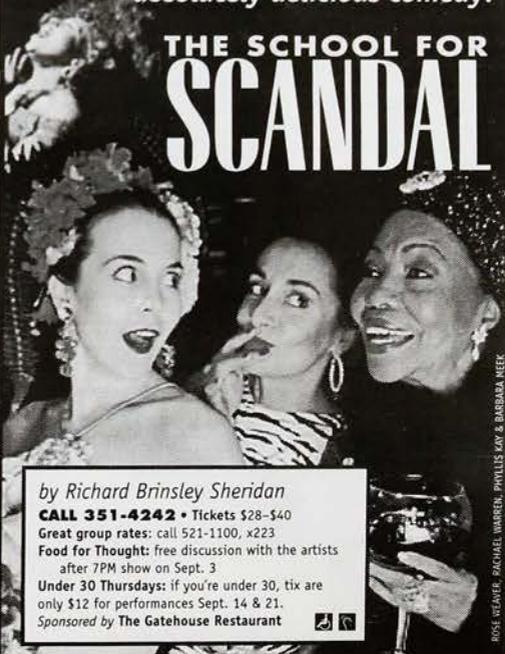
Local Jews help underwrite Anne Frank show

The Alperin/Hirsch Family Foundation and the Feinstein Foundation are helping to support the All Childrens Theatre Ensemble's production of "Anne Frank and Me," which will be staged next March.

"Anne Frank and Me" confronts the myth among some teens that the Holocaust never happened by using teen banter, hip-hop music and dancing. In the play, the life of teens in a typical American town is replaced by that of a Jewish family living and hiding in Nazi-occupied Paris in 1942-44.

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Seminar on "end of life care"

How shall we provide "end of life care?" will be the key question that health care professionals, social workers and other professionals will contemplate during an all-day conference sponsored by the Interfaith Health Care Ministries on Thursday, November 2 in the Ray Conference Center at Butlerman Hospital.

Rabbi Andrea Gouze, chaplain at The Miriam Hospital, said that the conference will particularly explore the spiritual needs of the dying and of the bereaved. "Through the conference, we hope to broaden understanding of the powerful interactions of spirituality and health care," Rabbi Gouze said, adding, "In today's world, the old division of science and religion has given bleed-through to more complex issues of collaboration, contrast, conflict and cooperation among caregivers from all aspects of professional life. Research about the mind-body-spirit connection is burgeoning in academic and clinical settings, and we hope to foster a collaborative."

Overall, the conference hopes to differentiate the roles that spirituality and religion play in end-of-life care, discuss the spiritual needs of the dying and bereaved, identify spiritual resources available to the dying and their loved ones, and discuss ways that health professionals and clergy/spiritual care providers can work together.

Joining three physicians from the Brown University School of Medicine will be two key presenters: Lutheran minister Kenneth Doka, PhD, professor of gerontology at the College of New Rochelle, NY, and senior consultant to the Hospice Foundation of America, and Dennis Klass, PhD, professor at Webster University in St. Louis, Mo. The Brown faculty includes Episcopal Chaplain David Ames, MD, a professor of community health, H. Denman Scott, MD, associate dean for primary care, and Robert Westlake, MD, professor of psychiatry and human behavior.

For more information about the conference and to register, call Marybeth Hayes at the Interfaith Health Care Ministries, 401-444-8356.

The conference's co-sponsors include the Robert Wood Johnson Foundation, the Spirituality and Wellness Fund of Women and Infants Hospital, the Brown University School of Medicine and the University of Rhode Island. The Interfaith Health Care Ministries receives annual funding from the Jewish Federation of Rhode Island's annual community campaign.

The awesome power and authority of blood

upon the lintels of their homes to protect against evil spirits.

Blood has been endowed with many attributes. It has been called impetuous, noble, hot, cowardly, pure, even tainted. Cries for revenge ask typically for blood. (A vengeful demand for lungs or kidneys just lacks suitable passion.) Blood seals covenants, binds close friends as blood-brothers and authenticates contracts. And some disputes require a trial by blood. Blood is central to many sacred rites of redemption, transmutation as well as male initiation ceremonies. Blood even has accusative powers. The Jewish writer, Manasseh ben Israel (1604 - 1657) wrote that the body of a murdered man will bleed freshly if it is approached by the murderer. And Lady Macbeth's latent sense of guilt was dramatically activated by a small, incriminating spot of blood.

Blood is an integral part of innumerable exclamations, curses, oaths and imprecations.

Blood, according to an old Jewish myth, can recognize kinship. It is said that Solomon, when but a child of 10, adjudicated a claim by demonstrating that the blood of a deceased father could visibly distinguish between a usurper of the family wealth and the rightful son and heir.

"There is no Jewish blood in my veins," declared the contemporary Russian poet, Yevgeny Yevtushenko. It was not at all clear whether he had proclaimed this as a personal lamentation or a declaration of pride, but his statement nonetheless reflects the widespread and ancient belief that blood — more than any other body tissue — carries the substance of personal identity, the essence of heritage and the vital spirit of life. Alternatively, had he exclaimed that his kidneys were not Jewish he would merely have sounded silly.

There is an old United States Army adage offered to those responsible for the training of new recruits: "Tell them what you want them to learn; tell them again; and then tell them what you told them." Tell them, in other words, three times. And three times does Leviticus declare: Do not partake of blood; for the life of the flesh is in the blood.

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In his inaugural statement to the British Parliament on May 13, 1940, Winston Churchill declared: "I have nothing to offer but blood, toil, tears and sweat."

He might have cautioned his compatriots to anticipate the dying and of the manner of bodily harm when he asked them to defend their island, but he settled for blood loss. No blood, as Churchill's sense of the imminent peril of his imperiled nation. Blood, as most closely identified with the essence of life.

Churchill may also have been thinking of the Scriptures when he uttered those immortal words. In Genesis, "Cain set upon his brother and killed him." And the Lord declared: "Your brother's blood cries out to me from the ground." To the Hebrews, the essence of the soul and the spirit of life rested solely in the blood.

Blood was warm, pulsating, and when it was shed, life inevitably fled. More than any tissue, Abel's shed blood was a readily understandable symbol of his departed.

Again in Genesis, the Lord blessed Noah and his sons saying to them that all living creatures were given unto them to eat, but "you must not eat flesh with its life-blood within it." Leviticus provides careful instructions for the slaughter of animals as food, with the stern injunction that the blood of these animals must first be drained, then poured upon the ground and finally covered with earth. Certain Eskimo clans also believe that the blood of slain caribou must be covered with earth. For two reasons: first, by returning the blood to Mother Earth, the totality of life is therefore not diminished; and second, that the slayer does not become vulnerable to blood-revenge. Blood was clearly the gift of life, a solemn token of God's generosity and not to be consumed or disposed of carelessly.

The covenant between the Lord and Noah, particularly as it pertained to the shedding of human blood and the need for a reckoning, was emphasized in the lines: "Whoever sheds the blood of man, by man shall his blood be shed." (Genesis 9:6:1) Leviticus repeats the commandment: "For the life of the flesh is in the blood."

Blood played a central role in the consecration of the priests of the Hebrews. A ram was sacrificed and some of its blood was then touched to Aaron's right ear, right thumb and right big toe; and the same ritual was then applied to the sons of Aaron in their capacity as priests of the Tent of Meeting. The remainder of the ram's blood was then dashed upon the altar and some intentionally sprinkled on Aaron's cloak. "Thus shall he and his vestments be holy." Leviticus defines the cleansing ritual for someone afflicted with leprosy. The priest, with his right hand, applies blood from a sacrificed animal to the victim's right earlobe, right thumb and right big toe. (The right side of the body, in all cultures dominated by right-handed people, was uniformly regarded as the holier side.)

No society is without its dual taboos and fascinations with blood, even menstrual blood. Primitive hunters drank the blood of both vanquished foes and slain animals of the jungle. Blood of dying gladiators was fought over by spectators in the fervent belief that it would yield renewed strength and potency. Only the ancient Hebrews created commandments forbidding the employment of blood for any communal purpose other than for designated observances.

Certain religious sects take Leviticus at its word. Accordingly, blood transfusions for their adherents, or even use of commercial blood meal to fertilize their flower gardens are forbidden. Over a century ago when blood transfusions were first routinely employed as life-saving procedures, some clergy wondered whether it was not a covert form of cannibalism.

Blood was also protective. Moses instructed the beleaguered Israelites to sacrifice a lamb and apply its blood to the lintels and doorposts of their homes. "For when the Lord goes through to smite the Egyptians, He will see the blood. . . and the Lord will pass over the door." (Exodus 12:23) Muslims observed a similar ritual when they smeared the blood of a sacrificed camel

Adler to head JERI



Susan Adler with Reuben Salk, a client of Jewish Eldercare of Rhode Island (JERI), the program of the Jewish Seniors Agency (JSA) that visits Jewish residents of nursing homes and assisted living centers, and brings them holiday programs.

Adler was appointed to direct JERI just at Voice press time. She has been managing the agency's InfoQuest Information System, conducting training sessions on Jewish rituals and traditions in nursing homes and has collaborated with the Jewish Community Center on joint senior programming. Before joining JSA, Adler was informational specialist for the City of Cranston and a Meals on Wheels assessment worker.

Writers' group at JFS mealsite explores their lives

The poem wove music, beauty and the fragility of life. Those in the circle of friends and acquaintances, led by retired professor Harry Anderson, explored the lines' meanings and shared their own experiences. Ina Billingskorph spoke of her brother who played the clarinet and saxophone; several others told related stories.

The scene was the Jewish Family Service Kosher Mealsite in Cranston and it was Writing Class time. Anderson had used a piece from the anthology "Kin" by Margaret Britton Vaughn, the poet Laureate of Tennessee, to inspire a thoughtful discussion.

Lillian Schwartz read a poignant story she had written years earlier, about events she had experienced as a four-year-old in Newport.

Sylvia Shockett read a piece she had written about a childhood trip to the seashore with her cousin's family. She had wandered down to the beach, preoccupied with pretty shells to bring home to her mother, while a frantic aunt mobilized a search for the missing preschooler. Disgusted with all the attention that was upsetting his day, a young cousin assured his mother the search could stop because he had seen a big shark and it ate her.

That's Life!

Dementia's special problems

by **Patty Harwood, LICSW**
JFS Clinical Social Worker

The elderly population is the fastest growing segment of our society. While people are living longer, many are experiencing health problems, including both physiological and mental impairments. One of the most devastating illnesses to individuals and their families is dementia. Approximately 1.5 million Americans over the age of 65, or 5% of the elderly population are unable to care for themselves due to dementia. Another 10% suffer from mild dementia, but are able to remain fairly independent with support from family and community resources.

Dementia is a form of organic brain disorder which is diagnosed when the loss of intellectual and cognitive abilities is severe enough to impair social or occupational performance. Impairments can be observed in judgment, abstract thinking, short- and long-term memory and personality change.

The most common type of dementia is Alzheimer's disease, which is an irreversible, progressively deteriorating brain disorder with insidious onset. During the initial phase, family members and friends may notice subtle changes, such as forgetfulness, occasional confusion, disordered sleep and depressed mood. The individual may recognize that he or she is functioning less well and may be terrified, or may deny there is a problem. In the early stages of dementia, structured programs which provide mental stimulation, physical exercise, nutrition and social support are very helpful for both the individual and the family. The individual benefits from these programs, and family caregivers are provided with needed relief.

As the illness progresses, cognitive and memory impairments increase to the point where the individual does not know where he or she is and cannot remember what occurred even a few minutes before. Uncooperative and hostile behaviors, incontinence, wandering and inability to recognize a spouse or children may occur during the later stages of the disease. In most cases, families must make arrangements for nursing home placement to keep the individual safe. The average time span from onset of the disease to death is five years.

Researchers have been trying to identify the cause of Alzheimer's disease for years. Recently, they have begun trials of a vaccine, which they hope will slow the progression of the disease in those afflicted and prevent this disorder in others.

Family members of individuals with Alzheimer's disease or other types of dementia should utilize community resources, respite services, home care services, adult day care and support groups to assist them in caring for their loved ones. For more information on these types of programs and community resources, please call Jewish Family Service at 401-331-1244.

In the end, everyone was reunited safe and sound.

Aaron Raskin recalled his stint in the Navy as a pipefitter during World War II. Others remembered songs they sang during World Wars I and II. In the past, Raskin has told of his life on a dairy farm in upstate New York which supplied dairy products to resorts in the Catskills. He talks about teaching Jack Benny how to milk a cow and providing milk to Jerry Lewis and other famous entertainers.

Anderson encourages the group to write down their memories and have them bound into keepsake books to give to their families.

This Mealsite offers a wide variety of free activities to seniors who enjoy meeting people and who want to energize mind and body, plus enjoy a hot kosher meal every weekday noon. Programs begin at 11:00 am. Every Friday, there is a special Shabbat meal, with candles, challah and kiddush.

The JFS Kosher Mealsite is located at Temple Torat Yisrael, 330 Park Avenue, Cranston. Transportation is available daily for residents of Cranston and areas of Warwick. A small donation is requested for the meal. For reservations and information, call Meal-



Writing class teacher Harry Anderson delights in a discussion of writings and reminiscences with Sylvia Shockett, Rose Alberts and Lillian Schwartz during a discussion at the JFS Kosher Mealsite in Cranston.

site Coordinator Ronda French at 401-781-1771.

Each month, regular activities include:

- **Writing Class:** 1st Wed.
- **Tai Chi:** 1st, 4th Tues.
- **Dance Therapy:** 2nd, 4th Mon.
- **Birthday party:** 3rd Thurs.
- **Exercise Class:** Wednesdays

• **Yiddish Group:** 1st Thurs.

• **Cooking with Ronda:** to be announced

- **Bingo:** several days, check calendar
- **Blood Pressure Check-ups with JFS Registered Nurses:** twice monthly, call for schedule
- **BJE Bookmobile:** 2nd, 4th Wed.

• **Vision Care Eye World:** 2nd Tues.

• **Women's Discussion Groups:** Fridays

• **Men's Discussion Groups:** Fridays

• **Weekly Shabbat Meal:** Fridays

• **Holiday Celebrations:** all Jewish holidays observed

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Hiddur p'nei zaken — Honoring the elderly.

As the most recent demographic studies have shown, Rhode Island has one of the largest percentages of elderly in the nation. One of the ways to serve that population and fulfill the commandment *Hiddur P'nei Zaken* is through the Bookmobile.

Began as a project to bring books of Jewish interest to seniors moved to various nursing homes when the Jewish Home closed six years ago, the Bookmobile now begins its 7th year and serves over 300 patrons in 13 locations at assisted living apartments, kosher mealsites and other senior residences throughout the state. In addition to lending books in both regular and large print, a wide variety of audio-tapes and video-tapes with Jewish content are also available. Of particular interest to patrons are the brief book reviews, informal discussions, holiday programs and conversations with the Bookmobile librarians.

This year the BJE initiates a collaboration with the Jewish Seniors Agency (JSA) with plans to build on the program.

"Recognizing that learning for the Jew is lifelong, both agencies take special pride in helping seniors continue this life-enriching activity," Minna Ellison, BJE executive director said. "We see it as a win-win situation; a proven program that is consistent with both of our mission statements."

Plans include additional programs, new sites and new titles, including the well-known Harry Potter, as

well as *Kosher Sex* by Rabbi Shmuley Boteach. These titles, added by popular demand — the former by grandparents who want to share a common bond with their grandchildren, and the latter, well...

Listed below are current sites that the Bookmobile visits on a bi-weekly basis. If other sites request services, the Bookmobile will consider them.

Middletown: Temple Shalom & Touro Synagogue at Middletown
Cranston: Victoria Court
East Providence: East Bay Manor
Johnston: Pocasset Lodge
Providence: Beechwood

Assisted Living, Charlesgate North, Highland Court, Village at Elmhurst
Warwick: Village at Hillsgrove, West Bay Manor

In addition, the JCC mealsite in Providence, the JFS mealsite at Temple Torat Yis-



Bookmobile librarian Barbara Dwares with readers at West Bay Manor, Warwick.

rael in Cranston, and the Comprehensive Adult Day Care for the Elderly are included in Bookmobile programming.

For more information on the Bookmobile, which is available at no cost, contact Barbara Dwares, Bookmobile Librarian, at the BJE/RI, 401-331-0956.



"The test of a people is how it behaves towards the old."

Abraham Joshua Heschel

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Jewish Seniors Agency
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Providence, RI 02906
(401) 351-4750
jewishseniors@aol.com

Susette Rabinowitz,
Executive Director

JSA's summer scrapebook



On beautiful summer days, why hang around Providence when boat rides beckon to Newport? Clients of the Comprehensive Adult Day Center opted for the water. The Center received its licensing this summer from the Department of Elderly Affairs.



Volunteers were devoted to making visits to Jews living in nursing homes around the state. Above Emily Weintraub, Alison Shuman and Jennifer Shuman bring Shabbat services to Max Kaplan and Mrs. Shapiro, and, below, Jerri Labush calls on Mary Yonker.

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As we grow older

Who shouts the loudest doesn't cure medical ills

by Tema Gouse

It's that time of year again. It is time to examine the state of medical care in America. Let me say outright that it has not improved. As a matter of fact, the situation is so bad that concerns about health protection are no longer restricted to senior citizens. Everybody is worried about it.

Last year was not a great one on either the national or local scenes for the Medicare generation. In Washington, Republicans and Democrats tried outshouting each other on who cared more about the wellbeing of the elderly. And nobody made any positive changes because the politicians were more preoccupied with politics than with health.

On the local scene, HMOs which actually gave good comprehensive care to the elderly went out of business, leaving trails of unpaid bills to hospitals and care-providers, and leaving countless families and individuals without coverage. As abandoned patients scrambled to obtain new insurers, the surviving insurance companies responded by raising premiums and lowering coverage. As usual, Rhode Island was merely a microcosm of what was happening nationally.

Number of uninsured climbing

Not a pretty picture. The state and the nation have an ever-increasing number of uninsured people. The elderly are often unable to afford the higher insurance premiums and co-pays, so join the impoverished and unemployed who have no health insurance, relying on Medicare and emergency hospital care to meet their medical needs.

The domino effect continues. Managed care curtains needed hospital stays and hospital beds lie unused, increasing hospital budgetary deficits. To economize, hospitals cut back on essential nursing staff and other support services. When added staff is needed, nurses are required to work double shifts, a dangerous practice for nurse and patient alike. The hidden benefit of that game plan is that it spares the hospital the costs of benefits for the staff who are no longer employed. The serious price is the diminution of quality care for very sick people.

Medicare, the primary medical insurance provider for seniors, is Washington's favorite subject. Plans to "save" Medicare abound. Theories abound as to how things got so bad that it needed "saving." Doctors blame pharmaceutical houses which blame doctors and hospitals. Certainly greed and poor administration are major factors but those with the authority to correct the flaws seem more intent on rhetoric than positive action.

At this point in the crisis, no one is

going without medical intervention when it is really needed. But major flaws are not addressed. Preventive measures (genuine money-savers) are not available to everyone. Flu shots are finally being offered to all elderly at low or no cost. Pneumonia, a common affliction of the aged, has an antitoxin, but it is costly and available to few. Colon cancer treatment is costly and provided when needed, but diagnostic tests for this disorder are not allowed by many insurance programs, even though early detection could avoid or minimize those costly treatments. Rehabilitation programs can avoid many nursing home placements, yet many insurance plans have such limited rehab options as to make them worthless.

The increasing cost of food used to be a favorite topic of discussion amongst the elderly. Now they vie for the honor of who has the highest monthly medication costs. Pharmaceutical advances for treatment of the common afflictions of senior citizens such as cardiac, auto-immune and digestive disorders are incredibly good and incredibly expensive. Payment of \$100-200 for a month's dosage of any of these miracle drugs is common — and, in my opinion, unconscionable.

When efforts were made to establish a national health plan in 1993, political opponents vilified the proponents as Evil Incarnate. And when the late Senator John Chafee tried to modify what was probably an imperfect health bill he became persona non grata to his political party. The presidential candidates speak endlessly of health needs and make no proposals that seem worthwhile or feasible.

Must a crisis occur?

What crisis must occur before there is positive health reform? When will the rhetoric stop and be replaced by development of a financially stable universal program for all, which meets medical needs and expects us to pay for treatment according to our ability to pay. No free lunch, but no one being denied needed care.

Establishment of such a comprehensive program will certainly have bureaucratic stumbling blocks initially. However, if properly administered, maybe by the time our Baby Boomer children are eligible for Medicare, medical care will be available to young and old, and expansion of the program, not "saving" it, will be the topic of discussion.

'Til then — for God's sake, stay well.

Tema Gouse is a retired psychiatric social worker living in Providence.



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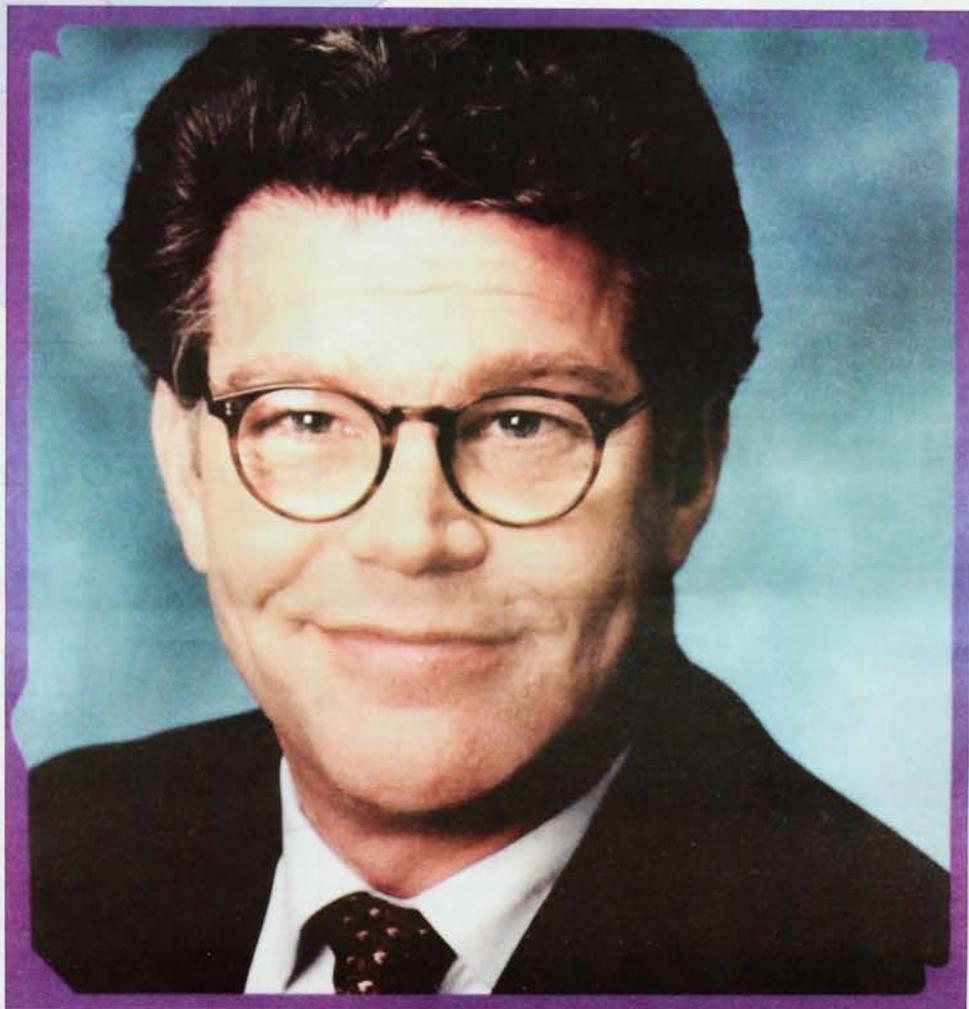
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