

The JEWISH VOICE & HERALD

SERVING RHODE ISLAND AND SOUTHEASTERN MASSACHUSETTS

10 Av 5762

Jewish Federation of Rhode Island

July 19, 2002



LOCAL RABBIS and members of the Jewish community watch Rabbi Chaim Pinchus, a scribe, write the final letters in a Torah that was newly dedicated at Congregation Ohave Sholam in Pawtucket. Photo by Irving Schild

Etching a new brilliance into Holy Scriptures

By Jonathan Rubin

The Torah scroll is the most important ritual object in Jewish life. However, unrolled time and again, Shabbat after Shabbat, for decades, a Torah can show signs of wear. Letters crack; print fades.

Eventually, a worn scroll can actually become unkosher.

Two years ago, members and friends of Orthodox Congregation Owah Sholam in Pawtucket faced a problem of dwindling

See TORAH, page 24

'No mother should bury her child'

But once again in Israel, a family treks to cemetery

By Joshua Karlin

Joshua Karlin, director of development at the Jewish Federation of Rhode Island, recently returned from Israel with some starkly poignant insights.

"Abba," my 3-year-old son, Daniel, asks me on one of my many calls home, "how come you went to work in Yerushalayim? You usually go to work in your office."

I had come to Israel to join a national mission of cam-

paign directors who would visit sites that our communities have funded with emergency campaigns for Israel.

Jews in the United States have raised \$300 million, including \$1.35 million from Rhode Island, and now we would seek out some of the beneficiaries to see how we have touched their lives.

On a Shabbat morning — April 27 — 5-year-old Danielle Shefi was preparing to meet

her father at the synagogue in Adora. As she dressed, her mother, Shiri, was helping her two brothers, ages 4 and 2, get ready as well. Suddenly, terrorists burst in, shooting deliberately and wildly. Shiri slammed the bedroom door and hid under the bed with her children.

But Danielle was killed. Her brothers and her mother were wounded.

When I arrived at their house — they had returned

there less than two weeks before — most of the bullet holes had been repaired, but there is much else to repair in their world.

The 4-year-old has a scar near his ear from a bullet, and many scars on his back from shrapnel.

As the family lit Shabbat candles during their first week back in their home, they discovered a bullet hole in the menorah.

Shiri wants to buy an armored car so she needn't worry about losing her two other children. The Jewish Agency promised her the final \$20,000, if she can raise the first \$90,000 on her own.

I wrote her a personal check, telling her I considered it to be from all the Jews of Rhode Island. I told her that as she cries, we cry, and as she is in pain, we are in pain. Danielle was her daughter, but she was also our daughter. In fact, I keep a picture of Danielle in my office: *HaMakom yinechem etchem*.... May God comfort you with all the mourners in Zion

See MOTHER, page 12

Envoy's legacy: a taste of Israel

By Jonathan Rubin

If you've been delighted by the widening variety of hummus in and around Rhode Island these past few years, you can thank an unlikely person — a diplomat.

Boosting our area's supply of Israeli hummus wasn't exactly on the top of Itzhak Levanon's priority list five years ago. But it's one of the legacies left us by Israel's consul-general to New England as he finishes his term.

In its own way, the hummus factor does reflect success, since Levanon recalls that "My objective was to bring this region closer to Israel." Gastonomically, he did just that, and not just with hummus. He helped double the amount of Israeli

See LEGACY, page 6

At El Al, travelers, workers, press on

By Rachel Pomerance

NEW YORK (JTA) — A few yards from Israel's El Al Airlines counter at JFK Airport here, a slight young man in civilian clothes casually patrols the length of the area.

One can see the outline of a handgun through his untucked chambray shirt.

Security procedures at El Al are "exactly the same" since the shooting at Los Angeles International Airport on July 4, said the young man, who offered only his last name, Or-Shavit.

The only difference, he

See EL AL, page 7

This aide to high court abhors long sentences

By Gerry Goldstein

As an institution heavily dependent on the written word, Rhode Island's Supreme Court must be clear and precise in its use of language.

That's why it hired Barrington's Joel Sekeres as its editorial watchdog. Sekeres would be on this story's first sentence like a bloodhound, sniffing out that errant apostrophe in "it's."

After his early retirement in 1996 from the *Providence Journal*, where he toiled for 32 years as a reporter and editor,

Sekeres, 62, holds an unusual job within the state government that he once covered: He's the Supreme Court's official "grammarian."

It's his job to blue-pencil opinions handed down by the court, making sure the syntax isn't mangled, the spellings are correct, and the language is comprehensible.

"The judges are complicated and extremely bright people," says Sekeres, "and a complicated person can write a very complicated sentence."

It's a whole new realm for Sekeres, who covered police and suburban news for the *Journal* before starting an 11-year stint

See AIDE, page 17



Sekeres

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SABBATH CANDLES

July 19 7:59
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Providence & Newport

Community Calendar

July 19

Rosh Chodesh celebration

Women are invited to sing,
chant, meditate, learn together,
and support one another at
a Rosh Chodesh celebration
in Glocester sponsored by the
Rhode Island Center for Jewish
Healing. A lakefront barbeque
will be held at 5:30 p.m. Call
Pam to RSVP at 723-1268.

July 23

Mah jongg

Mah jongg mavens are
invited to an afternoon of
playing and socializing at the
Jewish Community Center
beginning at noon. Light
lunch will be served. Cost is
\$8 for center members and \$10
for others. Call Sue Robbio or
Sue Suls at 861-8800 to regis-
ter.

Silly Storytelling

Providence native Mark
Binder, a professional author
and storyteller, will be telling
"Silly Stories for a Summer
Evening" at the Striar JCC, 445
Central St., Stoughton, Mass.
at 6:30 p.m. Cost is \$10 per
family. Call (781) 341-2016,
ext. 275.

July 24

Jewish 'Body and Soul'

Congregation Ohawe
Sholam presents the first "Body
and Soul" experience, featur-
ing Jewish meditation, stories,
music, and inspiring and edu-
cational Torah discussion. 7:30
p.m. at the synagogue, 671 East
Ave., Pawtucket. Suggested
donation \$5. Call 722-3146 for
more information

July 25

Klesmer show

The Rhode Island Histori-
cal Society presents the Bresler
Klesmer Hasadic Ensemble, in
front of the John Brown House
at Benefit and Power Streets.
6:30 p.m. until dark. Bring
folding chairs and a picnic blan-
ket. \$6, free to Society mem-
bers and children under 12.
Call 331-8575, ext. 121.

July 30

Destination Foxwoods

The Jewish Community
Center's Brown Bag Club will
sponsor a trip to Foxwoods
Casino. Bus leaves the JCC at 9
a.m. and returns at 4. Included
are a free buffet lunch and \$5
in keno money. Cost is \$15
for JCC members and \$18 for
others. Call Sue Robbio or Sue
Suls at 861-8800 to register.

August 4

Mideast program

The sixth annual Muslim
Cultural Heritage Program will
hold a daylong conference on
Israel and Palestine at the Uni-
versity of Rhode Island's Kings-
ton campus from 9 a.m. to 8
p.m. Registration is \$25 and
includes breakfast, lunch and
dinner. Call 874-7892.

August 10

Farewell Kiddush

Ronell and Ruth Elul are
sponsoring a kiddush at
Congregation Beth Sholom,
Camp Street and Rochambeau
Avenue, to say farewell before
they move to Philadelphia. Ser-
vices begin at 8:30 a.m. Call
621-9393.

HURRY!

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Barney's - Oaklawn Ave.
Borders
Rainbow Bakery
Shaw's - Garden City

Warwick:

Dave's
Shaw's - Baldhill Road (Rt. 2)
Shaw's - Warwick Ave.

Kingston:

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From old graves, new perspectives flower

After six decades, a return to Germany kindles conflicting emotions

By Alice Goldstein

Just after Shavuot, for the first time in 63 years, I returned to my birthplace, the small town of Kenzingen, Germany. I went as the guest of the Deutsch-Israelisch Arbeitskreis (German-Jewish Work Group) and the town of Kenzingen. My hosts hoped that I would be favorably impressed by the area and its people and that I would gain an understanding of how they are dealing with the past.

I went with the expectation that I could learn more of my family's history; that I might validate my childhood memories; and that I would be able to speak with people, especially young people, about my experiences in the 1930s and the lessons that period can teach us and them. I'm glad I went, and that my daughter, Beth, was able to accompany me.

It took me 60 years to feel that I could comfortably spend time in Germany. The ghosts of grandparents, deported and killed in Gurs and Auschwitz; my parents' unmitigated wish to remain forever separated from Germany, and my own experiences during the pre-war Nazi years are a very real part of my persona. But I recognized that members of a new generation live in Germany now, that they need to be able to understand the past and move beyond it,



ALICE GOLDSTEIN, left, and her daughter Beth recently returned to Kenzingen, Germany, to learn more about family history.

and that I also needed to deal with my memories. And so I spent one of the most intensive weeks of my life in Baden, an area in the southwest corner of Germany, with France and Switzerland just a few kilometers away.

The area would make a perfect movie set, with its tiny, picturesque villages, half-timbered houses, gothic and baroque churches, town gates, fountains, and cobblestone sidewalks. The few kilometers between towns are dotted with vineyards, fruit and nut trees, fields of asparagus and corn, and an occasional ruin of an ancient castle. And

everywhere, there are flowers — geraniums in window boxes, peonies, roses, and delphinium in tiny gardens, and wild poppies at the roadsides. In the distance are the Black Forest, the Rhine River and the shadows of the Vosges Mountains.

My hosts had planned a series of events that included meetings with city officials and long time residents of Kenzingen. I met childhood playmates who remembered my parents with great affection. My father was a popular member of the community, a soccer player and town chorus member; he played cards with school buddies and

went with them on excursions to nearby sites.

My mother came from the nearby university city of Freiburg. She played the piano, had her kitchen remodeled when she moved to Kenzingen after her marriage (her all-white cupboards were a far cry from the farmers' kitchens most of my friends had), and, one friend remembered, she served pudding in individual molds, not out of one large bowl!

A particularly poignant encounter took place with an elderly Kenzingen resident who had joined the Hitler youth against the strong objections of his mother. He was thrilled by the flags and uniforms and felt part of a strong community. He told me that he participated in the atrocities of Kristallnacht in the town. By war's end he had come to bitterly regret his actions, and over the past 50 years has spent his life trying to help those in need. He asked my forgiveness — which isn't mine to give.

Some remembered Kristallnacht, and how parents pulled them away from windows: "This isn't for you to see." My father's store was vandalized. All its contents plus our family's books and my mother's sheet music were thrown into the street. Everything was set on fire, kept burning as long as

possible by the town's Hitler youth. School children were rounded up to sing anti-Jewish songs and shout slogans. As one of my hosts commented, the night should have been termed "Scherbennacht" — the night of shattered glass — because it marked the shattering of Germany's honor.

Beth and I visited many of the towns in the area because they once were centers of active Jewish life and places where many of my ancestors lived. Jews had lived in the small towns of the area since the 18th Century, often constituting as much as 20 percent of the population, but sometimes, as in Kenzingen, living with only three or four other Jewish families.

Many locations still held the remnants of their former Jewish communities. In some, synagogues had been converted into warehouses and workshops after the war and were now being restored to serve as museums. In Freiburg and Emmendingen, all that remained of the synagogues was an outline in grass or stones, with memorial plaques. In Freiburg, a new synagogue has been built, mostly for the new Russian Jewish immigrants. I went to Erev Shabbat services there — the first time I had davened in a synagogue in Freiburg

See OLD GRAVES, Page 24

A new mode of expression for writer who lost his words

Francis "Pete" McCarthy, 83, a retired *Providence Journal* sports writer, started coming to the Jewish Seniors Agency adult day center last September because he was becoming forgetful and having a hard time finding the words to express himself; he could no longer be left alone during the day.

His family never expected that he would discover a new talent at this point in his life — but now he's learning to make wheel-thrown pottery and is creating bowls as beautiful as those seen in retail stores and craft fairs. McCarthy, who lives in East Providence, also tried his hand at sculpture, painting and illustration.

Words may fail him, but his happiness and enthusiasm were evident from the first time he worked on the pottery wheel, said his wife, Ruth. "I had to go to the center and find out what it was that Pete was so excited about."

Twice a month, Peter Neff,

a professional potter, arrives to instruct and guide as many as 20 participants.

Art programs are varied and can be modified to every level of functioning, according to Roberta Sinapi, center director.

The art therapy program began three years ago with

'Words may fail him, but his happiness and enthusiasm were evident from the first time he worked on the pottery wheel.'

— Ruth McCarthy

watercolor painting led by artist Maurice Turcotte. Participants looked forward to the activity, and took so much satisfaction in the results that the program was recently expanded to include soapstone sculpture and quilting led by Rhode Island School of Design intern Lisa Mello, and illustration taught by art therapist Lori Shulkin-Lowinger.

According to Sinapi, the participants produce paintings, sculptures, pottery and needlework, much of which has been displayed at art shows at the Jewish Community Center and Borders Book Store. Other shows are planned for the Warwick Museum of Art and the Slater Mill Reception Center.

The Jewish Seniors Agency's Adult Day Center is located at 229 Waterman St., Providence. The center is open to all seniors and disabled adults, regardless of religious or cultural background, who are medically frail or memory-impaired. Hours are Monday through Friday from 7:30 a.m. to 4:30 p.m.

Participants may attend from two to five days a week, and transportation is available. Fees are based on a sliding scale according to a family's ability to pay, and state assistance is available for those who qualify. No one is turned away from the center, said Sinapi, who can be reached at 351-2440.



POTTER Peter Neff, right, shows the technique of wheel-thrown pottery to Pete McCarthy at the Jewish Seniors Agency adult day center.

JSA

A MAJORITY OF ONE

Zionists spar, but they've lost their punch

IMAGINE this. Sixteen hundred Jewish leaders from around the world descend upon Israel at a time when the country is both desperate for tourists and in need of some indication that the Diaspora is really concerned about what is happening there.

They meet for four days, discuss Jewish issues, visit families and friends, and return to their homes. Of this, practically nothing appears in the Israeli media, with one exception. Some right-wing visitors engage some left-wing visitors in a fistfight during one of the meetings. That makes it into the media, but regarding the rest of the discussions and debates there is almost utter silence.

For those who can no longer contain their curiosity, the occasion was the 34th World Zionist Congress, which met, as it does every five years, in Jerusalem this June. If you were unaware of this event you are in good company; so was the vast

majority of American Jews who, justifiably, were more concerned in the West with forest fires and in the East with Manny Ramirez's healing finger.

The thought may be heretical to veterans of Jewish communal life, but it is time that we did away with the plethora of Zionist organizations in the American Jewish community. I know the arguments against the suggestion, the most important being that every Jewish organization involves, at the very least, a president, officers, a board, contributors and assorted plenipotentiaries. Close down the organization and they may take their money, time and talents to other, non-Jewish groups. They may still be engaged in repairing the world, but our own Jewish world also



Yehuda Lev

has a few cracks in need of fixing — so let's keep them on our side of the philanthropic fence.

What function do the Labor Zionists, the Zionist Organization of America, the Progressive Zionists, Mizrahi (Orthodox), Merkaz (Conservative), ARZA (Reform) and most of the others actually perform? They represent their political or religious adherents at the World Zionist Congress, but the Congress itself pulls little weight. Certainly the political parties in Israel who make the decisions on security, foreign policy, immigration, absorption and relations with the Diaspora don't take the Congress or its resolutions seriously. If they did there would be more attention paid to its deliberations.

Basically, the American Zionist organizations (with two important exceptions) survive because of (1) inertia and (2) their members' insurance and death policies. They have difficulty in raising enough money

to pay their office staffs and have closed their offices in some of the major Jewish communities. They add numbers to demonstrations and parades, but as the years pass these numbers, too, are shrinking.

In this litany of futility there are two exceptions, both of them women's organizations: Hadassah and Na'Amat (Pioneer Women). They are still mass membership groups, but aside from their leaders there is not much that is Zionist about them. Women join them for social and philanthropic, not political, reasons, and with more women in the workplace and fewer with time to volunteer, their memberships are also in decline. They do important work and they are very supportive of Israel, but they have little practical connection to political Zionism.

During World War II my father was president of the Queens, N.Y., branch of the Zionist Organization of Amer-

ica. I belonged to Kadimah, the Zionist student group at Cornell. My younger son spent a summer in Israel on a Young Judea (Hadassah) program. In those days they were all Zionist bodies that impacted strongly on the Jewish community. Today if they survive at all it is as empty shells, a drain on scarce Jewish resources.

One hundred and five years ago Theodor Herzl convened the First Zionist Congress in Basel, Switzerland and told its delegates, "Today I have founded the Jewish state." Fifty-one years later that state became a reality. Today, the instrument he built has become an anachronism. It is time it was discarded and that we use our energies to create new instruments enabling the Diaspora and Israel to live and work side-by-side.

And please, no fistfights.

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

LETTERS TO THE EDITOR

Lack of respect for *Hatikvah*, and so, for Israel

I would like to bring to your attention a serious matter related to what we feel is a lack of Zionist content in the curriculum of the Providence Hebrew Day School, and to a recent lack of respect for Israel that was displayed publicly by the dean during a celebration at the end of the school year June 18.

Almost all of the children and parents of the elementary school attended this event. The evening began with fifth graders playing, on musical instruments, the Israeli national anthem, *Hatikvah*.

The dean was aware for at least a few weeks that *Hatikvah* would be played. We were

aware of this because we have a daughter in fifth grade. Yet, the dean remained seated, with his legs crossed, during the playing of the Israeli national anthem on the same day that 19 people lost their lives in a Jerusalem bus bombing.

Many in the audience were confused, uneasy and didn't

know whether to stand up, given that the leadership of the school remained seated.

As Israelis visiting for the year in Providence, my husband and I were appalled by the defiant lack of respect for the State of Israel that was displayed publicly by the dean of PHDS.

The fact that the school

is lacking in Zionist values and identification with the State of Israel became apparent to us early on, when there was no celebration during *Yom Habatzmaut* and *Yom Yerushalayim*.

However, the events of June 18 were even more infuriating. It would have been better not to play *Hatikvah* than to play it and display contempt for it publicly. The administration could have asked the music teacher to choose another Jewish song to be played by the fifth graders. However, since this was not done, we feel that it was the responsibility of Jewish educators to stand up during *Hatikvah* and request that the participants at the school celebration do the same.

In these difficult times, we feel that American Jewish educators should show support for the State of Israel, or at least show respect in public for its national symbols.

**Dr. Robert Sauer
Corrine Sauer
Providence**

The Sauer family, originally from Israel, spent the past year living in Providence; four of their children attended the Providence Hebrew Day School. They have since returned to Israel.

A response from Day School dean

Editor's note: Having independently received a copy of the Sauer family's letter to the editor in this issue, the dean of the Providence Hebrew Day School requested publication of the following response.

The Providence Hebrew Day School is committed to teaching our students to live their lives as practicing Jews, observe the precepts of our Torah and have an unwavering allegiance to both the United States and Israel.

This year, as we have done in every other year, we had a schoolwide celebration of Israel Independence Day. It was especially meaningful to be among the first organizations to utilize the new floor map of Israel, acquired by the Bureau of Jewish Education. Each class came to the auditorium and used the map in its own age-appropriate way with lessons prepared by their teachers; it was a great success.

We also arranged free

transportation to the Israel Day Parade in Manhattan, and invited the entire community to join us.

We have realized that, although our curriculum is rich with content about ancient Israel, it is important to focus on current issues, as well. With the help of a grant from the BJE, our "Get to Know Israel" program will begin in September.

Children will learn about geography, natural resources, famous personalities and armed conflicts.

Included in this program, will be assemblies and games for the children as well as guest speakers and videos for our parents and the entire community.

On June 18, our students celebrated "A Night of Music." The first performance was the playing of *Hatikvah*. My deci-

sion not to stand was due to the fact that it was presented as just one of the musical selections of the evening. We usually begin our events with the singing of the national anthem of the United States and *Hatikvah*. As I look back, we should have begun the program with the singing of both the national anthem of the United States and *Hatikvah*, (while standing) as we usually do.

As an Orthodox Jew and dean of an institution that holds Torah so dear, I did choose to remember the 19 innocent victims of terror that day. We stood to recite prayers on their behalf during the very same program.

**Rabbi Mordechai Z. Nissel
Dean
Providence Hebrew
Day School**

The Jewish Voice & Herald welcomes letters to the editor and other opinion pieces on topics of interest to the Jewish community. To be considered for publication, all submissions must be signed. For verification purposes, also include your city of residence and telephone number. Preference will be given to pieces that are typed or e-mailed. Letters to the editor should be limited to 350 words, and viewpoint pieces to 700 words. Submissions may be edited for length or content. Send submissions to: Jewish Voice & Herald, 130 Sessions St., Providence, 02906, or e-mail to: voiceherald@jfri.org

New classroom aid: the Muslim sword

BECOME a Muslim warrior during the crusades or during an ancient jihad.

Thus read the instructions for seventh graders in *Islam: A Simulation of Islamic History and Culture, 610-1100*, a three-week curriculum produced by Interaction Publishers, Inc. In classrooms across the United States, students who follow its directions find themselves fighting mock battles of jihad (Islamic sacred war) against "Christian crusaders" and other assorted "infidels." Upon gaining victory, our mock-Muslim warriors "Praise Allah."



Daniel Pipes

Is this a legal activity in American public schools? Interaction says it merely urges students to "respect Islamic culture" through identification with Islam. But the Thomas More Law Center, a public interest law firm based in Michigan, disagrees and recently filed a federal lawsuit to prohibit one school district, in Byron, Cal., from further using the Interac-

tion materials on Islam.

The Interaction unit contains many other controversial elements. It has students adopt a Muslim name ("Abdallah," "Karima," etc.). It has them wear Islamic clothing; for girls this means a long-sleeved dress and the head covered by a scarf. Students unwilling to wear Islamic clothes must sit mutely in the back of the class, seemingly punished for remaining Westerners.

Interaction calls for many Islamic activities: taking off shoes, washing hands, sitting on prayer rugs, and practicing Arabic calligraphy. Students study the Koran, recite from it, design a title page for it, and write verses of it on a banner. They act out Islam's Five Pillars of Faith, including giving zakat (Islamic alms) and going on the pilgrimage to Mecca. They also build a replica of the "sacred Kaaba" in Mecca or another holy building.

It goes on. Seventh graders adopt the speech of pious believers, greeting each other with "assalam aleikoom, fellow Muslims," and using phrases such as "God willing" and "Allah has power over all things." They

See MUSLIM SWORD, Page 6

Can self-interest lead to peace?

By Richard Shein

DEPRESSED and horrified, we await the next terrorist attack. The prospect of negotiation, never mind peace, is, to most of us, a sick joke — but if we look closely, there is an inkling of hope.

Historical occurrences are often borne of a confluence of interests. In this case, the Bush administration's policy of abandonment of Arafat and his Palestinian Authority as a partner for peace is, aside from an act of sanity, a courageous step in the face of Arab pressure to the contrary.

The importance of the cooperation of the Arab nation (read in this case Saudi Arabia and Egypt) in pressing the Palestinians to cease their terror and subsequently negotiate for peace — *real* peace — cannot be overstated. They have come to realize that fundamentalism, like the genie, cannot be kept in the bottle and poses a real threat to their own regimes. There is certainly historic irony in that it was, and to a great extent still is, Saudi Arabia that is the nurturing place of this very same fundamentalism that now puts them at risk.

So we have two factions that, for very different reasons

come to the same conclusion. The Egyptians and Saudis fear that the next time the bell tolls it might be for them. Our government's determination to resolve the Palestinian problem is at bedrock driven by the long-range goal of destroying the Iraqi regime, which poses a very real threat to the world at large. It is felt that Arab cooperation is seminal for such an operation — and the price for their participation is the resolution of a Palestinian state.

As to the removal of Arafat from the equation, many an incompetent has been moved to a symbolic position and simply bypassed. There are already positive noises in the Palestinian camp; a recently published petition signed by 55 Palestinian notables recommended an end to the "military operations," calling them "unproductive."

Egypt and Saudi Arabia want peace because it serves their interest, and not because they care about the interests of Israel, the United States or even the Palestinians. The United States, with an eye on Iraq, and with full intentions of pressing the peace issue, finally has announced that Arafat cannot be part of the

See PEACE, Page 17



MORE LETTERS TO THE EDITOR Moving toward tradition

The opening paragraph in your June 21 article "Cantor's move from bimah playing to mixed reviews," is misleading. Your description of Cantor Mayer's change in location during services at Temple Emanu-el as "...a small step in distance, but a giant leap away from tradition" is simply not the case and is a disservice to Temple Emanu-el.

Your use of the word "tradition" makes it synonymous with "taste." Of course, no change will satisfy everyone's taste. But to imply that our change is not in keeping with "tradition" is simply untrue. Those who have been attending Shabbat services on a regular basis at Temple Emanu-el know that Cantor Mayer has been leading services

from the center of the synagogue for about two years. The restoration project will provide a more attractive center reading table and a slight widening of the aisle around it for safe and convenient passage.

Unfortunately, most readers get their impressions from the opening sentences of any article. Rather than dwell on "tradition" as a matter of taste, which seems so variable in this context, I think it is better to ask whether a position is *authentically Jewish* or not. Much later in your article you correctly quoted the cantor and others by noting that leading prayers from the center of the synagogue is authentically Jewish. To lead from the front, facing the congregation stems from 18th cen-

tury European practices. So your readers should be aware that Temple Emanu-el is turning more toward its Jewish roots, not "away from tradition," as you stated.

Another correction: We are not replacing our pews. We will repair, refinish and reinstall the existing beautiful solid walnut pews, with new seat covers and wider book holders. After all, our pews are part of Temple Emanu-el's tradition; we do not wish to replace them.

Samuel J. Shamoon
Providence

The writer is president of Temple Emanu-el in Providence.

Give us all a crack at photos

I am writing with concern over the editorial license your paper exhibits. This past February, my daughter was married and I sent in a picture of the bride and groom and an accompanying text. Several weeks later, much to my dismay, the text was published, but there was no picture. On the same page there were two pictures printed, a wedding picture and an engagement picture, both with texts.

I called *The Voice & Herald* and spoke with the editor, asking if my daughter's picture could be published in a subsequent issue. I was told that this was impossible, the reason

being that the paper received too many pictures and therefore all could not be printed. When I questioned his picture selection method, he said it was arbitrary and random. I find that quite difficult to believe for that issue, considering that one picture was of a judge's child and the other picture of a rabbi's offspring. This seems to me to be more than an arbitrary selection, and only the editor will know for sure.

It seems to me that the paper should remain a community publication, as well as a national and international news publication. I feel that all Simcha pictures should be pub-

lished, regardless of the number received and maybe more pages should be added for the expansive number of paid advertisements.

Dr. Kopel M. Rothberg
East Greenwich

Editor's note: The Voice & Herald makes every effort to print all wedding and engagement pictures it receives, but space constraints sometimes make this impossible. The newspaper welcomes all submissions without regard to community standing.

Consul general's legacy

From page 1

products — including cheese, eggplant, cucumbers and olives — coming into the area.

Levanon, 57, will soon be returning to Israel and continuing his work with the ministry of foreign affairs, along with his wife, Edna, and their children, Tal, Yariv and David. His replacement, Meyer Shlomo, will arrive Aug. 24.

Fluent in Hebrew, English, French, Spanish and Arabic, Levanon over the years has represented Israel, in various capacities, around the world, including in Canada, France, Columbia, Venezuela, and North Africa.

His term at the Israeli Consulate in Boston was to be for three years, but was extended for an additional two as a result of the intifada.

His normally hectic job of bringing Israel's side of the story to boardroom tables, synagogues, churches, elected officials, the media and cultural agencies intensified with the rising violence of terrorist attacks.

"It started with throwing stones, then moved towards snipers, homemade bombs, stabbings," he said. "it reached another peak with the suicide bombers."

And so, he went to work.

When governors across the United States mulled a dec-

laration of principles showing bipartisan support for Israel and calling for an end to the "campaign of violence," Levanon was instrumental in urging New England governors to sign it, including Rhode Island's Lincoln Almond.

He assisted in getting the state's Congressional delegation to an Israel rally at the State House, where he spoke, and has been a frequent speaker at high-profile Israel functions in Rhode Island.

He also spread the good word among non-Jews, including those in the Episcopal, Evangelical and Catholic communities, discussing volatile events such as the standoff at Church of the Nativity. He even arranged to have Israel, on its 50th anniversary, included in Sunday prayers at dozens of parishes throughout New England.

On the media battleground, he forged a relationship with the *Providence Journal*, meeting with the editorial board and giving telephone updates as events occurred to encourage Israel's representation on the editorial and op-ed pages.

"There's a really vibrant and dynamic community in Rhode Island," he said, with "very dedicated and motivated individuals."

As a diplomat, he said, he always wants to see more of that, and urges people in our region to "double their efforts" in support of Israel.

"During my mission here, I witnessed a genuine effort to send missions to Israel, although this had slowed down

"There's a really vibrant and dynamic community in Rhode Island, with very dedicated and motivated individuals." — Consul-General Itzhak Levanon

recently," he said, especially urging further action by individuals.

"Any individuals can call their elected representatives and express their views," he said.

He recommends that both individuals and institutions make greater use of the consulate as a resource. "In Rhode Island they have the tendency to look more toward New York than towards Boston. Our hearts are open; our doors are open."

Levanon said he looks forward to spending more time with his family — and being able to make sure they are all safe after every attack.

The consulate can be reached at (617) 535-0200, or by fax at (617) 535-0255.

Muslim sword

From page 5

pronounce the militant Islamic war-cry, "Allahu akbar" ("God is great"). They must even adopt Muslim mannerisms: "Try a typical Muslim gesture where the right hand moves solemnly... across the heart to express sincerity."

In the same pious spirit, the curriculum presents matters of Islamic faith as historical fact. The Kaaba, "originally built by Adam," it announces, "was later rebuilt by Abraham and his son Ismail." Really? That is Islamic belief, not verifiable history. In the year 610, Interaction goes on, "while Prophet Muhammad meditated in a cave... the angel Gabriel visited him" and revealed to him God's Message (yes, that's Message with a capital "M"). The curriculum sometimes lapses into referring to "we" Muslims and even prompts students to ask if they should "worship Prophet Muhammad, God, or both."

The Thomas More Law Center is absolutely correct: This simulation blatantly contradicts Supreme Court rulings that permit public schools to teach about religion on condition they do not promote it. Interaction openly promotes the Islamic faith, contrary to what a public school should do. As Richard Thompson of the center notes, the Byron school district "crossed way over the constitutional line when it coerced impressionable 12-year-

olds to engage in particular religious rituals and worship, simulated or not."

Islam: A Simulation serves as a recruitment tool for Islam, for children adopting a Muslim persona during several weeks amounts to an invitation to them to convert to Islam. (One can't but wonder, did John Walker Lindh take this course?)

The education establishment permits this infraction due to an impulse to stress non-Western cultures over Western ones. It never, for example, would permit Christianity to be promoted in like fashion ("Become a Christian warrior during the crusades").

Militant Islamic lobbying groups want Islam taught as the true religion, not as an academic subject; they take advantage of this indulgence, exerting pressure on school systems and on textbook writers.

Americans and other Westerners face a choice: They can insist that Islam, like other religions, be taught in schools objectively. Or, as is increasingly the case, they can permit true believers to design instruction materials about Islam that serve to proselytize. The answer will substantially affect the future course of militant Islam in the West.

Daniel Pipes, director of the Middle East Forum, can be reached at www.DanielPipes.org

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After shooting, El Al workers, travelers, press on

From page 1

said, is that there are more New York police stationed in the area — and more reporters asking questions.

The quick response by El Al attendants to force to the ground and kill Hesham Mohamed Hadayet, the lone gunman who killed two and injured three at the airline's Los Angeles ticket counter, underscores the high caliber of El Al security, said Or-Shavit and several El Al passengers waiting to board their flights recently.

The Israeli airline personnel's swift reflexes won heroic praise by Los local and national politicians, law enforcement authorities and media alike.

As a result of the July 4 attack, El Al, which has been consulting with federal aviation to improve security in the wake of the Sept. 11, has stated that it is "cooperating with American authorities who are reviewing the existing security procedures in the public areas in airports throughout the country."

El Al spokeswoman Sheryl Stein said further details were unavailable.

Stein said there has been no decline in traffic to Israel since last week's incident, but the number of passengers in general over the past two years, since the outbreak of the intifada and a wave of suicide attacks, has declined by 40 per-



IMMIGRANTS from the United States arrive at Tel Aviv's Ben Gurion Airport.

JTA photo

cent.

Now, in peak travel season, there are three flights a day from New York area airports, down from four to five flights two years ago.

If such an attack gripped any other airline, the tragedy would have been much worse, said Yaffa Yacker, a Long Island mother of two, who was headed to Israel on El Al from New

York.

El Al security people "know what to look for," whereas other airlines aren't experienced, she said.

Many El Al faithful cite proof of that fact by pointing to the 1986 incident when the airline personnel averted the likely explosion of its aircraft and deaths of the 375 passengers and crew aboard.

Through routine questioning about whether a passenger's baggage was her own and who packed it, El Al security at London's Heathrow Airport found a pregnant Irish passenger who was unwittingly carrying a bomb packed by her Jordanian boyfriend.

Experts say that the more general question asked by most airlines security to passengers

— whether they had received something to carry on board from a person they did not know — would not have intercepted that trap.

For her part, Yacker says she also relies on her own instincts to spot suspicious activity.

"I'm Israeli," she said, and "I'm looking."

But she added, before the recent wave of terrorism that has struck Israel and America, "I didn't used to look around."

Orah Massarsky, an Israeli-born English teacher in Montclair, N.J., agreed with Yacker's take on the July 4 attack.

"El Al did the best they could" in responding, she said, standing in the ticketing line for her flight from New York to Israel.

"I don't know any other airline that would have acted as well," she said.

And if there is going to be an attack, "I know their reaction will be the most professional," the "most thought out" and the "most planned," she said.

"It's like going to the doctor," said Massarsky. "You may be nervous about what's going on," she said. But if it's the "best doctor, at some point," there has to be faith.

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Ask the experts:

Don't forget the tax man in mulling long-term care

By Jeffrey G. Brier

The attention given to providing long-term care has significantly increased over the past decade. The growth in people receiving home care, the construction of new assisted living residences and the frailty of residents of nursing homes are results of the changing demographics of our society. The cost of providing long-term care is increasing every year and the trend is going to continue.

Before examining the tax implications, it may be helpful to look at why long-term care is needed. People who need care most often require help with activities of daily living, defined as assistance with eating, continence, transferring, toileting, bathing and dressing. Others have a need for supervision because of a cognitive impairment which may result in memory loss, disorientation, lack of deductive reasoning or confusion.

The Assisted Living Federation of America collects statistics on the needs of residents

in assisted living facilities; over 60 percent need assistance with activities of daily living.

How is one to pay for long-term care? Medicare will initially cover some expenses, particularly for skilled care after a hospital stay. However, Medicare was not designed to cover and will not cover custodial care. Custodial care is usually all that is required for assistance with activities of daily living.

The annual cost of living in an assisted living facility or nursing home may range from \$36,000 to \$60,000, and home care can range from very modest to extremely expensive depending on the number of hours required each week. Other options to cover the cost of long-term care are from savings and income and long-term care insurance.

Our leaders in Washington have heard the call for help with the high cost of receiving long-term care; however, they have made it very clear the government cannot absorb the cost of providing it. Therefore, individuals need to plan for the very real possibility of needing long-term care for themselves or a relative.

Congress recognizes that there are two ways for people

who do not qualify for Medicaid to cover this cost: self-funding or obtaining long-term care insurance. Most people cannot afford to put their savings at risk by fully self-funding. Therefore, Congress passed the Health Insurance Portability and Accountability Act of 1996, providing certain tax benefits for people who obtain a qualified long-term-care insurance policy.

Long-term care insurance purchased by an individual (not self-employed):

An individual can deduct the annual premium paid for long-term care insurance as a medical expense, subject to certain age-based limits specified below. It is important to note that only medical expenses exceeding 7.5 percent of adjusted gross income are deductible, and therefore for most individuals the premium payment will not reduce the taxes they owe.

The 2002 annual limits on the amount of premium eligible as a medical expense are as follows:

Age	Eligible Premium
40 or less	\$240
41-50	\$450
51-60	\$900
61-70	\$2390
71 and older	\$2990

Long-term care insurance purchased by a self-employed individual:

A self-employed individual may deduct a percentage of the annual premium paid for long-

term care insurance, subject to the eligible premium guidelines specified above. The percentage deductible is 70 percent in 2002 and 100 percent in 2003 and after. For example, a self-employed person age 65, with a long-term care insurance policy carrying an annual premium of \$3,600, would be able to take a business deduction of \$1,673 this year (\$2,390 x 70 percent). Next year the deduction would increase to \$2,390.

Long-term care insurance purchased by a C-corporation or professional on behalf of an employee:

An employer can deduct as a business expense the entire portion of an annual premium paid for long-term care insurance for an employee and spouse. This deduction is not subject to the eligible premium guidelines, which apply to individuals, and employers are not required to offer this benefit for all employees. Premiums paid by an employer are excludable from the employee's gross income.

Long-term care insurance purchased by a partnership or limited liability corporation:

For an employee of a partnership, the entire premium is deductible by the business and not included in the employee's income. If the premium payment is for a partner and spouse, then the premium is deductible by the business. However, the premium is included in the partner's gross income and is deductible by the partner in the same manner as if he were self-

employed.

Long-term care insurance purchased by an S-corporation (a corporation with a limited number of stockholders that is taxed like a partnership.)

If the employee is less than a 2 percent owner of the S-Corporation, then the entire premium is deductible by the corporation and not included in the employee's income. If the employee is a 2 percent or greater owner, then he is treated the same as described above for a partner in the partnership or limited liability corporation.

Are the benefits received from a policy taxable income?

Benefits received from a policy that reimburses for actual expenses incurred are excludable from taxable income. Benefits received from a policy that provides a per diem benefit up to \$210 per day in 2002 are excludable from taxable income. If the per diem exceeds \$210, the excess is includable in taxable income to the extent it exceeds the actual expense incurred for long-term care.

The tax information shared in this article is provided as general insurance information and you should consult your tax advisor for specific tax information.

Jeffrey G. Brier, of Jamestown, is a partner in the insurance firm Brier & Brier in Providence. He has a master's degree in business administration from Washington University. He is associate treasurer at the Jewish Federation of Rhode Island.

Save the Date



An Environmental History of Israel

Wednesday, August 21

7:00 p.m.

Jewish Federation of Rhode Island

Pollution in a Promised Land

AN ENVIRONMENTAL HISTORY OF ISRAEL



Alon Tal

Alon Tal, founder of the Arava Institute for Environmental Studies and chairman of Life and Environment, an umbrella group for Israel's eighty environmental organizations, will be speaking about his new book "Pollution in a Promised Land: An environmental History of Israel".

"Anyone who cares about the land of Israel should read 'Pollution in a Promised Land'. It is critical to understanding the social, political and scientific dimensions of the country's environmental challenges as well as the country's remarkable ecological achievements. Alon Tal is uniquely qualified to present this fascinating and dramatic environmental history."...Tzachi Hanegbi, Minister of the Environment, Israel

For more information call Rebekah Raz
401-421-4111, ext. 172

What is the Dor L' Dor Society?

Last spring, the Jewish Federation of Rhode Island created a society and named it Dor L' Dor - Generation to Generation. The Dor L' Dor Society recognizes and honors donors who make a gift to the next generation. Like the Talmudic sage who planted a tree that would bear fruit after he was gone, these donors have given a gift which will benefit the Jewish community after they are no longer with us.

There are many ways to make such a long lasting gift to the community: by bequest in a will or trust, through the creation of a life income plan, or through beneficiary designation in life insurance or a retirement plan.

The members of the Dor L' Dor Society are people of vision who recognize their debt to the past, their obligation to the present and their power to make a difference in the future. Please join us as a Charter Member of the Dor L' Dor Society.



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of the Jewish Federation of Rhode Island

To join or for more information call Meyer Goldstein
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WALKERS FOR ISRAEL, above, in front of the Jewish Community Center in Providence, included State Rep. and mayoral candidate David Cicilline, center, foreground.



SHARON GROH-MINTZ, of Providence, right, stands with her daughters Abby, center, and Orli.



RUBY SHALANSKY and Lenore Sones help hand out water to walkers at Temple Beth-El in Providence. Photos by Seymour Glantz

Walk for Israel draws hundreds

In a response to increasing terrorism in Israel, the Jewish Federation of Rhode Island held a Walk for Israel June 30 that brought out nearly 400 people. Volunteers helped hand out T-shirts outside the Jewish

Community Center in Providence and directed the flow of traffic. Many of the runners, carrying Israeli flags, stopped by Temple Beth-El for a drink. The program was sponsored by more than 25 Jewish agencies and synagogues.

The Emergency Israel Campaign has raised \$1,347,700 to date, from over 1,400 donors, and a check for \$780,000 was presented to United Jewish Communities which was to be immediately dispersed for defense programs in Israel.

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Hebrew Day graduates

PROVIDENCE Hebrew Day School/New England Academy of Torah recently held graduations for their 8th and 12th grades. Pictured above are: (back row, left to right) Eli Nissel, Baruch Dovid Weiner, Rafi Aaron Kaufman, Dani Vaknin, Reuven Simch Yavner, Shmuel Meir Saklad, Avrohom Chaim Gibber, Dovi Hirsch, Jason Benjamin Kerzer, Ari S. Winkleman. Pictured 3rd row from front: Tova Sara Stark, Beth Rose Japhet. 2nd row: Shoshana Scharf, Miriam Chaya Raskin, Mindy Lipson, Jessi E. Klein. Front row: Ahuva Bracha Barros, Kayla Ruth Cusner, Danielle Greengart. Not pictured: 12th grade graduates Sara Jakubowicz, Gittel Devorah Leibowitz, Eli-sheva M. Diamond, and Tzipora Nechamam.

Torat Yisrael to hold barbeque

Temple Torat Yisrael will hold its second annual barbeque Thursday, Aug. 22. In addition to sampling the usual hot dogs and hamburgers, the community will have an opportunity to meet the temple's new director of education, Beth Nelson.

The barbeque will be held

on the lawn of the Temple, 330 Park Ave., Cranston.

Following the minyan at 5:30, Temple chefs will serve dinner. Cost is \$5 per person, with a maximum family charge of \$18. RSVP to the Temple office, 785-1800 by Aug. 15.

Environmental bike ride set for October

The second annual New York Jewish Environmental Bike Ride and Shabbaton (Shabbat retreat) will be held Oct. 11-14, over Columbus Day weekend, at Camp Sprout Lake near Poughkeepsie.

The Ride itself will be held Oct. 13 and 14, beginning at Sprout Lake and heading down the Hudson Valley, ending with a ride finale and Jewish "eco-fair" in Manhattan.

Riders pay a registration fee and raise a minimum of \$500 in sponsorship. Shabbaton and transportation costs are extra.

Call Temple Emanu-El at 331-1616, or for more information visit www.hazon.org

Six students cited for service

Six high school students have received scholarships of \$750 from the Rhode Island section of the National Council of Jewish Women.

The students, honored for their achievements in community service, are Max Dwares, Eric French, and Shayna Kulik, of Cranston; Jennifer MacLellan, of Pawtucket; Dena Pearlman, of Providence; and David Reidy, of Newport.

Stephen F. Schiff, M.D., F.A.C.S.

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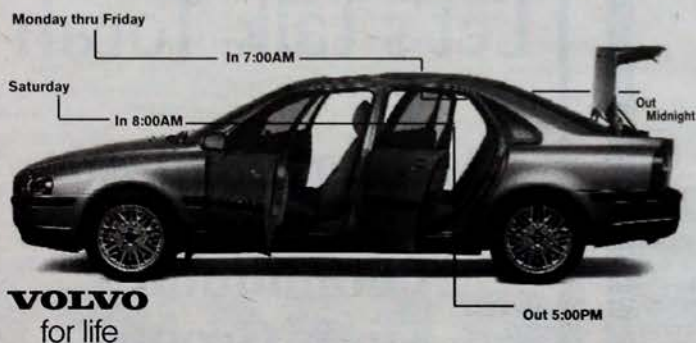
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ELIAD SHEFI, 4, plays with his pet parakeet. He is still recovering from the terrorist attack that killed his 5-year-old sister, Danielle.

'No mother should bury her child'

From page 1

and Jerusalem.

I keep a picture of Danielle in my office: *HaMakom yinechem etchem*.... May God comfort you with all the mourners in Zion and Jerusalem.

The next morning I visited Manya Yoel, an educator who lives in Ramat Rachel, a kibbutz at the edge of Jerusalem. I had met her last year as I traveled with Rhode Island Jewish educators on a trip organized by the Bureau of Jewish Education. We heard a few months ago that her son, Eyal, died in battle in Jenin.

He was 28 years old.

"He was a gifted individual," Manya told me, adding: "No mother should bury her child."

I told her that I had visited the Shefi family. "Is their a difference in the pain between losing your child in a terror attack and losing him as he fights to defend his country, our country?"

"No... There is something different, but the pain is the same."



SHIRI SHEFI talks about her two surviving children and her campaign to raise enough money to buy a bulletproof car so she needn't worry about losing them to terrorists.

Photos by Joshua Karlin

She noted, though, that the government recognizes the difference.

"The government has always taken care of families of soldiers who die while serving our people," she said.

I told Manya how I've talked of her son and the soldiers we lost in the Jenin battle as an example of how Jews are different, of our high regard for innocent human life to the point of risking the lives of our

sons in battle to minimize loss of innocent life — even that of our enemies.

As to the question my own son asked me on the telephone, I replied, "There is so much pain in this country, so much for us to do to help. Daniel. That is why I went to Israel — because wherever Jews are in need and wherever Jews are in pain, we will help them and comfort them. That's just what Jews do."

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Ten months ago, I began a series on Jewish life-cycle events. In the first installment, I talked about rituals and practices surrounding birth. Later, I wrote about education, b'nei mitzvah, dating, marriage and creating a Jewish home. I looked forward to reporting on every topic but one — death. So it was that I approached this last story with reluctance; death is a topic that few want to discuss. In fact, for centuries it was taboo even to mention dying, says Michael D. Smith, funeral director at Shalom Memorial Chapel, Cranston. Those I spoke to — Smith, Jill Sugarman, of Sugarman-Sinai Memorial Chapel, Providence, and Rabbi Leslie Y. Gutterman of Temple Beth-El, Providence, spoke of death and mourning with respect and sensitivity, and to my surprise made this the most uplifting and inspirational topic I explored. As Jews come into the world with ritual, they exit with ritual, creating patterns that form a rich tapestry of tradition. The rites surrounding death and mourning are designed to help us through our pain and surround us with comfort at our darkest and loneliest times. — Avis Gunther Rosenberg

'Closure' is a myth, but end-of-life rites offer comfort

By Avis Gunther-Rosenberg

Jewish law spells out a series of tasks to be completed when a person dies, beginning with the purification of the body. According to tradition, the deceased is ceremonially washed by members of the *Chevre Kadisha*, "The Sacred Society," who say prayers as they work. They clean the body — a ritual called *tabarah* — and dress it in a burial shroud — a two-piece white linen garment. The shroud has no pockets, symbolizing that we take nothing with us into death. Pieces of broken pottery are placed over the deceased's closed eyes and mouth and a hood is placed over the face in recognition that they can no longer speak or see.

Many Jewish cemeteries require that the ritual of *tabarah* be performed, but in some cases — particularly in Reform and Reconstructionist communities — the decision is left up to the family, Smith says. In his experience, 90 to 95 percent of Jewish burials include *tabarah*.

The body is then placed in a simple wood coffin without metal parts. A small hole is drilled into the bottom, so as not to impede the process of returning to the earth according to the Torah teaching, "from dust thou come and to dust you will return."

Earth from Israel is sprinkled into the coffin. In traditional practice, from the time the deceased is brought to the funeral home, the body is never left unattended. A watcher sits with it and continues to recite

prayers until the time of the funeral.

Sometimes family members will sit with the body and say prayers, Sugarman says. "Customarily, this would not be the immediate family."

Viewing is against traditional beliefs, although some families do opt to see their loved ones one last time. "We're not supposed to open a casket, but some people want to say their goodbyes," Smith says. "I will open it to immediate family only for a few minutes if they want that. Every family is different; their needs and wants are different. I respect that. Some might want to put a memento in, a picture, or a letter from the grandchildren. But once the casket leaves this building, it is never opened."

At Shalom Memorial Chapel, cosmetics are not applied to the deceased. At Sugarman-Sinai, cosmetics and hair are done if there will be a viewing.

Flowers and music are not used in traditional Jewish funerals because they are thought to be symbols of joyous occasions and do not reflect the solemnity of mourning.

Interment takes place as quickly as possible. In the case of a very traditional family, that may mean the same day as the

death, Sugarman says. "I've seen situations where someone has passed away at 8 or 9 a.m., and the funeral is at 2 o'clock. In most cases, though, it is the next day. Sometimes *Shabbos* or a Jewish holiday intervenes."

Just before the funeral service, the family reads either their garments (if Orthodox) or a small black mourner's ribbon, an outward symbol of grief. The ribbon is worn every day during the first week of mourning except on *Shabbat*. "The

ing earth into the grave. Each person starts with the shovel upside down, showing reluctance to part with a loved one. Then, the shovel is turned over. "This is something no one is forced to do," Smith says. "It is the last thing you can do for someone without expecting something in return."

Before leaving the cemetery, family and friends form two lines facing each other, making a wall of love and support that the mourners walk through on their way to their cars.

Mourning is divided into several periods, with *shiva* and *shloshim* the most intense times for grieving. Before the funeral, the focus is on the deceased. After, the focus turns toward the mourners, with the community taking care of the bereaved.

Shiva begins immediately following the funeral. The word *shiva* means seven in Hebrew, and refers to the seven days of intense mourning. Seven also relates to the seven kinds of mourners required to sit *shiva*: a father, mother, brother, sister, son, daughter and spouse.

Several traditions surround *shiva*. The first involves placing a pitcher of water outside the house, so mourners may wash their hands after the burial service. One of the reasons given

for this custom is that by washing our hands, we symbolically state that they are clean and we bear no responsibility for the death of the deceased. Another is that mourners should wash their hands clean of the cemetery.

Inside the *shiva* house, mirrors are traditionally covered to prevent mourners from seeing their grief or to represent lack of concern for their own vanity. A memorial candle burns in the house for the entire seven days.

During the mourning period, meals should be provided by family and friends. The first, called the *seudat havra'ah*, or meal of consolation, often includes hard-boiled eggs as a symbol of eternal renewal and life, and bread or rolls as a symbol of staple food. Some families eat lentils at the *seudat havra'ah* because they are round like the revolving wheel of mourning that touches everyone.

Traditionally, mourners sit on low stools, because in ancient times they sat on the earth. They wear slippers instead of leather shoes. The strictest traditions hold that mourners not wear new or freshly laundered clothing, cut their hair or nails, shave or wear cologne or cosmetics.

While the traditional *shiva* period is a full week, many less-traditional Jews choose to sit for only one to three days, Smith

See CLOSURE, page 23

'It is the last thing you can do for someone without expecting something in return.' — Funeral Director Michael Smith

ribbon shows the tear in your heart for the loss of your loved one," Smith says. "You can sew it up if you want, but it is never going to be the same."

The grave is filled with earth until a mound is formed. In Orthodox and Conservative tradition, the coffin is lowered into the ground and covered before the graveside service begins, Smith says. Reform and Reconstruction Jews usually cover the coffin after the service.

Participation in the burial is considered a *mitzvah* — a religious privilege and duty. Mourners, usually immediate family first, take turns shovel-

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A celebration of Israel at Temple Sinai

The April "Journey 4 Israel" program brought together religious schools from Temple Torat Yisrael, Temple Am David, and South County Hebrew School in celebration of Yom Haatzmaut, Israeli Independence Day.

Singer-songwriter Peri Smilow entertained an audience of more than 200 at Temple Sinai on Saturday evening, April 27. The next morning she performed before more than 300 parents and children with the schools of Temple Sinai, Temple Torat Yisrael, Temple Am David, and the South County Hebrew School.

Smilow combined her own songs with some familiar prayers from the liturgy as well as some familiar favorites. On Sunday she showed how a prayer would sound in Reggae.

The children walked the 30-foot map of Israel on loan from the Bureau of Jewish Education. Prayers were said for



ELLEN JORDAN, left, and Barbara Dunder-Foreman, of Cranston, at Temple Sinai.
Photos courtesy Temple Sinai

victims of the homicide bombings and more than \$2,000 was raised in support of Israel.

Smilow's appearance was sponsored by the Schreiber

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And He smote them with... *what?*

By Stanley M. Aronson M.D. and Betty Aronson, M.D.

Editor's note: This was the last column that Drs. Stanley and Betty Aronson worked on together before her recent death.

The Book of Samuel [5:6] describes a curious sequence of events: The Philistine armies have captured the Ark of God and have placed it in their heaven temple in Ashdod. The statue of their god, Dagon, is then inexplicably damaged, and, says the Book of Samuel: "The hand of the Lord lay heavy upon the Ashdodites, and He wrought havoc among them: He struck Ashdod and its territory with hemorrhoids."

The King James translation of the Bible uses the Old English word emerods, meaning multiple swellings (sites on the body unspecified), perhaps hemorrhagic in appearance. The word is the etymologic precursor of hemorrhoid. The Septuagint translation of I Samuel 5:6 additionally mentions swarms of mice invading Philistine ships and fields.

The first Scriptural mention of hemorrhoids is found in Deuteronomy [28:27], which lists the many calamities befalling those who do not faithfully observe the Lord's commandments: "The Lord will strike you with the Egyptian inflammation, with hemorrhoids, boils and itch, from which you shall never recover."

The text in Samuel then recounts the subsequent distress among the Philistines and their fear that mere possession of the Ark will bring only calamity. The Ark is then hastily moved to a succession of Philistine communities, but the "panic of death pervaded the whole city, so heavy had the hand of God fallen there; and the men who did not die were stricken with hemorrhoids. The outcry of the city went up to heaven."

The story continues: Philistine priests, now calling their disaster a plague, resolve to return the Ark to the Israelites and to pay an indemnity consisting of "five golden hemorrhoids and five golden mice." The Philistines then place the Ark, with the golden objects, upon a cart driven by two milk cows that are allowed to wander. The cart, with its precious objects, enters the community of Bet Shemesh, where the people rejoice at the return of their precious Ark.

Beyond this text, there is no further mention of hemorrhoids in the Scriptures; one is therefore left with an improbable narrative that the punishment for such a monumental crime as the stealing of the Ark of the Covenant is something as

clinically trivial as rectal hemorrhoids. Furthermore, unless hemorrhoids were a far more lethal disease in biblical times than they are today, it would not have caused men to die, cities to panic and destruction to be widespread. Priests, even Philistine priests, are stoical souls unlikely to be dismayed by a few cases of hemorrhoids.

Thus, we are confronted with a puzzle: The Philistines capture an object sacred to the Israelites; either as a consequence, or coincidentally, they are subject to a terrible affliction. What else is revealed to us? Their misfortune had a plague-like quality, spreading rapidly through the urban masses of Philistines. Furthermore, this mysterious infirmity seemed to be lethal, to such a degree that the militarily superior Philistines eagerly sought to rid themselves of their greatest trophy of war. And finally, there is the tangential mention of swarms of mice and golden statuettes of mice to be given as indemnity to appease the wrath of the Lord.

nity to appease the wrath of the Lord.

The word hemorrhoid, as currently used, has a narrowly defined meaning portraying passive enlargement, and occasional hemorrhaging, of perianal veins. It is a common disorder, rarely debilitating, not known to be lethal and certainly not communicable as a

The "panic of death pervaded the whole city, so heavy had the hand of God fallen there; and the men who did not die were stricken with hemorrhoids."

plague might be. The great etymologist and authority on biblical medicine, Dr. Julius Preuss, declares that the word should be translated as local swelling and is cognate with other Semitic words meaning illness-related enlargements.

Are there diseases endemic to Asia and the Middle East

that might more closely fit the limited description afforded in Samuel? If the isolated scriptural hints are indeed relevant, the disease should have a high mortality rate, manifest itself clinically by surface swellings (perhaps hemorrhagic), associated in some fashion with swarms of rodents, and be so highly communicable.

There is such an infectious disease — of Asiatic origin and endemic to the Middle East for millennia: bubonic plague. It is caused by a bacterium (*Yersinia Pestis*) and it is primarily a lethal disease of rodents, usually house rats. As an infected rat dies, its blood-sucking fleas (containing the germs of plague) seek other warm bodies to parasitize. Usually the fleas will find other rats to provide them with homes, but if there are humans nearby the infected fleas may choose them.

The ensuing disease is rapid and often lethal. One of the most distinguishing features of plague is the dramatic

involvement of lymph nodes, causing them to enlarge to considerable size, forming swellings called buboes (hence the term, bubonic).

Historians have speculated on the nature of this Philistine plague. Many communicable diseases have been considered, but plague seems the most likely culprit.

Plague cast a singularly grim shadow upon the already perilous lives of 14th century Jews. As bubonic plague spread north following its arrival in Italy in 1347, large numbers of Europeans succumbed; the survivors sought out those thought to have spread the plague, called the Black Death. Immense numbers of Jews were then accused of having caused the epidemic and were summarily burned at the stake.

Ironically, the bacteriologist who in the first decade of the 20th century first identified the causative germ of bubonic plague was Jewish.

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This aide abhors long sentences

From page 1
as a State House reporter.

In 1978, he switched to editing, a discipline he stuck with for the remainder of his career, working on everything from Page One stories to accounts of local zoning board meetings.

Among the staff, Sekeres developed a reputation as a stickler for accuracy down to the most mundane details — a trait that has served him well at the court since he took his part-time job in 1999.

He was hired by now-retired Chief Justice Joseph Weisberger, but has since earned the admiration of current Chief Justice Frank Williams.

Williams, who has done considerable writing on both legal and non-legal topics, concedes that at first, he resented the sharp point on the Sekeres pencil (and it is a pencil, because the justices are free to ignore his suggestions).

Now, though, Williams describes Sekeres as "an ace" with language.

The chief justice says that he accepts most of Sekeres's suggestions, because "You'd be crazy not to."

Sekeres, whose wife, Bonnie, is executive director of the Shalom Apartments in Warwick, says he's no certified expert in grammar, preferring to describe himself as "just an editor."

Still, in addition to his years at the *Journal* and now-defunct *Evening Bulletin*, he owns a bachelor's degree in English and sociology from Bucknell University and a master's in journalism from Columbia.

The editing that Sekeres does these days must be as exacting as ever, he says, and perhaps even more so, since court opinions carry the force of law.

"You have to be very careful," he notes. "You change where a comma is placed and you can change the whole meaning of a sentence."

Williams says that in an evolving process, Sekeres has learned to make needed corrections while allowing the individual justices — who share the task of opinion writing — to cultivate their own writing style.

That's sometimes tough on an editor accustomed to economy of language, says Sekeres, because the law, as do other professions, employs a professional style that can strike him as wordy.

A frustration, he says, are state laws that are often cited in court opinions — laws made by legislators who, Sekeres wishes, were more skilled in language.

He must leave these citations alone, since they are direct quotations, even though, he says, they can be "abstruse and

imprecise and can have the most God-awful grammar."

Sekeres, who took the job over from a predecessor who held it for many years, says he has developed a new appreciation for the justices in becoming familiar with the issues they face — especially in cases involving child abuse or neglect.

One perk of the job is obvious: When the court decides a crucial or controversial issue — such as in a recent ruling where it denied a new trial to convicted murderer Derick Hazard — he's among the first to know.

These days, though, Sekeres can't call the city desk to pass on a scoop. In fact, he says, he doesn't even discuss court rulings with his wife of 37 years.

The satisfaction these days, says Sekeres, is pride in being part of a legal system that can express itself with accuracy and clarity.

In fact, he likes to point out, one of the reasons so many lawsuits are filed in the first place is because so many laws employ cloudy language that's open to interpretation.

So that's the book on Rhode Island's grammarian, a behind-the-scenes backstop who makes sure that when it comes to recording the letter of the law, our Supreme Court minds its P's and Q's.

Peace from self interest?

From page 5
solution, since he himself is the problem. The rumblings in the body politic of the Palestinians are still unclear, but there are positive voices.

We may be at one of those

historic moments when by sheer good luck and convening interests, peace might be possible — let us hope.

Richard Shein of Providence is a member of the Jewish Voice & Herald's editorial board.

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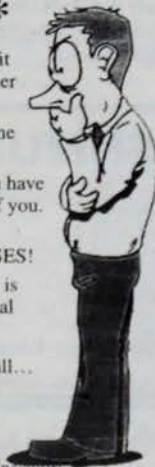
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Good mix on summer days: a child and an open book

Compiled by The Bureau of Jewish Education of R. I.

Really hot this summer is *Revenge, a Story of Hope*, by Laura Blumenfeld. Blumenfeld's father, a rabbi, was shot by a Palestinian in Jerusalem's old city in 1986. Part of the book is an exploration of the concept of revenge as found in Albania, Sicily, Egypt and Iran, part her personal quest for vengeance.

Not knowing what she wants in the way of revenge, Blumenfeld tracks down the shooter. Without revealing who she is, she spends hours with his family, and corresponds with him. A courtroom scene climaxes the book. *Revenge* has received great reviews. Best of all, you'll be able to meet Laura Blumenfeld this fall. She will be among the keynote speakers

at the annual community weekend. Blumenfeld will be the Women's Alliance speaker on Thursday, Oct. 24.

In addition, great summer reading about Israel for children includes:

Behold the trees, by Sue Alexander, Scholastic, 2001. Israel's history is recounted in this AJL Notable Children's Book. It is a beautifully illustrated work about Israel, and especially, its trees. For grades 3-6.

Come, Let Us Be Joyful: The Story of Hava Nagila, by Fran Manushkin. UAHC Press, 2000. The pioneering Zionist spirit comes alive in this picture book telling the story of the words and music of this familiar song. For grades 1-3.

Samir and Amir and Yona-

ton, by Gabriella Carmi. Translated by Yael Lotan. NY, Scholastic, 2000. An injured Palestinian boy lies scared and lonely in a hospital in Israel. One of the Israeli children reaches out to him, and he realizes the others are scared, also. Ages 9-11

Snow in Jerusalem, by Deborah da Costa. Albert Whitman, 2001.

A Jewish boy, an Arab boy, a stray white cat they help, and a rare snowy day in Jerusalem are the basic elements. For grades 2-4.

For additional information and suggestions for your summer reading pleasure, contact Judy Greenblatt, director of library services at 331-0956 or Jgreenblatt@bjeri.org

Visitors' day to provide preview of new Camp JORI

Camp JORI in Narragansett will show off its current facility, and the new camp it will occupy in South Kingstown next year, at a visitors' day Sunday, Aug. 4.

The program will begin at 11 a.m. with a tour of the camp's new location on Worden Pond, off Tuckertown Road. The group will meet at the Narragansett camp, on Clark Road, for a barbecue lunch from 12:30 to 2:30 p.m.

According to Camp Director Ronni Guttin, applications will be available for those who want to assure a spot for next

year. President Michael Schuster said enrollment for each session next year will be limited to 175.

Photos of the new site can be seen at www.campjori.com. The website also includes an overview of the camp's programs and an application form.

The only Jewish overnight camp in Rhode Island, JORI offers a full sports program; performance arts program; arts and crafts including ceramics and instrumental music; nature programs; special events and field trips. The camp also offers a Leadership in Training pro-

gram for 14 and 15-year-olds with activities including mountain climbing overnights, kayaking, canoeing, professional sporting events and excursions.

For ages 7-13, two four-week sessions are offered, and for first-time campers, only, there are four two-week sessions. JORI also offers a day camp with two-week sessions for children 6-9. JORI observes Jewish dietary laws.

For registration forms or more information about JORI, call 521-2655, call Guttin at 783-7000, or e-mail campjori@hotmail.com.



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Active summer at Kosher Mealsite

Jewish Family Service has announced a busy schedule of events in coming weeks at its Kosher Mealsite, held at Temple Torat Yisrael, 330 Park Ave., Cranston.

Transportation is available for residents of Cranston and areas of Warwick. Programs begin at 11 a.m. unless otherwise noted, and a hot kosher lunch is served at noon. Every Friday, a special Shabbat meal is served. For reservations and other information, call Mealsite Coordinator Ronda French at 781-1771 or 331-1244, extension 42.

The schedule:

- Exercise with Sylvia will meet on Wednesdays, July 24 and 31. Exercises include gentle stretches and can be done sitting or standing.
- Dance therapy with Theresa will be offered on Monday, July 22. Bingo will be played on July 23, 25 and 29.
- Yiddish class with Lillian will be held on Tuesday, July 30.
- Men's and women's discussion groups will meet on Fridays, July 19 and 26 and Aug. 2. Discuss world events,

items of local interest, and topics the group chooses. Storyteller Wendy Miller will entertain the group on Tuesday, Aug. 6.

• The next writing class with Harry will meet on Wednesday, Aug. 7. Write poems, stories or anecdotes. Share with others or just listen.

• The Bureau of Jewish Education Bookmobile will visit on a limited schedule. Call for dates.

Also during July, regular blood pressure screenings will be held with JFS registered nurses.

Volunteer cited for work with pre-schoolers

Layne Mayer, of Pawtucket, was recognized for her volunteer services at the Jewish Community Center of Rhode Island's recent annual meeting. She was cited by Sue Connor, director of the Early Childhood Program.

Mayer, the owner of an advertising, marketing and graphic design firm in Providence, volunteers at the Jewish Community Center's pre-school. Mayer has used the resources of her company to

create marketing materials, and has implemented a marketing strategy to make the Early Childhood Program more visible in the community. Mayer has also been in charge of a program newsletter.

Youth Emissary Program is extended

The Bureau of Jewish Education of R. I. will once again be a participant in the Partnership 2000 Youth Emissary Program in the coming year. Director of Teen Education Rich Walter reports that the BJE/RI is planning to host two emissaries and

"is looking forward to building upon the success that the program enjoyed this year as well as increase the role of the emissary in our community."

Families interested in hosting an emissary, donating a car, or in obtaining additional infor-

mation about the program can contact Walter at 331-0956 or rwalter@bjeri.org.

The Partnership 2000 Youth Emissary Program is funded in partnership with The Jewish Federation of Rhode Island.

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Last month, the Sharon government broke ground on a new 71-mile fence that will stretch from Salem Junction in the north to an area outside of Tel Aviv. This section of fence will eventually become part of a longer, 215-mile fence being built to separate Israel from the West Bank at a cost of \$350 million.

The Sharon government believes that such a fence will provide greater security to Israelis living inside the Green Line, offering them much needed protection from terrorist attacks emanating from the West Bank, just as an existing fence has largely protected Israelis inside the Green Line from terrorist attacks coming from the Gaza Strip.

It can only be hoped that the new fence will be successful.

However, good fences do not necessarily make good neighbors, especially when the Sharon government refuses to remove any of the settlements being left behind on the eastern side of the new divide. As a result, many isolated settlements will remain in close proximity to Palestinian population centers, serving as a constant source of irritation between Israel and the Palestinians, placing the lives of thousands of West Bank settlers at risk, and requiring Israeli soldiers to put their lives on the line to protect the settlers.

And because the new fence does not strictly adhere to the 1967 Green Line and wanders into West Bank territory, it will actually bring several Palestinian communities inside Israel's line of defense.

Israel's new fence will not provide its citizens with the protection they need and deserve unless the Sharon government supplements it with some tough political decisions, namely removing far-flung, isolated settlements from the occupied territories and running the fence as close as possible to the Green Line.

the fence

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Palestinians, Israelis can agree — at least, in Jon Land's fiction

Book review
By TJ Feldman

Providence's Jon Land didn't know he wanted to be a writer until he was in college at Brown, where he was inspired and mentored by Professor Elmer Blistein. Now, 23 novels later, he is still full of fresh ideas.

When asked how he keeps coming up with ideas he responds, "I read a lot, of course, but mostly people are always making suggestions and I never stop listening." Jon sees himself in the same category as a movie director. "Get out of the way and let the story be," he maintains. "I am just a storyteller."

His latest book, *Blood Diamonds*, (Forge, \$25.95) was released in April, is the fifth book in the Barnea-Kamal series. Land writes a brilliant tale of intrigue in which Chief Inspector (Pakad) Danielle Barnea of the Israeli Police and Palestinian Inspector Ben Kamal cooperate to solve crime. Together, they show that there can be cooperation between Israelis and Palestinians and that the two sides may not be so far apart.

Sierra Leone is a diamond-rich nation, but an ongoing civil war rocks the country. Greedy guerrilla rebels who will stop at nothing to get the diamonds

and use them to meet their own evil goals make the instability worse.

Their leader is a fanatic named the Dragon who is not content simply to ravage her country; she plots a coup that will topple Western governments. Ben and Danielle must race against time and numerous internal and external obstacles to stop the Dragon. Land points out that, "The threat in *Blood Diamonds* is not to the Middle East, but to America."

It is the blend of old and new characters, along with the unexpected plot twists that make this a terrific read. Its timeliness reflects the constant changes in the Middle East without getting lost in the politics. Land says, "I want these books, in view of the volatility of the region, not to be dependent on Israeli-Palestinian politics anymore, but on global events."

Ben and Danielle's individual struggles do not diminish their strength as a team. Their struggles reflect those faced daily by Israelis and Palestinians, who, if like Ben and Danielle can set aside their differences and work together, may find that peace is not impossible.

Land says, "What the books

in this series do is present a hope for peace that the vast majority on both sides want to see happen. I mean what's going on over there now defies common sense. The Palestinian economy, which was just getting started, has collapsed, and Israel is losing all the trade benefits that would have come with peace too along with much of the tourism that it depends upon for its own economic survival."

Sept. 11 had an impact on Land's writing, as *Blood Diamonds* required some last-minute manuscript changes. He says, "Sept. 11 changed the way thrillers in general and mine in particular are perceived. Now the idea that an individual or small group can wreak catastrophic harm is no longer a fantasy."

"I've been writing about villains like Bin-Laden for 20 years now and the books were always perceived as not credible, and now these things really can and do happen. When someone reads a book like mine, it is through entirely different eyes because Bin-Laden has shown what one madman can do. He has brought terror into everyone's living rooms."

TJ Feldman is a freelance writer who lives in Narragansett

Simchas

The Mazel Tov column



Jacquelyn Bevere, Jay Epstein

Engagement

David and Susan Epstein, of Cranston, and Raymond and Camille Bevere, of East Brunswick, N.J., announce the engagement of their children, Jay J. Epstein and Jacquelyn G. Bevere.

The bride-to-be graduated with a bachelor of science degree in marketing from the University of Maryland. She is employed by Pfizer Pharmaceuticals, New York City, as an institutional healthcare representative.

The prospective bridegroom, a graduate of Northeastern University with a bachelor of science degree in finance, works in institutional equity sales for Lehman Brothers, New York City.

The wedding is planned for next April.

Births

Gadi Tzvi and Shira Bela Goldress, of Riverdale, N.Y., announce the birth of their first child, Aryeh Chanan. He is the grandson of Dr. Michael and Andrea Kaplan Lieberman, of Long Island, N.Y., and Mr. and Mrs. Irwin Goldress, of Monsey, N.Y.

Aryeh is the great-grandson of Rabbi Philip and Esther Koffler Kaplan, of Pawtucket, and the great-great-grandson of the late Charles and Sarah Koffler, of Providence.

Rachel Breuer and Mike Feldman of San Francisco announce the birth of twins, Abe Breuer Feldman and Ollie Breuer Feldman, on April 30. Abe is named for his grandfather, the late Arnold Feldman. Ollie is named for her great-grandmother Olga (Ollie) Breuer. Maternal grandparents are Gail Breuer and Ron Leviloff of Santa Monica, Cal. and Steve and Nadine Breuer of Los Angeles. Paternal grandparents are Terrie and Harry Mancoll of Narragansett. Paternal great-grandmother is Myrtle Feldman of Providence.

Gayle and Ed Wilner, of Cranston, announce the birth of their second child, Kole Henry Wilner, on May 18. Kole is the grandson of Harry Katzman, of Warwick, and the late Frances Katzman, and Mina Wilner of California and the late Henry Wilner, for whom he is named.

Shelly Aviva and Joel Padowitz, of Rehavia, Jerusalem, announce the birth of their second child, Meira Bracha, March 5. She is the granddaughter of Dr. Michael and Andrea Kaplan Lieberman of Long Island, N.Y., and Mr. and Mrs. Padowitz of San Diego, Cal. She is the great-granddaughter of Rabbi Philip and Esther Koffler Kaplan, of Pawtucket.

Inaugural holder

Dr. Allan S. Kaplan has been named the inaugural holder of the Loretta Rogers Chair in Eating Disorders at Toronto General Hospital. He is the Director of Postgraduate Education and Professor of Psy-

chiatry at the University of Toronto. He just completed his term as president of the Academy of Eating Disorders.

Dr. Kaplan, a native of Providence, is the son of Rabbi Philip and Esther Koffler Kaplan.

60th ordination anniversary

In celebration of the 60th anniversary of his ordination, Rabbi Philip Kaplan was recently tendered a surprise Kiddush reception at Ohave Sholom synagogue in Pawtucket.

Rabbi Kaplan completed his rabbinical training at the Rabbi Isaac Elchanan Theological Seminary in New York in 1942. He also received his bachelor of arts and master of science in education from Yeshiva University.

His wife is the former Esther Koffler. They have two children, Andrea Dina Lieberman of North Bellmore, N.Y. and Dr. Allan Saul Kaplan of Toronto, Canada, six grandchildren and three great-grandchildren.

Send your Simchas to:

Jewish Voice & Herald, 130 Sessions St., Providence, R.I. 02906 or fax to 401-331-7961 or e-mail to voiceherald@jfri.org. Wedding and engagement photos are welcome. For photo return, please enclose a self-addressed, stamped envelope.



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Abraham Bernstein

PROVIDENCE — Abraham Bernstein, 87, of Morgan Avenue, a retired proofreader and editor, died July 1 at Morgan Health Center.

He was the husband of Barbara (Korman) Bernstein. Born in New York City, a son of the late Jack and Mamie (Cimon) Bernstein, he moved to Rhode Island in 1956 and had been a resident of Providence for most of his life before moving to Johnston in January.

Mr. Bernstein had been a proofreader and editor at Childreach, Warwick, before retiring.

He was an Army veteran of World War II.

He leaves a son, Kenneth Bernstein, of Kingston, Mass., and a brother, Solomon Bernstein, of Tampa, Fla.

A graveside service was held in Lincoln Park Cemetery, Warwick.

Robert Fain

LAS VEGAS, Nev. — Robert Fain, 72, an attorney formerly of Providence, died June 26 at home.

He was the husband of Suzanne Fain. Born in Providence, a son of the late Harry and Florence Fain, he had lived in Providence most of his life, and in Connecticut for many years before moving to Las Vegas in 1982.

Mr. Fain was in private practice in Connecticut and New York, and in later years maintained a consulting practice in Las Vegas.

He attended Harvard College, graduating Phi Beta Kappa and magna cum laude, and received his law degree from Yale Law School in 1986.

He was an Army veteran of the Korean War.

Besides his wife, he leaves three sons, Jay Fain, of Fairfield, Conn., Brian Fain, of Monroe, Conn., and Terry Fain, of Ansonia, Conn.; two daughters, Diane Anth, of Cumming, Ga., and Jennifer Fain O'Connor, of Fairfield, Conn.; a stepson, Kenneth Vance, and a stepdaughter, Sherry Ruby, both of Las Vegas; a brother, Burton Fain, of Providence; and 10 grandchildren.

The memorial service and burial were held in Las Vegas.

Herbert Field

EAST FALMOUTH, Mass. — Herbert Roy Field, 78, died June 17 at JML Care Center in Falmouth after a long illness. He was the husband of B. Joy (Deutch) Field.

Born in Providence, the son of the late Joseph and Anna Field, he lived in Falmouth for the past 15 years. He formerly lived in Boston and Providence, and was a winter resident of West Palm Beach, Fla.

He served in the Coast

Guard during World War II.

As a young man he owned, and operated with his father, the Mathewson Toggery Shoppe in Providence. He worked most of his career as a manager for Design Housing Company of Boston, in real estate development, retiring ten years ago. One of his best known projects was the Jamaica Way Towers.

Mr. Field was a long-time member of the Masons and a founding member of the Falmouth Jewish Congregation.

Besides his wife, Mr. Field is survived by three sons, Andrew, of Mexico; Peter, of Palm Coast, Fla.; and David, of Reno, Nev.; a sister, Joan Soloway, of Boston; two grandchildren and two great-grandchildren.

Donations may be made to the Dana Farber Cancer Institute, 44 Binney St., Boston, 02115, or the Falmouth Jewish Congregation, 7 Hatchville Rd., Falmouth, 02536.

Alan Goldberg

PROVIDENCE — Alan S. Goldberg, 63, of Potomac, Md., a retired attorney, died in June of injuries sustained in an automobile accident in Holden, Maine. He was the husband of Leslie (Berger) Goldberg, formerly of Providence.

Born in Miami Beach, Fla., he was a son of the late Murray and Beatrice (Zimmerman) Goldberg. He had lived in Potomac for more than 31 years. He was an attorney for the General Accounting Office of the United States in Washington for 36 years before his recent retirement.

He received his bachelor's degree from the University of Florida, and his law degree from Stetson University in Deland, Fla. He was a member of both the Florida and District of Columbia bar associations. He was a Vietnam era veteran.

Besides his wife, he leaves three sons, Michael Goldberg, of Columbus, Ohio; Aaron Goldberg, of Brooklyn, N.Y.; and David Goldberg, of Bethesda, Md., and a sister, Cynthia Dunkel, of Miami.

Karlman Goodman

WARWICK — Karlman Goodman, 86, of Hardig Road, a retired driver, died June 10 at Kent County Memorial Hospital.

He was the husband of Claire M. (Gordon) Goodman.

Born in Providence, he was a son of the late George and Bessie (Silinsky) Goodman. He had lived in Warwick for 15 years, previously having lived in Cranston.

He was a driver for the former Hope Street Market in Providence for 30 years, retiring 23 years ago. After his retirement he worked part-time at his sons' drug store, NDS Pharmacy in Providence, for ten years.

Mr. Goodman was a World War II army veteran, serving

in the European Theater from 1942-45.

He was a member of the Touro Fraternal Association and the Sparrow 1 Tenants' Association. He was also a member of Temple Am David.

Besides his wife, he leaves two sons, Gerald and Joseph Goodman, both of East Greenwich; a daughter, Marshelle Bernardo, of Cornelius, N.C.; a brother, Sidney Goodman, of Warwick; two sisters, Sarah Price, of Warwick and Gladys Zimmerman, of Taunton, Mass.; and six grandchildren. He was the brother of the late Samuel, Joseph, Louis and Harry Goodman, Bella Brockman, Ida Brodsky and Evelyn Cedar.

Contributions may be made to the National Kidney Foundation.

Louis Horvitz

FALL RIVER, Mass. — Louis Horvitz, a resident of the Fall River Jewish Home, died June 9. He was the husband of the late Helen (Bier) Horvitz and Ethel Horvitz.

He leaves a son, Alan Horvitz, of Nashua, N.H. He was the brother of the late Pearl Horvitz Meckelberg.

A graveside service was held at Temple Beth-El Cemetery, Fall River.

Contributions may be made to Temple Beth-El, 385 High St., Fall River, 02720, or the Fall River Jewish Home, 538 Robeson St., 02720.

Julia Klibanoff

EAST PROVIDENCE — Julia Klibanoff, 78, of Byron Avenue, died June 14 at the Miriam Hospital, Providence.

She was the wife of the late Dr. Max Klibanoff. Born in Belgium, a daughter of the late Gommaar August and Marie (Van de Poole) Van Donnick, she moved to this country at age 23 and had lived in the Rumford section of East Providence since 1956.

Mrs. Klibanoff was a member of Temple Emanu-El.

She enjoyed square dancing, gardening, sewing, and oil painting.

She leaves two sons, David Klibanoff, of Rehoboth, and Gary Klibanoff, of Dighton; a daughter, Deborah Klibanoff, of Barrington; a sister, Kristien Van Donnick, in Belgium; two brothers, Henri and Jos Van Donnick, both in Belgium; and five grandchildren. She was the sister of the late Karel Van Donnick.

The funeral was held at Lincoln Park Cemetery, Warwick.

Contributions may be made to Hospice VNA, 157 Waterman St., Providence, 02906.

Dr. Simon Kramer

PROVIDENCE — Dr. Simon Kramer, 83, of Butler Avenue, a retired physician, died June 17 at Epoch Assisted Living Center.

He was the husband of the late Margaret F. (Walker) Kramer. Born in Romania, a son of the late Solomon and Luba (Kowsman) Kramer, he had lived in Europe and Canada, and in Philadelphia, before moving to Providence.

Dr. Kramer had been a radiologist in private practice, a research scientist at the National Cancer Institute and the National Institutes for Health, and professor and chairman of the department of radiation therapy and nuclear medicine at Thomas Jefferson University, Philadelphia.

He was honored by several radiological societies for his studies in oncology.

He was a captain in the British medical corps during World War II.

He leaves a son, Dr. David J. Kramer, of Providence, and six grandchildren. He was the brother of the late Michael Kramer.

The funeral was held at Temple Beth-El, Providence. Contributions may be made to the Simon Kramer, M.D. Fund at Radiation Therapy Oncology Group, 1101 Market St., 14th Floor, Philadelphia, Pa., 19107.

Teresa Lightman

PROVIDENCE — Teresa Pearl Lightman, 79, died June 14.

The wife of the late Julius Lightman, she was born in Brooklyn, N.Y.

She leaves two daughters, Marilyn Lane, of Sarasota, Fla., and Mindy Dobrow, of Natick, Mass.; two sons, Marshal Lightman, of Houston, Tex., and Harold Lightman, of West Palm Beach, Fla.; and three grandchildren.

Donations may be made to the American Cancer Society.

Rose Marks

ATTLEBORO, Mass. — Rose Marks, 89, of North Main Street, a retired accounting clerk, died June 30 at Lifecare Healthcare Center.

She was the wife of the late Robert Marks. Born in Providence, a daughter of the late Eli and Mollie (Friedman) Franklin, she had lived in Attleboro most of her life.

Mrs. Marks had worked in the accounting department of the Balfour Co. for 53 years, until retiring in 1983.

Mrs. Marks was a member of Congregation Agudas Achim. She was a life member of Hadasah.

She leaves numerous nieces and nephews. She was the sister of the late Benjamin, Israel and Lionel Franklin, Esther Shapiro and Natalie Kantor.

Sheila Miller

EAST PROVIDENCE — Sheila Miller, 60, of Carousel Drive, a homemaker, died June 27 at Rhode Island Hospital.

Born in Providence, a daughter of the late Hyman and Gladys (Greenfield) Miller, she had lived in Providence most of her life before moving to East Providence in 1996. Mrs. Miller was a member of the Jewish Community Center. She collected salt and pepper shakers.

She leaves a son, Neal Busby, of East Providence, two daughters, Renee Antaya, of Providence, and Caren Jeffries, of Los Angeles; a brother, Norman Miller, of Florida; and five grandchildren. She was the sister of the late Anna Myers and Murray and Seymour Miller.

A graveside service was held in Lincoln Park Cemetery, Warwick.

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Irving Ornstein

PROVIDENCE — Irving H. Ornstein, 81, a retired businessman, died June 16 at the Epoch Assisted Living Center.

He was the husband of the late Bernice (Reimer) Ornstein. Born in New York City, a son of the late David and Ida (Greenberg), he had lived in Providence for many years.

Mr. Ornstein had worked in the jewelry industry. He was a three-term past president of Congregation Sons of Israel, Briarcliff Manor, N.Y., and was active in the Interfaith Council for Action.

He leaves two sons, Robert Ornstein, of Hope Valley, and David Ornstein, of Ossining, N.Y.; a daughter, Judith Chamot, of Burke, Va; four grandchildren and a great-grandchild.

Hilton Rosen

LINCOLN — Hilton Rosen, 77, of Maria Street, a retired Realtor and developer, died July 3 at Landmark Medical Center, Woonsocket.

He was the husband of Faye (Schwarz) Rosen. Born in Pawtucket, a son of the late William and Annie (Fishman) Rosen, he lived in Pawtucket before moving to Lincoln 27 years ago.

Mr. Rosen developed Maria Street in Lincoln.

A World War II veteran, he had served as a corporal in the Army Air Forces in the European Theater. He was a graduate of Pawtucket High School.

He was past president of Congregation Ohave Sholam, serving for two terms, a board member of the Lincoln Park Cemetery Association, and a member of the Jewish War Veterans of Rhode Island.

Besides his wife, he leaves two stepchildren, Sharron Brandt, of Hartsdale, N.Y. and Richard Fain, of Cranston; a brother, Malcolm Rosen, of Newton Mass; two sisters, Florence Diamond and Myrtle Winograd, both of Brooklyn, N.Y.; and a granddaughter.

Burial was in Lincoln Park Cemetery, Warwick. Contributions may be made to Congregation Ohave Sholam, East Avenue, Pawtucket, 02860.

Sidney Schaeffer

LINCOLN — Sidney H. Schaeffer, 78, of Old River Road, a former paint and wallpaper store owner, died June 27 at Rhode Island Hospital.

He was the husband of the late Etta Jane (Falcovsky) Schaeffer. A son of the late David and Anna (Ehrenhaus) Schaeffer, he had lived in Pawtucket from 1956 until he moved to Lincoln two years ago.

Mr. Schaeffer was the owner of the former Capitol Paint and Wallpaper Co. in Fall River, and was a house-to-house salesman for his other company, the Leslie Home Equipment Co.

He was president of Mr. C. Inc., a company that sold products to schools and non-profit organizations for fundraising projects. He retired in 1989.

He was an Army veteran of World War II, serving as a sergeant.

He was a member of Temple Emanu-El, past president of Mount Hope Lodge of Masons in Fall River, president of the Teacher Corps project for the City of Pawtucket, a former member of Chased Schel Amess Association, and a volunteer at Hasbro Children's Hospital.

He leaves three daughters, Leslie L. Clark, of Seekonk, Sandra H. Abrams, of Warwick, and Ellen B. Schaeffer, of Foster; a brother, Julius Schaeffer, of Providence; a companion, Evelyn Brown, of Lincoln; and six grandchildren. He was the brother of the late Lester Schaeffer.

Burial was in Lincoln Park Cemetery, Warwick.

David Schuster

PROVIDENCE — David Schuster, 101, of Hillside Avenue, a retired furniture salesman, died June 14 at Hillside Health Center.

He was the husband of the late Sarah (Hazen) Schuster, and the late Minnie (Hazen) Schuster. Born in Austria, a son of the late Charles and Rose (Goldstein) Schuster, he had lived in Providence and Pawtucket most of his life.

He was a former member of Congregation Ohave Sholam, Pawtucket.

He leaves two daughters, Shirley Arbor and Pearl Tippe, both of Pawtucket, and several grandchildren and great-grandchildren. He was the father of the late Frances Nelson and brother of the late Clara Schuster, Minnie Goldfarb, and Benjamin and Louis Schuster.

A graveside service was held at Lincoln Park Cemetery, Warwick.

Beatrice Stone

NEW BEDFORD, Mass. — Beatrice (Binder) Stone, of Plymouth Street, died June 9.

She leaves a brother, Melvin Binder, of Marblehead, Mass.

The funeral service was held at Tifereth Israel Synagogue, New Bedford. Contributions may be made to the American Cancer Society, 222 Richmond St., Providence, 02903.

Elma Woltman

FALL RIVER, Mass. — Elma Woltman, 90, of Robeson Street, formerly of Underwood Street and Elsbree Street, a retired legal secretary, died June 28 at the Fall River Jewish Home.

She was the wife of the late Alvin Woltman. Born in the Bronx, N.Y., a daughter of the late Jacob H. and Janette (Barnet) Greenbaum, she had lived in New York before moving to Fall River more than 25 years ago.

She was employed with attorney John Harrington and the late attorney Frank Silvia as a legal secretary for more than 20 years.

She was a member of Temple Beth-El, the Durfee Boosters Club, and the Fall River PTA. She was also a former Girl Scout leader.

Mrs. Woltman attended Smith College in Massachusetts, and graduated from a New York Secretarial School. She was an avid sports fan, enjoyed playing bridge, and was known to all the neighborhood children as "Granny."

She leaves a son, Lee Woltman, of Hamilton, N.Y.; two

daughters, Nan D. McDonald, of Westport, and Louise Palumbo, of Fall River; a sister, Marion Ackerman, of Westwood, Mass.; eleven grandchildren and six great-grandchildren. She was a sister of the late Joseph Greenbaum.

Burial was in Temple Beth-El Cemetery.

Ritual provides comfort

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says, and not everyone follows all of the rituals.

Mourners mark the completion of *shivah* by walking outside and around the house to symbolize their return to normal activity.

Shiva is followed by a 30-day period of *shloshim*, where mourners gradually begin to return to the activities of life, but refrain from parties and celebrations. Following *shloshim*, those mourning the loss of a parent say *kaddish* prayers for an 11-month period called *avuiet*. *Kaddish* is said yearly on the anniversary of death (*yartzeit*) and on certain holidays such as Yom Kippur and the last day of Passover. Some families also choose to have a brief graveside unveiling service to mark the end of the mourning period.

Dealing with death is never easy, Smith says. "Fortunately, most of the people who die are up in years, and they've lead a fulfilling life. I try not to take it home, but I've seen the bodies of children after a bad accident, a woman ravaged by cancer. It's hard."

Not long ago, Smith's sister-in-law, in her 40's, died, and he made the arrangements. When his father died, friends in the profession came from out of town to help.

Sugarman, 34, is a fourth-generation funeral director who began her career as a lawyer. She says she has been lucky that death has not touched her personally, but that notwithstanding, "Dealing with death every day is very hard. I have not lost someone, so I am not dealing with death the same way. I am dealing with people who are dealing with death. It's just heartbreaking. I almost cry at every funeral."

"Sometimes, death is a blessing. Maybe it's someone who is 90 years old and has been suffering from Alzheimer's for 25 years, or someone who has been in a nursing home for a long time and has no quality of life. Sometimes it ends up being a celebration of their life."

However someone dies, grieving needs to take place. Many funeral homes, like Sugarman-Sinai, are branching out into what Sugarman calls "aftercare" — providing ongoing support services for the bereaved. Sugarman's subscribes to a 24-hour telephone hotline called Compassionate Helpline.

Family members congregating for the funeral usually return home within a week, Sugarman says, but the grieving isn't over. Sugarman calls

families to check on them. "I tell them, 'Everything you are thinking, your feelings, are all normal.'"

Mourning is an ongoing process, not something you get over, Temple Beth-El's Rabbi Gutterman says. "There is no substitute for time. But, it doesn't get better every day. The process is unpredictable and slow. In the psalms, we are walking through the valley of death — walking, not running. Eventually we realize that we are richer for what we once had, not just poorer for what we lost. But there is no quick fix. It is the price you pay for love. It is something we continue to pay for the privilege of having loved."

Talking helps. "There's no substitute for company," Rabbi Gutterman says. "When we feel isolated and cut off, our grief becomes attenuated. The wisdom of Judaism is that we are forced to communicate these losses publicly... Putting words to our grief is helpful, rather than just holding it in."

"There may be many, many grieving moments," the rabbi adds. "We may grieve at life-cycle events, and as we get older, we become conscious of who's not sitting at the seder table. The word 'closure' is never used."

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Synagogue push funds two Torahs



MEMBERS of Congregation Ohave Sholam dance with one of their new Torah scrolls shortly after its completion. Rahmat Noorparvar, top right, of Pawtucket, lifts the scroll into the air.

Photos by Irving Schild

From page 1

Torahs — only one remained, and it was more than 70 years old.

Although a synagogue is required only to have one Torah, some occasions demand more than one, because readings are made from more than one section of the scroll.

A community fundraising drive quickly found a gen-

erous donor who sponsored a scroll — a Torah can cost \$30,000 or more — two years ago. Fundraising continued for another Torah, and on May 12, it was brought to the synagogue to be ceremonially completed by Rabbi Chaim Pinchus, a *sofer* (religious scribe and examiner) from New York.

Writing a Torah is one of the 613 mitzvot, and donors, rabbis and children gathered close by the scroll to be counted in the completion.

Individual members of the community sponsored the final letters, and Rabbi Pinchus wrote them out — explaining that holiness can come from small, seemingly ordinary acts, in the same way that ordinary ink and animal skins can result in the creation of a Torah.

Immediately after its completion, the scroll was brought into the social hall for a "mini-Simchas Torah" celebration.

Old graves, old stories revisited

From page 3

since Sukkot of 1938.

In Emmendingen, the small Jewish community is renting space until they can gather enough money to restore the former Jewish Community Building and use it for services. By contrast, in Sulzburg the synagogue has been fully and magnificently restored with community funds. But there are no Jews in Sulzburg, so the synagogue sits empty, with its Torah on loan elsewhere.

I visited cemeteries. Those I saw were respectfully restored and maintained by the municipal administrations. And I was privileged to say *El moleh rachamim* for several family members. In Emmendingen, my grandmother was among the last Jews to be buried before deportations began. Her gravestone also memorializes my grandfather, who died in a camp in France.

The Schmieheim cemetery contains the graves of my ancestors who died in the early 19th Century. It's a peaceful place in the countryside, built on the slopes of a hill, with all the gravestones facing upward to catch the morning sun. Huge pine

trees surround the graves and birdsong greets the visitor.

The gravestones were overturned by the Nazis but not broken or carted away, because the cemetery lies on the boundary of two towns, and neither claimed jurisdiction. Most gravestones have been replaced in their proper positions, but there are a goodly number without clear identification that are simply set against the outer walls. Unfortunately, many gravestones are carved from sandstone, and their facades are quickly eroding. Because the cemetery has been meticulously documented, I was able to find the graves of my great-great grandfather, Itzik, and his two wives. I wondered who the last family member had been to say *El moleh rachamim* here.

At the request of my hosts, I gave two formal presentations, in Emmendingen and Altdorf, on my family's story and my own experiences during the 1930s. And at my insistence, I also spoke to a group of teens in Kenzingen. I believe it's essential that people, espe-

cially young people, understand the pre-war period, the conditions under which an entire population can be spectators to and participants in atrocities, how a government can begin with small steps that can escalate to murder.

All my talks elicited many questions and obviously brought a new and personal perspective to many of those attending.

...In Sulzburg the synagogue has been fully and magnificently restored with community funds. But there are no Jews in Sulzburg, so the synagogue sits empty, with its Torah on loan elsewhere.

Discussions were often quite emotional, centering on the need for tolerance and understanding in a climate where, currently, anti-immigrant feelings run high.

I learned a great deal during my visit, both about my own history and about how people face the past. Memory is amorphous and selective. Many of us, as children, are shielded from harm. I had no knowledge of the events of Kristallnacht at my home, even though I knew that my father had been temporarily deported to Dachau. I was living with my grandparents in Freiburg at the time,

and my parents never spoke of it later. Some of my former playmates had no knowledge of what happened to me and my family; one day we were simply gone. Others intellectualized what they knew and spoke of hardships after World War I as causes of Nazi terror. Some used theology as a palliative: "God cares for all souls, so don't be distressed at what happened."

I also came to realize that history is complex. Many of those who had experienced the Nazi period told of the terror under which they lived: of the man who bought from a Jewish store and was threatened by dismissal from his job for doing so; of the farmer who refused to salute the swastika and was the first to be drafted; of the priest who spoke out and was deported; of the fear among the townspeople about speaking out because they didn't know who the informers might be: "We spoke about it only around the kitchen table." Individual actions were ineffective in stopping the Nazi policies. Only group protest had any hope of success, as in Altdorf,

where a senior high school class refused to participate in graduation exercises if their Jewish classmates were barred from the ceremony.

I've come away from my week in Germany with great appreciation for the courage of my parents, who had the strength of spirit to build a new life without bitterness and with great love.

I have a much more nuanced understanding of the positions of ordinary folk who lacked the courage to organize in protest. It takes great courage to stand up against a powerful government, and few of us in America have met the challenge, either during the years of the civil rights movement or now.

While I can never forgive the Nazis or those who collaborated with them, either with action or with silence, I recognize that younger generations must face the past, understand it in order not to repeat it, and then move on. And I'm more convinced than ever that we must be extremely vigilant to protect the rights of all people to live with respect and dignity.

Alice Goldstein lives in Cranston.



CANTORS FIVE (PLUS ONE) From left: Stephen Martorella, pianist, stands with Cantors Emanuel, Ivan, Richard, Eli and Josh Perlman.

Cantors Five bring concert, comedy to Am David

By Jonathan Rubin

The Cantors Perlman, including Ivan, Eli, Emanuel, Rick, Josh and Muriel, Ivan's wife, returned by popular demand to Temple Am David in Warwick for an impressive June 16 performance.

Ranging from mournful and soulful to rollicking to meditative, the Perlman's community concert brought hundreds to the synagogue to hear a mix of music, from favorites *Yerushalayim shel zahav* to *Avinu malkenu*, yiddish clas-

sics, medleys made famous by Frank Sinatra and other crooners, and Beatles tunes.

Seeing the family in action between songs, however, was another big treat. The animated and personal interplay between the five Perlman's — sons cracking jokes about dad, or dad cracking on his sons, or on himself — had a steady stream of laughter echoing inside the synagogue walls.

"There's a lot of love on that stage," said one participant during the intermission.