

The JEWISH VOICE & HERALD

SERVING RHODE ISLAND AND SOUTHEASTERN MASSACHUSETTS

17 Kislev 5763

Jewish Federation of Rhode Island

November 22, 2002



TIED FOR SECOND PLACE, 4-6 age group, Adena Malka Yudkowsky, age 6, Providence



1st place, 7-9 age group, Molly Jaffe, age 8, Barrington



4th PLACE 4-6 age group, Jared Goodman, age 7, Providence

Hanukkah History in RI



Do you remember what (or when) this is? See page 25 to refresh your memory.

Happy Hanukkah!

Featured above are some of the winners of our annual Hanukkah art contest. See the rest on pages 18 and 19.

Campaign Update

The 2003 Community Campaign has exceeded \$3 million. Make your gift today. Call 421-4111, ext. 173.

The Jewish Voice & Herald

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The Jewish Voice & Herald encourages synagogues and members of the Jewish community to submit announcements of weddings, bar-and-bat-mitzvahs, obituaries and other life cycle events.

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CANDLE LIGHTING

For greater
Rhode Island

Nov. 22 4:00
Nov. 29 3:57
Dec. 6 3:55
Dec. 13 3:55



Community Calendar

Nov. 22-24

Providence Singers Concerts

The Providence Singers will open their 31st season with a program entitled "Sing We Praises: 20th Century American Psalms and Alleluias," including Leonard Bernstein's "Chichester Psalms," sung in Hebrew. Nov. 22 at 8 p.m., St. Mary's Church, Bristol. Nov. 24 at 3 p.m., Grace Church, Providence. Tickets \$18, \$16 for seniors, \$9 for students. For information call 1-888-579-4800 or visit www.providencesingers.org

Nov. 23

Klezmers to Perform

The Landsman Klezmer Band will perform at the Brooklyn Coffee and Tea House, 209 Douglas Ave., Providence at 8 p.m.

Nov. 24

Beth-El Holiday Fair

The Sisterhood of Temple Beth-El will hold a holiday bazaar and crafts fair at the temple, 70 Orchard Ave., from 9 a.m. to 3 p.m. Jewelry, Judaica, bake sale, "white elephant sale," more. For information call 331-6070.

Hanukkah Party

Stars of David — a non-profit organization supporting Jewish adoptive families, holds a Hanukkah Preview Party at 4:00 p.m.

Children will make latkes, play the dreidel game and sing holiday songs. Parents will share issues relating to being a Jewish adoptive family. Call Roberta Schneider at (401) 431-0728.

Beth-El of Fall River Lecture

The Abraham and Rose Ziskind Memorial Breakfast and Lecture Temple Beth El, 385 High St., Fall River, Mass. Speaker Dr. John Shrega, President Bristol Community College. 9 A.M. Call (508) 674-3058.

Interfaith Thanksgiving Service

Community Interfaith Thanksgiving Service, 4 p.m. in the

Temple Beth El Sanctuary, 385 High St., Fall River, Mass. Call (508) 674-3058.

Nov. 25

Temple Emanu-El Leisure Club

"Music, Music, Music" sing along with Bob Starr! 11:10 a.m. to noon. 99 Taft Avenue, Providence. Call 331-1616

Nov. 26

Settlements Speaker

Yuri Japhet, who recently visited Jewish settlements in the West Bank, Gaza and East Jerusalem with Americans for Safe Israel (AFSI) will speak at Temple Ohave Shalom, 671 East Ave., Pawtucket at 8:00 p.m. Call 722-3146.

Nov. 29

First night of Hanukkah

Nov. 30

Second night of Hanukkah

Klezmer-Hassidic Music

Fishel Bresler's Klezmer-Hassidic Ensemble at the Stone Soup Coffee House Slater Mill, 67 Roosevelt Ave. Pawtucket, 8 p.m. \$10. Refreshments available.



Dec. 1

Third night of Hanukkah

Hanukkah at the mall

The Largest Hanukkah celebration in RI will take place at the center of the Warwick Mall, Sunday Dec. 1, from 3:30 p.m. to 4 p.m.

There will be words of greeting by local dignitaries, lighting of a giant Menorah, and Hanukkah songs by the Am David Hebrew School. Featured will be music, art projects, latkes, free dreidels and gifts. Call (401) 884-7888.

Dec. 2

Fourth night of Hanukkah

Temple EmanuEl Leisure Club

Annual Hanukkah Party Music with Cantor Richard Perlman, also latkes and applesauce. 99 Taft Ave. 331-1616.

Jewish-Cuban speaker at URI

Joseph "Pepe" Schraibman, a distinguished scholar of Cuban and Latin American — Jewish culture at Washington University in St. Louis, will speak at URI's Multicultural Center on Monday, Dec. 2 at 3:30 p.m. His talk is free and open to the public. His recent work has focused on the role of women in maintaining clandestine Jewish culture during the times of the Spanish and Portuguese Inquisitions. Sponsored by the Honors Division's Visiting Scholar Program, the Spanish Section of the Department of Modern Languages, and URI Hillel.

Dec. 3

Fifth night of Hanukkah

Hadassah Hanukkah Party

Somerset Hadassah annual Hanukkah party. 7 p.m. For information contact Maralyn Sokoll at chemmama@aol.com.

AIDS Healing Service

The AIDS Healing Service hosted by the Federation's AIDS Task Force takes place at 7 p.m. Temple Beth-El, 70 Orchard Ave. 453-4340x202.

Dec. 4

Sixth night of Hanukkah

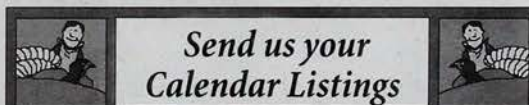
Cranston Seniors Hanukkah Party

Cranston Senior Guild annual Hanukkah luncheon, West Valley Inn, West Warwick, Noon, \$17 per member. Entertainment by the Stan Freedman company featuring "Sounds of Simcha." For reservations, call (401) 885-4539.

DEC 5

Seventh night of Hanukkah

Adoption Options Meeting



Send us your calendar listings, along with time, date & telephone number. Notices must be received 2 weeks prior to publication date.

E-mail to: voiceherald@jfri.org; Fax to: 401-331-7961, or mail to: Jewish Voice & Herald, 130 Sessions St., Providence, RI 02906 — Attn: Calendar

Table of Contents

Agencies	10, 12-13	Lead	16-18
Briefs	2	Obituaries	30-31
Community	21-28	Opinions	4-6
Federation	7-9	Simchas	29
Israel	3		

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The JEWISH VOICE & HERALD



Providence:

Barney's in Pawtucket
Bread & Circus
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Coffee Exchange
College Hill Bookstore
East Side Marketplace
East Side Prescription
Kaplan's Bakery
Rhoda's Judaica
Shaw's - North Main St.
Swan Liquor

Cranston:

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:

URI Hillel - Student Union

Newport:

Touro Synagogue

Narragansett:

Stop & Shop

Middletown:

Shaw's

Wakefield:

Wakefield Pharmacy

This
Hanukkah,
give a gift



that lasts
more than
eight days

Building Community...

In this time of turmoil, we must not forget the most precious among us. If you haven't already done so, please make your gift to the Annual Community Campaign.

Wherever you live, wherever you are in your life, the Jewish Federation of RI is there for you.

Happy Hanukkah from the Jewish Federation of Rhode Island.

Jewish Federation
of Rhode Island

Building Community. Helping Jews in Need.

Opinion

A MAJORITY OF ONE

Israel's fair-weather friends

IN June of 1956 I completed my graduate studies at the University of Chicago and returned to Jerusalem, leaving



Yehuda Lev

October.

But in July Gamal Nasser nationalized the Suez Canal and threw out the British. Britain and France decided to take the canal back by force and joined with Israel in a three-way assault on Egypt.

President Eisenhower was furious, not only for the sudden outbreak of fighting but also because no one had consulted him first. He was running for reelection largely on the claim that the world was at peace. Suddenly the Middle East blew

up in his face. There wasn't much he could do about London and Paris but he could take steps against Jerusalem and so he declared a ban on travel to Israel until Mr. Ben Gurion withdrew from the Sinai Desert and the Gaza Strip. Consequently when my fiancée received her American passport it was stamped "Not valid for travel in Israel."

Eventually Israel took the hint, left those areas, and my fiancée arrived in June, 1957.

I refer to this, almost four decades later, as a cautionary note: Do not assume that the present close relationship between the United States and Israel has been or is written in stone.

The United States was the first country to grant recognition to the new state, on May 15, 1948. At the time Harry Truman, running for reelection, had lost the "solid south" to Strom Thurmond's Dixiecrat party and left wing Democrats to Henry Wallace's Progressive Party. He could ill-afford to lose the Jewish vote, centered in the most populous states with

the largest number of electoral votes.

So against the advice of the State Department, which felt that Israel would not survive in a war against the surrounding Arab states: consequently the United States would have to share in the responsibility for its destruction, he granted *de facto* recognition, meaning it was temporary pending the outcome of the expected war.

The Americans promptly clamped an arms embargo on the entire Middle East. Joseph Stalin, who never had to worry about being reelected, made sure that Israel survived by providing it with guns and planes. He knew that the presence of Israel in an Arab region would cause trouble and give him an opening for Soviet influence. As soon as the war ended and the nation was secure, Stalin dropped his support of Israel and began wooing the Arab states, which had a lot more to offer in return.

The Russians were succeeded as Israel's patron by the French, who were fighting the Arabs in Algeria. Israel became the recipient of French AMX tanks and Mystere jets, not to mention French nuclear technicians who built Israel's nuclear reactor in Dimona. But Charles De Gaulle pulled out of Algeria in 1962 and Jerusalem had

policy that has been and remains clear to every Israeli leader is that the nation cannot survive without a benefactor wealthy enough to provide armament and money. There are many small countries in the world which cannot support themselves and as a consequence live badly. But few if any have been threatened by their neighbors to the extent

that Israel has had to endure. So far Israel has succeeded in attracting that support, and when one

patron decided the time had come to change its policies, another succeeded it.

It was the French statesman Talleyrand who first uttered the wise reminder that "nations don't have friends, they have interests." At the moment the interests of Israel and the United States coincide. It is not unreasonable to assume that in time they will diverge and Israel will have to look elsewhere for a patron. And then?

To be continued...

It was the French statesman Talleyrand who first uttered the wise reminder that "nations don't have friends, they have interests."

to find a new patron.

It was then that the United States assumed the role, first gradually and then, during the Yom Kippur War of 1973, with a giant airlift of arms and ammunition. The Egyptian-Israeli peace treaty, brokered by the United States in 1977, provided Israel with \$2 billion with which to move a major military airfield from the Sinai to the Negev and annual stipends of more than \$3 billion to Israel and over \$2 billion to Egypt.

The one fact of foreign

Letters to the editor

Leftist Lev paints Pipes in unfavorable light

I expected the column by Yehuda Lev (or "Yehuda Left," as he is known in my house, because of his political leanings) about Daniel Pipes. The Left believes that conflict is the result of unequal distribution of wealth, and that the way to resolve conflicts is to take assets from the oppressors and give them to the oppressed.

The Right believes that conflict is the result of suppression of political expression and free markets, and that the way to resolve conflicts is to promote personal and economic freedom.

Looking at the Israeli and Arab conflict through the above dichotomy, it is clear that transferring assets (land, money, weapons, and administrative authority) from the Israeli "oppressors" to the Arab "oppressed," as occurred during the Oslo process, failed. The left wing ("Lev wing?") approach was a disaster. This is predicted by the right-wing model.

Under Arafat, personal and economic freedom have dramatically declined, compared to under Israeli rule. Arab opponents of Arafat are threatened, tortured, and killed. Corrup-

tion is rampant. Even before the Israeli roadblocks and incursions, free markets were hindered by graft and extortion. The same conditions are present in all of the Arab lands.

Daniel Pipes alerts us to the danger of militant Islam, which is growing in these lands, as the authoritarian governments suppress any political or economic freedoms that threaten their autocratic hold. These kings

Klein's legacy will be missed

I read with interest and much sadness about Jenny Klein in your Sept. 27 issue of the *Jewish Voice and Herald*. I feel it important to say that you left out years of Jenny's life when she, her husband and sons lived in Springfield, Mass. That is where my family and I met them. They were teachers at the Kodimah Synagogue for years. They were both my and my sister's teachers, the best we ever had.

They became great friends with my folks and we all shared some wonderful times together. It was a sad day for those of us in Springfield when they left to go to Buffalo, N.Y.

and dictators allow subjects to blame the ills of their societies on Israel and the United States, but imprison political opponents. Militant Islam is supported by the "Arab street" because the same organizations that sponsor terrorism also support hospitals, charities and schools, in order to recruit followers. Saudi Arabia, Iran,

See LEV PAINTS, page 26

My family and I moved to Rhode Island, and when I married and had children, I was thrilled to know that they would have "my" teacher.

It is the end of an era for me today as I realize I shall no longer see Jenny when I visit Rhode Island. My own mother just died in April and Jenny paid us a Shiva call. What a wonderful person. Her legacy will follow her for years to come. She will be missed by many.

My sympathy to her family.

Adele G. Espo
West Palm Beach, Fla.

Shaken up

I read on-line about the suicide bombing in the Kfar Saba shopping mall an hour after the event. My mother lives in that town. I called her house immediately and to my relief she picked up the phone. She was sitting watching a game of tennis on television when the bomb went off. She heard that unmistakable, sickening sound. She assured me that she was fine, "but just a little shaken." The mall is her daily shopping trip. My world-view hardened at that instant.

I will admit that I have held an affiliation to the center/right within Israeli politics. However, like so many of us, I became captivated by the optimism of the Rabin/Clinton period emanating from the Oslo Accords. Until the event in Kfar Saba I had somehow even managed to rationalize, or perhaps com-

partmentalize the fact that this period had crashed down with the same unmistakable, sickening sound that had invaded my mother's life so recently.

Palestinians bomb civilians to create death, injury and fear. This is terrorism in its coldest form. This is terrorism as a designed political response to the Barak/Arafat negotiations. It is my firm belief that this is what the world needs to stand against without apology, rationalization or attempts at some sort of moral equivalency.

The Palestinians must be held accountable for embracing terrorism. The message must be precise. A secure homeland for the Palestinians will only be achieved through negotiations and never through terrorism.

David Ellison
Providence

Submission guidelines

The *Jewish Voice & Herald* welcomes letters to the editor and other opinion pieces on topics of interest to the Jewish community. All submissions must be signed and include city of residence and telephone number. Letters to the editor should be limited to 250 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: voiccherald@jfri.org.

Professors who hate America

Americans broadly agree on two facts about the Saddam Hussein regime in Iraq: its brutality and the danger it poses to themselves, especially the danger of nuclear attack. Disagreement arises primarily over what to do: Take out the regime now? Give Baghdad a not her chance? Follow the United Nations' lead?



Daniel Pipes

Visit an American university, however, and you'll often enter a topsy-turvy world in which professors consider the United States (not Iraq) the problem and oil (not nukes) the issue.

Here's a typical sampling of opinion:

Noam Chomsky, professor of linguistics at MIT and far-left luminary, insists that President George W. Bush and his advisers oppose Saddam not because of his many crimes or his reach for nuclear weapons. "We all know that what they're aiming at," Chomsky said in a recent interview, "Iraq has the second largest oil reserves in the world."

Jim Rego, visiting assistant professor of chemistry at Swarthmore College, stated at a panel discussion that even after September 11, the U.S. government is merely manufacturing another enemy "to have an identity." Rego explained his thinking with an elegance characteristic of the Left: "I think we've run out of people's butts to kick and that we essentially want to keep the butt-kicking going."

Glenda Gilmore, an assistant professor of "History of the American South" at Yale University, tells her school paper that confrontation with Iraq represents a plot to expand American power. It is nothing less, she asserts, than "the first step in Bush's plan to transform our country into an aggressor nation that cannot tolerate opposition." She concludes by quoting the wisdom of a cartoon character: "We have met the enemy, and it is us."

Tom Nagy, associate professor of business at George Washington University, proudly informed his university newspaper about providing aid to the Saddam regime against the United States during a recent (illegal) trip to Iraq. Specifically, he offered "estimates of the number of civilians needed

to act as a human shield to protect infrastructure and build-ins for Iraqi citizens."

These views are unfortunately routine for the U.S. academy, which for some decades has been the major American institution most alienated from the rest of the country. As a 1978 bestseller memorably put it, "Harvard Hates America."

Of course, professors have every right to express their opinions, however cranky and mistaken. Yet the relentless opposition to their own government raises some questions:

- Why do American academics so often despise their own country while finding excuses for repressive and dangerous regimes?

- Why have university specialists proven so inept at understanding the great contemporary issues of war and peace, starting with Vietnam, then the cold war, the Kuwait war, and now the war on terror?

- Why do professors of linguistics, chemistry, American

history, genetics, and business present themselves in public as authorities on the Middle East?

- What is the long-term effect of an extremist, intolerant, and anti-American environment on university students?

The time has come for adult supervision of the faculty and administrators at many American campuses. Especially as we are at war, the goal must be for universities to resume their civic responsibilities.

This can be achieved if outsiders (alumni, state legislators, non-university specialists, parents of students, and others) take steps to create a politically balanced atmosphere, critique failed scholarship, establish standards for media statements by faculty, and broaden the range of campus discourse.

Daniel Pipes, director of the Middle East Forum, is the recent founder of Campus Watch (www.Campus-Watch.org), a project which monitors Middle East studies in North America.

Not all clouds in Israel's future

Against a background of the Iraqi crisis, which does not bode well for Israel, or the national election campaigning during which the competitive parties and candidates will be lambasting each other, or a national economy which is in more dire straits than the authorities are



Carl Apert

willing to confess, it is not easy to paint a positive or optimistic picture of Israel's situation today.

Yet Ze'ev Schiff, veteran staff member of the daily *Haaretz*, has succeeded in doing just that, based on the confidential reports rendered to Prime Minister Sharon by the country's intelligence establishment. First, however, he takes note of the main factors which appear to constitute dangers or threats. They are the network of rockets that Hizbollah has stockpiled on the northern border with the aid of Syria and Iran, the prospects of "nuclearization" of the region, the increase in population numbers of the Palestinians/Arabs, and the future economic trends which, it must be added, are also con-

tingent on international factors.

Yet, with all that, Schiff finds that the reports concentrate on the positive, and no less than ten affirmative elements on the strategic level are cited. For those who may have become pessimistically discouraged by the heavy clouds hanging over the country we list these rays of sun shining through:

1. Despite all strains, the peace agreements with Egypt and Jordan are still in effect and constitute a strategic asset not to be minimized.

2. While many Arab states engage in virulent criticism of Israel, there is no military coalition threatening this country because they are well aware of Israel's military superiority.

3. American friendship for Israel is firm and has been further confirmed by the results of the recent American elections.

4. Israel is not alone in the struggle against terrorism and weapons of mass destruction and if the U.S. succeeds in its war against Iraq, these positive trends will be intensified.

5. Arab states in the area are well aware that their own regimes are endangered by fanatical militants, and self-interest will dictate their repres-

THE JEWISH ETHICIST

Discriminating against discrimination

by Rabbi Dr. Asher Meir,

When does tolerance conflict with standing up for equal rights?

Note to readers: The following question was sent to a columnist in a major American newspaper. His reply generated much controversy, and a number of readers requested that I respond to the same issue. A.M.

Q. The courteous and competent real-estate agent I'd just hired to rent my house shocked and offended me when, after we signed our contract, he refused to shake my hand, saying that as an Orthodox Jew he did not touch

women. As a feminist, I oppose sex discrimination of all sorts. However, I

also support freedom of religious expression. How do I balance these conflicting values? Should I tear up our contract?

J.L., New York

A. Building healthy and respectful relations between men and women requires a delicate balance: there is a desire to develop normal friendly interaction, yet there is also a need to avoid the overtones of exploitation and objectification which have an unfortunate tendency to develop when expressions of intimacy creep in.

In order to make progress towards this balance, there must be an uncompromising insistence that everyday social and commercial interaction should have no degrading physical overtones. One way of expressing this insistence is to refrain from any physical contact with members of the opposite sex in an ordinary social context, as practiced by Orthodox Jewish men and women. In this way, expressions of intimacy between men and women are limited to non-exploitative relationships of total commitment.

It is true that feminists are strongly opposed to any practice that seems to impose a subservient position on women. But their viewpoint

shouldn't constitute any obstacle to this common Orthodox custom, since the custom applies in a completely parallel way to men and women alike.

When I was in college, I took a course in feminism from a distinguished scholar, Professor Barbara Solomon. One point that my section leader in this fascinating course strongly emphasized was that there can be degrading as well as uplifting equality between the sexes. Her example was that the goal of equal treatment of the sexes in media representation was meant to end

the portrayal of women as sex objects. To her dismay, the result

seemed to be the opposite: the treatment of men and women equally as sex objects. I am convinced that fully equal treatment of men and women with regard to physical contact would have the same effect: more rather than less objectification.

You should not view your agent's religious expression as an affront to your humanistic ideals. Rather, this particular custom is an affirmation, albeit a partial one, of these ideals. Avoiding casual physical contact with members of the opposite sex is one way of demonstrating resistance to relationships that objectify men and women.

Answering your more practical question, it is clear that tearing up your contract would be completely unethical. Even if you can't convince yourself that your agent's action deserves respect and tolerance, taking offense at someone is certainly not grounds for reneging on a signed agreement.

Rabbi Dr. Asher Meir is the research director of the Center for Business Ethics and Social Responsibility, an organization located in Jerusalem that applies Jewish sources as a guide for modern business ethics.

For more information, visit www.jewishethicist.com.

Briefs

Mitzna wins Labor primary

(JTA) Haifa Mayor Amram Mitzna was elected leader of Israel's Labor Party. Mitzna's two challengers, incumbent leader Benjamin Ben-Eliezer and legislator Haim Ramon, conceded defeat several hours after polls closed Tuesday night.

An exit poll aired on Israeli Television showed Mitzna winning 57 percent of the vote, far more than the 40 percent necessary to prevent a runoff. Ben-Eliezer won 35 percent of the vote and Ramon 8 percent, according to the exit poll. Final results were expected to be somewhat closer. Mitzna immediately offered Ben-Eliezer the No. 2 position on the Labor Knesset list, but Ben-Eliezer said he needed time to consider the offer.

Polls: Sharon lead growing

(JTA) -- New polls show Ariel Sharon widening his lead for the Likud Party leadership. According to the Israeli daily *Yediot Achronot*, 54 percent of Likud voters would keep the prime minister as Likud leader in the Nov. 28 primary, compared with 38 percent who favor Sharon's challenger, For-

eign Minister Benjamin Netanyahu.

Mitzna vows to close settlements

JERUSALEM (JTA) -- Labor Party front-runner Amram Mitzna said he would immediately dismantle all Jewish settlements in the Gaza Strip if elected prime minister. In an interview with the Israeli daily *Ha'aretz*, Haifa Mayor Amram Mitzna also said he would resume talks with the Palestinians without condition, and would withdraw from most of the West Bank within a year of taking office.

Bush signs 'God bill'

WASHINGTON (JTA) -- President Bush signed into law a bill reaffirming references to God in the Pledge of Allegiance. The law signed Nov. 13 also supports "In God We Trust" as the national motto. Congress gave near-unanimous support for the bill after a U.S. appeals court ruled in June that the phrase "under God" in the pledge violated the constitutional separation of church and state.

Red Cross, Magen

David sign pact

(JTA) -- Israel's Magen David Adom was to sign its first-ever cooperation agreement Monday with the American Red Cross. The accord calls for coordination and cooperation between the two relief organizations in case of disaster.

10 Commandments legal fight brews

(JTA) -- The chief justice of Alabama's Supreme Court vowed a legal fight to keep a monument of the Ten Commandments in the Alabama judicial building. Chief Justice Roy Moore, who installed the monument, said through his lawyer that he would ask an appeals court to allow the 5,300-pound granite monument to stay where it is until the appeals process is completed. On Monday, U.S. Judge Myron Thompson ruled that the monument be removed from the Alabama judicial building in Montgomery because it violates the U.S. Constitution's ban on government endorsement of religion.

Hijacker wanted to hit Tel Aviv

(JTA) -- An Israeli Arab who allegedly attempted to

hijack an El Al flight on Nov. 17 said he wanted to carry out a Sept. 11-like attack, according to his Turkish interrogators. Citing the interrogation, Turkish TV reported Monday that the man had wanted to crash the plane into a Tel Aviv building.

According to The Associated Press, which cited Israeli officials, the man was not wielding a knife when he allegedly confronted a stewardess before trying to rush the cockpit.

Report: Artillery developing in Gaza

(JTA) -- The Palestinians reportedly are developing large artillery weapons in the Gaza Strip. The Palestinians recently fired one of the weapons at a Gaza settlement, but the shell traveled only 300 yards and struck Palestinian buildings, according to the Israeli daily *Ma'ariv*. Israeli security sources said it was just a matter of time until the Palestinians succeed in improving the weapons' range and accuracy. However, because of the weapons' size, they are difficult to move and easier for Israel's army to locate and destroy, the sources added.

U.N. support for Israel vowed

(JTA) -- U.N. Secretary-

General Kofi Annan pledged that the United Nations never would permit the destruction of Israel.

"It was to prevent such things from happening that the United Nations was founded," Annan said in a speech Nov. 13 at the University of Maryland that was harshly critical of Israel.

Annan also said Palestinians "have a right to their own state, supported by the United Nations and by public opinion worldwide." The only solution, he added is for Israel to relinquish the lands it took in the 1967 Six-Day War and to exist alongside a Palestinian state.

Canadian Jewish sites on guard

(JTA) -- Four Jewish sites are on a U.S. State Department list of possible terrorist targets in Canada, according to Canadian media reports.

The synagogues and other buildings reportedly are in Montreal, Toronto and Winnipeg.

Israel Education Month planned

(JTA) -- A new initiative aims to bolster Israel education in North America. Resources for Israel Education Month,

Chanukah Celebrations Start Here!

8 days 8 delights



A Sampling of Our Menu

Matzoh Ball Soup
Sweet Noodle Kugel
Carrot and Sweet Potato Tzimmis
Traditional Potato Latkes
Mushroom Strudel
Rosemary Roasted Potatoes
Lemon Herb Roasted Salmon Fillet
Naturally Raised Braised Beef Brisket

Great Gift Ideas

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Lost data delays population study

By Joe Berkofsky

(JTA) — Much-anticipated parts of the National Jewish Population Survey was not released as expected this week because some of the data has been lost.

The United Jewish Communities, which is funding the \$6 million study, is canceling all events about the 2000-01 NJPS at the Philadelphia gathering of its General Assembly, which began Nov. 20.

And the UJC, the umbrella of the North American federation system, is launching an independent investigation into the lost data, JTA has learned.

"It is true we are delaying the release of the study," Stephen Hoffman, UJC's president and chief executive officer, told JTA. "The reason is there have been some questions raised that I don't believe we have adequate time to get answers to."

The revelations could cast doubt on the entire NJPS, the most extensive and costliest demographic study ever conducted of the American Jewish community.

The lost data apparently concerned methodological details about who was surveyed, rather than their responses to survey questions.

"Some people with serious reputations believe the study is sound and it could have gone forward and will stand up to the test of time," Hoffman said.

"That could be the case — but I didn't feel comfortable with these questions to go forward" with releasing further NJPS data as planned, Hoffman said.

Last month the UJC released initial findings from the NJPS, showing the American Jewish population declined 5 percent to 5.2 million since the last study in 1990, and that birth rates were dropping and the community was aging.

"There will be some people who will be disappointed," Hoffman said of the implications for the G.A. "I'm personally disappointed."

One source familiar with

the NJPS said the missing data concerned lists of those people telephoned for the survey, their phone numbers and how often they were called.

Two-thirds of that data was lost, according to the source.

But the source maintained that while this information was important in determining the accuracy of the survey's methodology, he did not think that it would undermine the ultimate conclusions, specifically those relating to Jews and Jewish identity.

June Wallach, a spokeswoman for Roper, the polling organization, said the company would have no comment at this time.

Hoffman said he had no idea whether the UJC would take action against Roper.

Jews forge ties with Iraqi opposition

By Matthew E. Berger

WASHINGTON, (JTA)

— The old saying "the enemy of my enemy is my friend" appears to have resonance for American Jewish groups and the Iraqi dissidents seeking to overthrow the

government of Saddam Hussein.

Jewish groups have privately met with Iraqi opposition leaders in the past, but today some groups are forging

See IRAQI OPPOSITION, page 8



On the look-out

Israeli Defense Minister Shaul Mofaz, second from left, and Prime Minister Ariel Sharon watch the West Bank city of Hebron on Nov. 17. Israeli leaders approved a large-scale operation against the terrorist infrastructure in Hebron following last week's Sabbath massacre there.

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Jews forge ties with Iraqi opposition

From page 7

a broader, more public relationship.

In the last three weeks, two Jewish organizations, the American Israel Public Affairs Committee and the Jewish Institute for National Security Affairs, have sponsored discussions with members of the Iraqi National Congress, a prominent Iraqi opposition group that is financially supported by the U.S. government.

With the Bush administration pursuing a policy of regime change in Iraq, both the INC and Jewish groups say they have something to gain from a strong bond.

The INC sees a way to tap into Jewish influence in Washington and Jerusalem, and drum up increased support for its cause.

The Jewish groups, for their part, see an opportunity to pave the way for better relations between Israel and Iraq, if and when the INC is involved in replacing Saddam's regime.

"It's important for Jewish groups to have a relationship with anyone who is a problem for Saddam," said Tom Neumann, JINSA's executive director.

Still, the relationship is a complicated one, which some are approaching with caution and others are warning will work against Jewish interests.

"It's not too wise to get involved with them," said Malcolm Hoenlein, executive vice chairman of the Conference of Presidents of Major American Jewish Organizations.

He and others worry that alliances with the Iraqi opposition will revive the notion put forth during the 1991 Persian Gulf War that American military action in Iraq is intended to help Israel.

But the Jewish groups that are working with the INC say that they share a common interest — removing Saddam from power — for the benefit of Iraq, the United States and Israel.

The INC was founded shortly after the end of the Persian Gulf War. It currently operates a newspaper, television station, regional offices and a center for humanitarian relief. It is based in Salahuddin in Iraq, and lists its external base as London.

The United States has given the INC more than \$18 million over the past three years and is expected to give the INC another \$8 million for the

second half of this year.

Entifadh Qanbar, the INC's Washington office director, says the INC is reaching out to the Jewish community because it is the best avenue to get to the Israeli government.

Qanbar told JTA that he believes that good relations with Israel are possible under a new regime because, he said, Saddam is the one who has a problem with Israel, not the Iraqi people.

Jewish groups seem to be entering this new relationship with trepidation. Last week, several Jewish organizations were scheduled to appear at a Capitol Hill news conference with Senate Republicans and Iraqi defectors to express support for the congressional resolutions on Iraq.

But when Jewish groups realized they would be the only special interest participating, they bailed out.

"We shouldn't be the only ones doing it," said Neumann, whose organization was supposed to participate, along with B'nai B'rith International, the Orthodox Union and the American Jewish Congress.

"It's not a Jewish agenda, but an American agenda."

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Israel**Since the intifada, coexistence groups are needed more than ever**

YASMIN, left, an Arab student wearing a birthday crown adorned with Arabic and Hebrew writing, sits with her Jewish friend Natalie, right, at the Biligual School in Jerusalem on Sept. 14, 2002. JTA

By Jessica Steinberg

(JTA).—In the two years since the Palestinian intifada erupted, Arab-Jewish coexistence projects in Israel have wavered and faltered — but never ceased.

If anything, those who work on finding a way for Israeli Jews and Israeli Arabs to live together in peace have renewed their vision and redoubled their efforts.

Call them dreamers, consider them idealists, but they believe it is the only way out of the current quagmire.

"I want working solutions that represent the future of Jewish-Arab relations," says Mohammed Darawshe, a former leader of the Democratic Arab Party and currently the public relations director of Givat Haviva, a coexistence educational campus near Hadera.

"We need to find a model for the Middle East. It's possible, but very difficult."

No one is denying that it's a tough time for the local coexistence industry: It's hard to find tourists willing to travel to Israel to visit or support coexistence projects, and nearly impossible to move beyond the basic issues of the Israeli-Palestinian conflict.

Yet the interest in promoting such projects is still there. While government funding has fallen, funds from foundations, Jewish federations and private donors outside Israel — funneled through the Jewish Agency for Israel and earmarked for 25 coexistence projects — have increased since the intifada began in September 2000.

In 2000, for example, \$207,000 was allocated to Arab-Jewish projects. The figure dou-

bled to \$410,000 in 2001, and rose to \$456,000 in 2002.

Around 10 percent to 15 percent of the Israeli population participates in coexistence programs each year, said Batya Kallus, director of grants at the Abraham Fund, a not-for-profit organization that promotes coexistence.

She also estimated that close to \$10 million a year, including monies from the European Union, Israeli government ministries and American Jewish fund-raising efforts, is funneled into coexistence programs.

Still, projects continue to grow and even flourish. To date there are more than 100 coexistence projects in Israel.

In each region, coexistence takes place both formally, through programs and organizations, and casually.

Recently, for example, a group of Arab high school students on a school trip listened quietly to a description of a Jewish revolt at the ancient synagogue of Gamla on the Golan Heights, then trekked off to see the site's waterfall.

During olive-picking season, Israeli Arab women can be seen plucking hard green olives off squat olive trees in downtown Jerusalem, while cars inch by during early morning traffic.

On Givat Haviva's sprawling campus, established in 1949 as the national educational center for the Kibbutz Artzi Federation, Jewish and Arab

teens recently finished building a mud hut to use as a type of coexistence clubhouse.

Elsewhere on the campus, Arab women learn computer skills in an ongoing course with instructors from Haifa's Technion — Israel Institute of Technology, and Jewish adults study Arabic in an intensive eight-month course.

Part of Givat Haviva's goal is to shape and train the next generation's leaders. Like many other coexistence projects, the center's activities are based on a mix of education and idealism.

"This isn't just talk, it's

See COEXISTENCE, page 10

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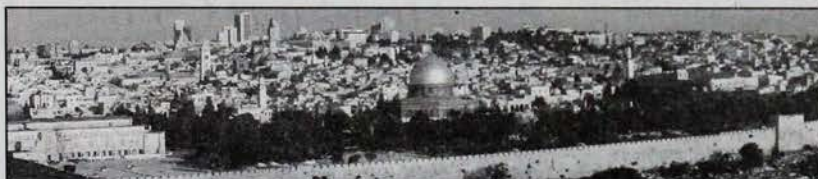
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Dutch ban kosher meat

The Rabbinical Council of America recently reported that the government of Holland has banned kosher slaughter, becoming the sixth European country to do so. The Dutch Agriculture Ministry informed Jewish community leaders there that they would no longer be permitted to slaughter cows in a kosher manner (*shechitah*) because of its "cruelty" to the animals.

Deputy Foreign Minister of Israel, Rabbi Michael Melchior, who is also the former Chief Rabbi of Norway, says he is not convinced that concern for the animals is the real motivation behind the new regulation: "They simply don't want foreigners and they don't want Jews."

"I won't say that this is the only motivation, but it's certainly no coincidence that one of

the first things Nazi Germany forbade was kosher slaughter. I also know that during the original debate on this issue in Norway, where *shechitah* has been banned since 1930, one of the parliamentarians said straight out, 'if they don't like it, let them go live somewhere else.'"

Melchior also says the cruelty accusations against *shechitah* are simply untrue: "The Torah forbids cruelty to animals, and the *shechitah* process ensures that the animal loses consciousness immediately. We have been dealing with this issue for many years, and there are many scientific studies that back us up."

Rabbi Melchior plans to organize a Foreign Ministry campaign to respond to the European banning.

Coexistence groups

From page 9

kiruv," Abu Shindi said, using a Hebrew term with religious nuances for bringing people together. "It's to hear and understand and be together, to go deep and not disconnect from one another."

A recent poll of 509 Israeli Arabs from northern Israel, commissioned by the Jewish-Arab Center for Peace, found that 68 percent rejected proposals to annex their communities to a future Palestinian state. Only 18 percent said they

would be willing to relinquish their Israeli citizenship.

Despite the radical Islamic Movement's strength in the area, more than 70 percent of respondents said they would be willing to participate in social, economic and political activities to improve relations between Arabs and Jews.

Such sentiments had helped create a new focus in the coexistence industry even before the intifada began.

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Community gifts save lives, change lives

by Joshua Karlin

Yes, your gift can have a profound affect on the life of another. In fact, there are few charitable gifts that affect the lives of more individuals than a gift to the annual community campaign of the Jewish Federation of Rhode Island. Funds raised in the campaign are used to help Jews in need in 60 countries throughout the world in addition to providing Jewish expertise in times of crisis for non Jews.

But you don't need to look across the globe to see how you can affect lives of those in need and build and strengthen the Jewish community. In Rhode Island more than 125 home-bound seniors benefit from professional homecare provided by Jewish Family Service, while over 400 seniors participate in Shabbat services brought to their nursing homes and assisted living facilities each week through the work of the Jewish Seniors Agency's Jewish

Eldercare of Rhode Island program. Each senior has her own story of how we keep her connected Jewishly. Abraham Joshua Heschel called Shabbat "a palace in time," and who among us does not want to see our grandparents and parents living in a palace with dignity. The annual community campaign provides the dignity we want and deserve for our seniors, the dignity our tradition teaches us is at the heart of our tradition.

Our children connect to our traditions in preschool and after school programs at the Jewish Community Center. Downstairs at the JCC, and more easily accessed from the rear of the building lies a gem of our community. The Rhode Island Holocaust Memorial Museum touches the lives of thousands of public school students each year. With programs in the classroom and visits to the center, the Museum teaches children the importance of tol-

erance and the tragic consequences of silence in the face of evil.

The Bureau of Jewish Education ensures that our day schools and synagogue schools have trained teachers and the necessary resources to engage our children in the values and traditions that have so profoundly influenced our world. More than 600 adults joined together to study in an evening of Jewish Renaissance just three weeks ago, and dozens more are connecting Jewishly in the marketplace through BJE outreach programs throughout Rhode Island and Southeastern Massachusetts.

Finally, your gift to the Annual Community campaign supports Jews on campuses at this trying time. URI and Brown Hillels connect Jewish students to our traditions, to each other, and to Israel with educational programs and artistic performances. The Hillels foster commitment to Israel through *birthright*, one of the most exciting innovations in the Jewish community in which we send students to Israel with thousands of others for free to connect with each other and with our land as few other experiences can.

Can we provide too much dignity? Can we excite young Jews too much about our tra-

See FEDERATION, page 26



Great piles of grants

Every year, the Jewish Federation of Rhode Island distributes hundreds of thousands of dollars to fund Jewish institutions in Rhode Island. This year, the JFRI received 38 proposals received from 26 different agencies, organizations and synagogues, requesting funds

for programs ranging from initiatives for preschoolers to programs for the elderly. Last year, \$505,000 was set aside for local allocations, of which \$258,000 funded new programs and capital needs. Final decisions will be made on Dec. 17.



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Around our agencies

Women in top management at JCCs

A quiet revolution is going on in the administration of Jewish Community Centers. In the last 15 years, the number of women executive directors has gone from 6 percent to 26 percent in JCCs in the United States and Canada. Within the last 18 months, 50 percent of the new executive directors placed in JCCs have been women.

"There is no longer a glass ceiling," said Alan Mann, senior vice-president for JCC and community services for JCC association. "JCC board members are

more and more recognizing the abilities of women to lead agencies."

According to *Centering on Professionals, the 2001 study of JCC Personnel in North America*, the increase in female executive directors is part of a trend toward more women among the ranks of JCC professionals.

"This significant new information coming from the Personnel Study underscores the importance of research in the work and planning of JCCs," said Judith Lieberman, chair of

the Research Center.

Even with the exclusion of early-childhood education teachers, (overwhelmingly female), women currently make up 72 percent of professionals in JCCs. Until recently, however, women were not well-represented at the most senior management levels. That clearly has begun to change.

"More women are interested and more women are getting the positions," said Linda Kislowicz, executive director at the YM-YWHA/Montreal JCC. Kislowicz has been in Jewish communal service for 30 years, most recently as director of Jewish Family Service in Montreal, and is a witness to change. She's not sure women had the skills and support they needed 15 years ago to take on a senior management position. "It's a huge challenge," she said. While she finds her current JCC board cooperative, she is aware that few women serve as board members.

Carol Kranitz, the new executive director of South Hampton Roads in Norfolk, Va., sees the change too. "Social workers are not the only ones being considered for top management positions now," Kranitz said. "We're looking at JCCs more as a business. Skills, creativity and vision are more the guidelines for upper management than gender."

Kranitz noted that a large proportion of the people in her executive training class with Steven Rod, JCC Association vice-president for professional development services, were women, and she believes that women bring special skills to the job. "Women bring the ability to balance many more things at once than men," Kranitz said. "We were always expected to do it and now we're bringing it into the workplace."

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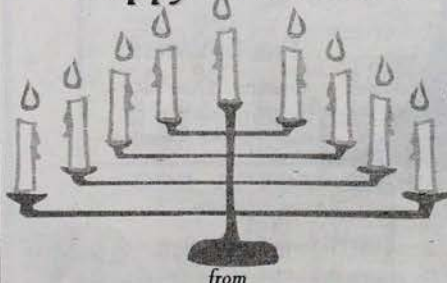
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Hebrew Day dean to say 'Shalom' to Rhode Island

By Jonathan Rubin

Rabbi Mordechai Nissel, dean and head of Judaic studies at the Hebrew Day School in Providence since 1997, will bid farewell to Providence at the end of the school year. He will return to Pittsburgh, the city of his birth, to become dean at the Hillel Academy in Pittsburgh.

Nissel received his bachelor's degree in Talmudic Law at Ner Israel Rabbinical College in Baltimore, where he was later ordained. Nissel said he first "fell in love with Providence" when he was a student at the New England Rabbinical College in 1984. He then returned to Baltimore for his master's degree in computer science from Johns Hopkins University, and came to Providence in 1997 looking for a computer programming job. He began teaching second grade at PHDS part-time, and earned a master's degree in school administration from Rhode Island College. When the dean position became available in March of 1997, he went for it and never looked back.

"When he first came, he was the typical master teacher," said Maureen Sheehan, principal of secular studies at PHDS. "He never just came and talked... he brought excitement to every class. He was phenomenal."

"The children love him,"

she said. "They fear me, but they love him."

Sheehan has seen deans come and go during her 23 years at the school, but she said that "I've never seen anyone deal fairer with people in all my years," no matter what the circumstances. "I don't think in all his years I've ever heard him raise his voice... He's a gentle man. And I'll miss him."

Noted for his blazing lunchtime power walks, his musical skill behind the keyboard and his relentless work ethic, some of Nissel's contributions to PHDS include: creating a salary-scale system for educators; the 'middah (good behavior) of the month' program, in which students would practice respect for parents, greeting people pleasantly, and other positive life skills; increasing the intensity of Jewish studies; updating the alarm system, and co-sponsoring programs with other Jewish institutions, including the grassroots educational project Partners in Torah.

"I'm sorry we're losing him, but I'm not surprised he's taking an opportunity to move to a larger community," said Dr. Marc Diamond, of Providence, who has had his children in the Day School for 13 years.



Rabbi Nissel

A lot of good things have happened at the school, Diamond said, "and [Nissel] is very quick to say he can't take responsibility for all of them, but he has a hand in everything."

Nissel has four children at the school, and makes it a point not to have any conflicts of interest; at one point, he asked his wife Yehudis, who taught there, to step down. "She was wonderful," he said with a chuckle, "but I didn't want to have anyone on staff that I couldn't fire."

He said that the area in which he was able to make the least difference was in the realm of fundraising, something that his job description did not call for but which was thrust upon him. "Financially, we have challenges," he said, although he mentioned a recent \$100,000 challenge grant the school had

See NISSEL, page 26

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New Perspectives director to add 'spice' to Jewish young adult community

By Jonathan Rubin

Tavlin Hogan is talking about hippie rabbis, people I've never heard of but wish I had. Dovid Zeller, Meyer Fund, and other influential thinkers who had a love for Judaism that you could call "alternative." They were people who played instruments on Shabbat, who used incense, and basically did Judaism 60's style. She was particularly inspired by Shlomo Carlebach, a man who helped revitalize modern Judaism by revealing to Jews of all denominations the energy and love that Jewish life can contain. She knew him pretty well — he officiated at her Bat Mitzvah, and, in many ways, she is continuing his tradition in her new job.

We're riding in her Pontiac Grand Am, a big car covered in magnetic poetry and bumper stickers like "Old hippies don't die, they just flashback." She's sporting a nose ring, two lip rings and a quite a few earrings (including a Star of David).

"Being Jewish can be cool. It doesn't mean that you're a schlep... or Woody Allen."

She's answering my questions as I quiz her about her new role as director of Perspectives, the Jewish young adult organization recently incorporated into the Jewish Community Center in Providence.

Hogan's position enables her to act as a bridge between

the Jewish community and post-college, young adult professionals who may have little or no connection to the organized Jewish community.

"As Jews in an assimilated culture, we've lost the idea that Jews can be eccentric, over-the-top people," she said. "We've lost our edge... because of fear, the fear of persecution and being pointed at, or singled out because we're Jewish. Jews used to be the ones who were out there... statistically, politically."

"Being Jewish can be cool," she maintains. "It doesn't mean that you're a schlep... or Woody Allen."

Hogan, 28, is a good mix of the conservative and the alternative. She attended a yeshiva day school from kindergarten to eighth grade, where she observed Shabbat and kept strict-

lykosher. After attending yeshiva, she had a falling out with her Jewish identity. "Not only was I secular," she said. "I was anti-Judaism."

She began to change her



Tavlin Hogan

mind after spending two years in Mexico, experiencing a wide variety of cultures and counter-cultures. "I started to feel that I wanted to feel my own culture."

Perspectives itself is currently in a state of flux. Originally a program of Brown / RISD Hillel and the Hillel at the University of Rhode Island, Perspectives was going to have to move itself from the Hillel house in the heart of Brown community (now awaiting construction as the up-and-coming

See DIRECTOR, page 31

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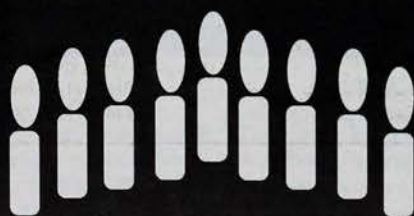
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Hanukkah in November? Oy, what's a cook to do?

By Linda Morel

(JTA) — "I was searching for Hanukkah on my calendar and couldn't find it in the month of December," says Jennifer Felicia Abadi, author of *A Fistful of Lentils: Syrian-Jewish Recipes from Grandma Fritzie's Kitchen*.

Who could have guessed that this year Hanukkah starts in November — the day after Thanksgiving?

"Can't we spread these holidays out a bit, it's not fair," Abadi says.

This merging of secular and religious holidays leaves many Jewish families in a quandary. Should they skip Thanksgiving in favor of Hanukkah? Should they gather for celebrations two nights in a row? Because Thanksgiving comes first, will it overshadow the Festival of Lights? Because the first night of Hanukkah falls on a Shabbat, doesn't it deserve special attention?

"How do you juggle three holidays?" Abadi asks. "Is it possible to be the perfect American Jewish pilgrim?"

Jayne Cohen, author of *The Gefilte Variations* has no qualms about acknowledging both Thanksgiving and Hanukkah, even though they dovetail, because she sees parallels between them.

"Besides the fact that they are home-centered holidays, they share a spiritual connection, too," she says. The theme of both holidays revolves around

deliverance from religious persecution. At Hanukkah, we recall Jewish resistance to Hellenization after the Greeks attempted to crush our rituals and beliefs. At Thanksgiving, we pay homage to the Pilgrims who fled England seeking a safe place to worship as they pleased.

Cohen explains that Thanksgiving resonates with many Jews because America welcomed people of all faiths. This country was founded on religious freedom, so often denied throughout history to Jews in other lands.

Still, the holidays' close proximity poses logistical problems. Many Jews may wonder if it's respectful to celebrate this special Hanukkah Shabbat with their homes overflowing with pumpkins and rust-colored chrysanthemums. Then there's the issue of Thanksgiving leftovers likely to be stuffing refrigerators. Should they be removed in favor of Hanukkah fare?

Ironically there are many dishes from the canon of Jewish cuisine that call for the harvest foods associated with Thanksgiving dinner. If you didn't know better, you'd think these recipes were culled from November issues of gourmet cooking magazines. They represent both Sephardi and Ashkenazi tradition. Including them on Thanksgiving menus would be an innovative way for American Jews to honor their dual heritage. These recipes are

also excellent choices for families who decide to postpone Thanksgiving for a day or desire to extend the warmth of America's farewell to fall into the first night of Hanukkah.

Joyce Goldstein, chef, cooking teacher and author, raves about pumpkin-filled phyllo roses, a recipe from her second cookbook, "Sephardic Flavors: Jewish Cooking of the Mediterranean." She often serves these phyllo pastries on Thanksgiving, and offers preparation tips. "If you are reluctant to handle fresh pumpkin, the canned variety yields delightful results. If you have mashed butternut squash or pumpkin leftover from Thanksgiving, make phyllo roses for Hanukkah."

Hosts who are throwing back-to-back holiday parties have a wide variety of late-harvest produce from which to choose.

"Root vegetables, such as parsnips, are what people tend to make at this time of year," says Abadi, waxing poetic about sweet parsnips with chickpeas, a favorite family recipe. Besides the fact that parsnips are popular Thanksgiving fare, her recipe calls for them to be sautéed in oil, so the dish is perfect for Hanukkah, too. As a bonus, it complements either pot roast, chicken — or turkey.

Parsnips contain natural sugar and, when combined with the recipe's chickpeas and cumin, fuse into surprising

See HANUKKAH, page 24

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Remembrance of doughnuts past: Defending the meaning of Hanukkah

By Jane Ulman

(JTA) — Don't tell me that Hanukkah is a minor holiday.

Not when, according to the Greeting Card Association, Americans will purchase 8 million Hanukkah cards.

And not when, according to the United States Postal Service, Americans will use 35 million "Hanukkah" stamps to mail their cards, letters and even bills.

More to the point, there's nothing minor about a holiday that exhorts us to eat jelly-filled donuts.

I know, the rabbis tell us differently. They say that Hanukkah is not biblically ordained, that Books I and II of the Maccabees are relegated to the Apocrypha. They say that Hanukkah merits only a few mentions in the Talmud.

The rabbis tell us that real gift-giving comes at Purim, when we give *mishloach manot*, food baskets, to friends and to the needy. They claim that lavish gift-giving at Hanukkah is a post-World War II capitulation to Christmas and to our materialistic culture.

Sure, we can easily downplay Hanukkah by bemoaning the rampant commercialization, the unfortunate co-mingling of Christmas and Hanukkah, the perfunctory and obligatory exchanging of gifts.

But why?

From a historical perspective, Hanukkah, also called the Festival of Lights, is a quintessential winter solstice holiday, celebrated in some form by most ancient peoples. The

Mesopotamians, for example, observed Zagmuk, marking the god Marduk's victory over the powers of chaos. The ancient Romans celebrated Saturnalia, honoring the god Saturn. These holidays, which usually involved gift-giving, marked the return of the sun after the increasingly lengthy and frighteningly dark



days of December.

Psychologically, there's a reason that the creation of light, in Genesis 1:3, is one of God's first acts. Light is crucial to emotional and physio-

logical well-being, helping to alleviate the sadness, depression and lethargy that often accompanies the diminishing daylight hours. And winter solstice holidays are crucial in helping to provide that light.

From an evolutionary perspective, Jewish holidays take on greater or lesser significance. More than two thousand years ago, Jews made pilgrimages to the Temple in Jerusalem to sacrifice animals on Sukkot, Passover and Shavuot. Now Yom Kippur, Hanukkah and Passover are pre-eminent for most American Jews. In biblical times, Rosh Hodesh, the first day of the month and the new moon, was a solemn holiday involving sacrifices and shofar blowing. It gradually decreased in importance but is now being rediscovered by Jewish feminists. And new observances, such as Yom HaShoah, Holo-

See DOUGHNUTS PAST, page 21

Oil or candles?

by Rabbi Shimon Apisdorf

Without a doubt, there is something special about those colored candles we all grew up with. However, colored candles are not a requirement. In fact, you don't even have to use candles at all if you don't want to.

"You mean I can use left-over sparklers from the Fourth of July?"

Actually, that's going too far. But you can use olive oil. In fact, because it was used in the original Menorah in Jerusalem and because it produces such a beautiful flame, olive oil is con-

sidered the fuel of choice for the Hanukkah menorah.

Another advantage of oil menorahs is that you can add fuel to them and keep those tiny flames burning throughout the night. This helps maintain the Hanukkah atmosphere in your house long after the lighting ceremony has ended.

Life creates a lot of pressure, and it is often precisely at those times — when we are pushed to the breaking point — that our finest moments shine

See OIL OR CANDLES, page 24



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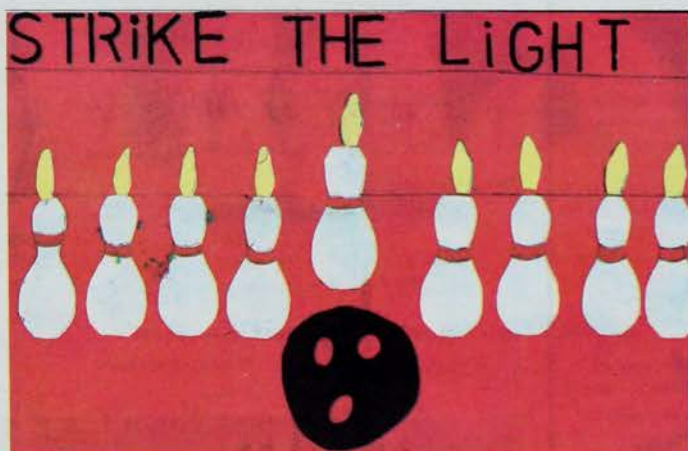
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Jewish Voice & Herald Hanukkah Art Contest Winners

Our judges had a difficult time this year choosing their favorites from a huge stack of 86 drawings, paintings and collages in our Hanukkah art contest. Submissions ranging from everything from animal menorahs to the "Hanukkah National Guard" to a pencil sketching of the Maccabees fighting for their lives on a hilltop. Our heartiest congratulations to all the boys and girls who entered!

AWARD CEREMONY Nov. 26

An award ceremony for all entrants will be held at the Jewish Community Center, 401 Elm Grove Avenue in Providence on Nov. 26 at 4 p.m. All pictures will be available for the kids to take home.



3rd place (tie), 10-13 age group, Aaron Schechter, age 10, Providence



4th place (tie), 10-13 age group, Michael Mintz, age 12, Providence



2nd Place, 7-9 age group, Ezra Felder, age 7, Providence

AT RIGHT: 1st Place, 10-13 age group, Michael Rose, age 11, Cranston



3rd Place (tie), 4-6 age group, Lauren Krueger, age 6, North Kingstown



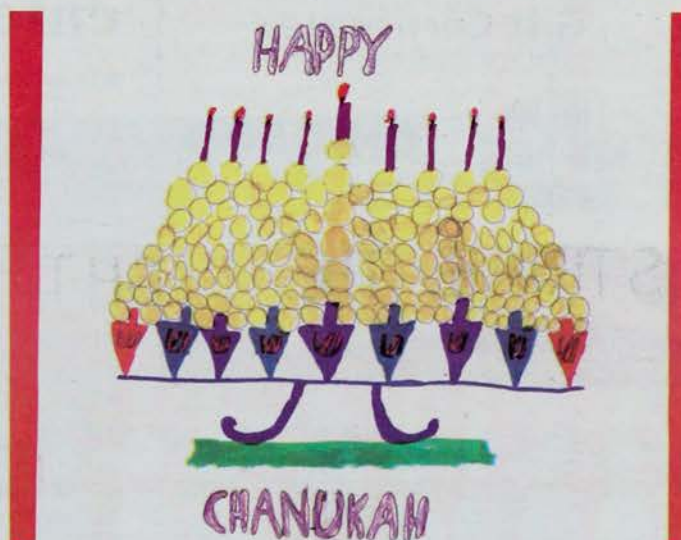
ABOVE: 2nd Place, 10-13 age group, Sonia Felder, age 10, Providence



Jewish Voice & Herald Hanukkah Art Contest Winners



4th place (tie), 10-13 age group, Yehudis Shifra Raskin, age 10, Providence



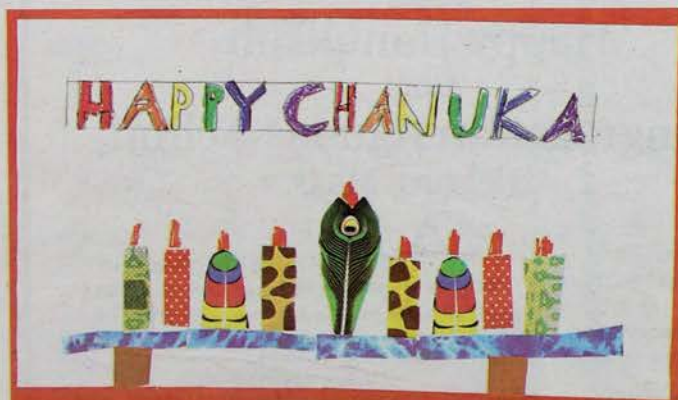
4th place (tie), 7-9 age group, Aviva Kaufman, age 8, Sharon, Mass.



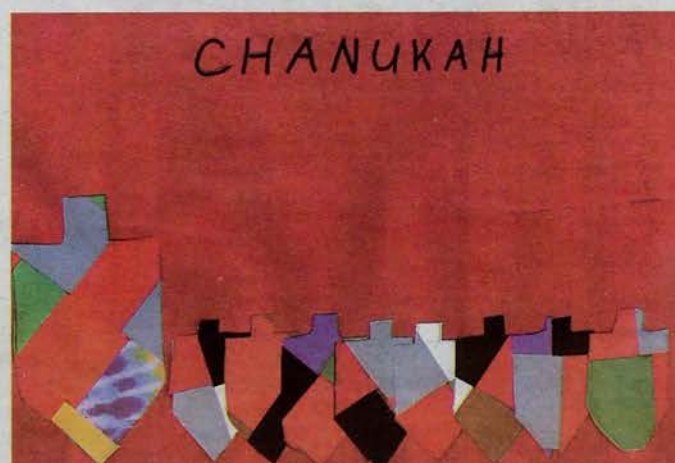
3rd place, 10-13 age group, Elisheva Stark, age 12, Providence



4th place (tie), 7-9 age category, Oren Elsas, age 8, Canton, Mass.



3rd place (tie), 7-9 age group, Dovid Shmuel Weisman, age 8, Providence



3rd Place (tie), 7-9 age group, Ariel Noorparvar, age 9, Pawtucket

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Helpful hints for entertaining at Hanukkah

By Linda Morel

(JTA) — "Entertaining is a lot like gardening," Linda Burghardt says. "You can't make mistakes."

In other words, no matter what you do, it's OK.

Just as each combination of flowers produces a different garden, each approach to party planning results in a unique gathering. Through these suggestions, hosts can re-invent Hanukkah parties or weave in new ideas with established traditions:

1. Make a guest list of family and friends who light up your life. Celebrating the holiday with friends is fun for people with small families.

2. Using construction paper, show children how to cut out dreidels or candles and create one-of-a-kind invitations by filling in the time and date.

3. If you want to do something fancier, buy plastic dreidels with removable tops and put a note inside each one,

explaining the party details.

4. Make a centerpiece by turning a large cardboard box into a dreidel and letting children decorate it. Fill the dreidel with party favors wrapped in blue and white paper, taping mesh bags of Hanukkah gelt or real money on top. Attach long ribbons, so it's easy for children to pull party favors from the centerpiece.

5. If you enjoy grab bags, purchase, make gifts yourself, or ask guests to bring something to exchange. Organize two grab bags — one for children and one for adults. Set a price range to ensure fairness.

6. Plan a manageable menu and prepare as many dishes ahead of time as possible.

7. Experiment by making latkes out of sweet potatoes or vegetables such as carrots, zucchini or turnips.

8. For extra crunchiness, drain latkes on brown paper bags from grocery stores rather

than on paper towels.

9. Make Hanukkah gelt by melting chocolate and spooning it into rounds on aluminum foil coated with a no-stick spray. When they've cooled, wrap individually in silver or gold foil.

10. Create a lovely ceremony by asking guests to bring menorahs from home. Provide candles in a variety of colors, sizes and shapes, including some from Israel.

11. Place menorahs around the dining room table at the appropriate guest's place. Say the blessing and light the shamshes — the central candles — together, followed by the other candles. Prepare to be dazzled.

12. Explain each step for guests who've grown fuzzy about Jewish customs or who are learning about Judaism for the first time.

13. After dinner, read Isaac Beshevis Singer's delightful "Zlathe the Goat" from his collection of stories by the same name. Young and old alike will be entertained by this charming tale.

14. Sing songs such as "Rock of Ages." Remember to copy song sheets and distribute to guests, so they can join in.

15. Before the party, take a long bath. Allow 45 minutes to relax. Remember your role as host is to extend warmth and welcome people into your home. Forget perfectionism — it has no place at Hanukkah.

From *Jewish Holiday Traditions* by Linda Burghardt.

Celebrate Chanukah

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Kindle the Chanukah Menorah on each of the eight nights of Chanukah. For the dates, times, number of lights and the order of kindling see below. Chanukah lights are kindled either in the front window or by a doorway.

Use olive oil or paraffin candles - large enough to burn until half an hour after nightfall - for the lights of the Menorah. Use the *shamash* (service candle) to kindle the lights, and place it in its special place on the Menorah.

All members of the family should be present at the kindling of the Chanukah lights. Students and singles who live in a dormitory or in their own apartments, should kindle Menorahs in their own rooms.

On Friday afternoon the Chanukah lights (which will burn until 1/2 hour after nightfall), are kindled **before** the Shabbat candles are lit. From the time Shabbat candles are lit, until Shabbat ends and the *Havdalah* prayer is recited, the Chanukah Menorah should not be relit, moved or prepared. **After** this time, the Chanukah lights for Saturday are kindled.

Menorah Kindling Blessings Before kindling the lights, recite:

1. Bo-ruch A-toh A-do-noi E-lo-hey-nu Me-lech Ha-o-lom A-sheh Ki-di-sha-nu Bi-mitz-vo-sov Vi-tzi-va-nu Li-had-lik Ner Chanukah.

Blessed are You, L-rd our G-d, King of the universe, who has sanctified us by His commandments, and has commanded us to kindle the lights of Chanukah.

2. Bo-ruch A-toh A-do-noi E-lo-hey-nu Me-lech Ha-o-lam She-a-sa Ni-sim La-a-vo-sey-nu Ba-ya-mim Ha-heim Bi-z'man Ha-zeh.

Blessed are You, L-rd our G-d, King of the universe, who wrought miracles for our fathers in days of old, at this season.

The following blessing is said only on the first evening (or the first time one kindles the lights this Chanukah):

3. Bo-ruch A-toh A-do-noi E-lo-hey-nu Me-lech Ha-o-lom She-he-chi-ya-nu Vi-ki-yi-ma-nu Vi-hi-gi-ya-nu Li-z'man Ha-zeh.

Blessed are You, L-rd our G-d, King of the universe, who has kept us alive, and has preserved us, and enabled us to reach this season.

2002 Menorah Kindling Calendar for Rhode Island

Nightfall	5:00 PM	Monday, Dec. 2
Candle Lighting: Nov. 29, before 3:57 PM		After Nightfall
Dec. 6, before 3:55 PM		Blessings No. 1 & 2
Shabbos ends Nov. 30	5:01 PM	Tuesday, Dec. 3
		After Nightfall
		Blessings No. 1 & 2
Friday, Nov 29		Wednesday, Dec. 4
Before Lighting		After Nightfall
Shabbat Candles,		Blessings No. 1 & 2
Blessings No. 1, 2 & 3		Thursday, Dec. 5
Saturday, Nov. 30		After Nightfall
After Shabbat ends &		Blessings No. 1 & 2
Havdalah is recited		Friday, Nov 6
Blessings No. 1 & 2		Before Lighting
Sunday, Dec. 1		Shabbat Candles,
After Nightfall		Blessings No. 1 & 2
Blessings No. 1 & 2		

Chichester Psalms Nov. 24

By Eleanor L. Lewis, second alto

Leonard Bernstein really used what he learned in Hebrew School at Mishkan Tefillah in Boston. His Chichester Psalms, in Hebrew, is a dramatic and beautiful presentation of familiar texts. The classic Hebrew texts like "Hinei Mah Tov" are set to "classic" Bernstein music with its elements of jazz, memorable melodies, rhythms, and dissonances.

Composed and first performed in 1965 for the annual music festival of the Chichester Cathedral in England, this piece will be presented by The Providence Singers as part of their upcoming concert of 20th century psalm settings.

Chichester Psalms was last performed for a Rhode Island audience in 2000 by the Temple Emanu-El choirs. The Providence Singers will present their concert at 4 p.m. on Sunday, Nov. 24 at Grace Church, 135 Mathewson Street in Providence. See the Singers' website for further information. <http://www.providencesingers.org>



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Hanukkah**Remembrance of doughnuts past: *Defending the meaning of Hanukkah***

From page 17

caust Memorial Day, and Yom Yerushalayim, commemorating the reunification of Jerusalem, have been instituted to accommodate new needs.

To American Jews, and to society at large, Hanukkah sends a major message: the right to live freely as Jews despite the pressures to assimilate.

"The message to rebel, not to conform, is more important than many of the biblical stories," says my son Gabe, 15.

More than 2,000 years later, this message is still relevant. Preliminary results from the five-year National Jewish Population survey, released last month, show that during the last decade the American Jewish population declined slightly, to 5.2 million.

Undoubtedly, when the full results are released, issues surrounding the long-term survival of American Jews will resurface. Jewish leaders will again grimly debate which programs — education, trips to Israel, outreach — best fight against the allure of assimilation and

intermarriage.

But instead of bemoaning the fact that more than 50 percent of American Jews intermarry and even fewer are affiliated with a synagogue, let's look at the fact that 60 percent of American Jews light Hanukkah candles. For many, this may be only one part of a life fully immersed in and committed to Judaism. For others, this may be a fleeting and tangential contact with anything Jewish.

Either way, this makes Hanukkah a major opportunity. No, not to serve as the Jewish Christmas, but to foster, or begin to foster, a solid and enthusiastic sense of Jewish identity.

In a study released in May 2001, "The Sovereign Self: Jewish Identity in Post-Modern America," the authors, Steven M. Cohen and Arnold Eisen, explain that today's American Jews do not identify themselves by denomination — Reform, Conservative, Orthodox — or by organizational affiliations. They don't define themselves in

terms of Zionism, the Holocaust or anti-Semitism.

"What matters to the Jews we interviewed, rather," the authors state, "are powerful

memories and experiences."

So let's create those powerful memories and experiences. And Hanukkah, celebrated by more American Jews than any

holiday except Passover, is a good place to start.

Jane Ulman is a freelance writer in Encino, Calif.

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THE RESIDENCE OF CHOICE FOR SENIORS

A kinder, gentler Hanukkah latke

By Marcy Goldman

Some ethnic foods just never make it to the mainstream menu. Jewish delicacies such as gefilte fish, stuffed derma (don't even ask!), and liver kreplach (or dumplings) are three such examples. But latkes, or classic Hanukkah potato pancakes are so widely adored that they are Jewish food's front men. In short, everyone loves latkes or at least, knows about them and few would refuse an such an offering.

You can find a latke recipe in any and every Jewish cookbook and the recipes are usually relentless inevitable: shredded raw potatoes, onions, eggs, a bit of flour or matzoh meal, baking powder, salt, pepper, and so on and so forth. Some cooks make absolutely sublime latkes, and others, well, decidedly less so - much like the dreaded circle-the-globe fruitcake, inferior latke inspire similar horror stories.

The good news is anyone can make them better - if you but alter the basic technique with these new wave latkes. This version is everything inferior latkes are not: not heavy, not oily, not greasy, or tangy with that not-quite-cooked starchy raw potato taste. These latkes are exceptional...and better yet, easier than the traditional recipe.

The discovery of this "kinder and gentler" latke is not as serendipitous as it may sound. A year or so ago when I happened to be in my latest bout of the Overachieving Parent, my kitchen became the Hanukkah field trip for my sons' Hebrew classes. For three days, troops of avid and, yes, very hungry, famished school kids traipsed through my home, learning the

art of potato pancakes. With two skillets going full blast, I feverishly fried up batch after batch, desperately trying to hurry the process along in order to keep my not-so-patient guests at bay. By day two of this Hanukkah field trip (now known as My Nightmare Before Hanukkah) I concluded that doling out potato pancakes to some forty children was an ordeal that called for Macabean ingenuity.

Amid the haze of smoking oil, the light bulb in my cook's brain flicked on. French fry or 'frites' operators often pre-cook their fries in hot oil briefly and give them a final longer fry later on as customer orders dictates, a method the pros use for expediency (which, incidentally, also results in superior fries). Double frying shredded potatoes seemed a trifle greasy but perhaps par-boiling the potatoes, a classic French technique, would similarly speed up latkes? It was either innovate or perish in a well of politically correct canola oil and grated onions.

The rest, as they say, is history, as these new age, kinder, gentler latkes were born. Okay, rocket science it may not be, but this simple extra preparation of par-boiling rescued me from latke burn-out and trans-

formed this simple dish from great into the spectacular. Regular-recipe potato pancakes will have you constantly refilling the oil (as the potato batter soaked it up every few loads) and still result in latkes that looked cooked, but tasted raw. (Note that par boiled potatoes do not turn dark - neither blackish nor pink in hue.) Centres are often fleshy and uncooked and perimeters can be dark brown to ah, frankly scorched. Par boiling the potatoes solved all of this and an added plus? You don't have to peel the potatoes either. The skins simply slip off after boiling and a rinse in cool water.

Lastly, new-wave latkes cook significantly faster - well over 50 percent faster than the traditional method. There is also substantially less grease absorption and less fat means less calories and oil consumption.

Tradition in the kitchen is fine, but in order to survive, you sometimes have to ad lib a little. Of course, to keep the peace between the generations, do tell Bubbie or great-Bubbie you used her famous recipe and yes, grated it all by hand on the hand grater.

This article originally appeared on the website:

Another recipe: Cinnamon Latkes

By Charles Ortman

- 5 Medium Potatoes
- 1 Egg
- 1 Large Onion
- 1 tsp Salt
- 1 tbs Sugar
- 1/2 tsp Baking Powder
- 1 tbs Flour
- 1/4 tsp Cinnamon

Shred the potatoes and squeeze as much liquid out of them as possible.

Mix all ingredients together and shape into patties with the help of a large serving spoon.

It works best if you make the patties a bit on the smaller side.

Fry them in 1/2 to 3/4 inches of good oil. Garnish with sour cream or apple-sauce.

The exotic latke archives

Think you've mastered all there is to know about latkes? Visit the Jewish Food Latke Archives: www.jewish-food.org/recipes/latindex.htm and find recipes for apple latkes, beet latkes, zucchini and chili latkes, Challah latkes, cauliflower latkes (which are excellent) and Korean no-fry latkes, to mention just a few.



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Not your grandmother's vegetable latkes

Makes 8 extra-large Latkes

- 2 large russet potatoes, peeled
- 1-tsp. salt
- 1 large onion
- 2 ½ tsp. baking powder
- 1 large carrot
- 1 tsp. freshly ground pepper
- 1 medium yellow squash
- 2 large eggs
- 1 medium zucchini
- Canola oil for brushing tops of latkes
- 1 cup unbleached all-purpose flour

Preheat the oven to 425°. Grate the potatoes into a large bowl. Cover the potatoes with cold water so they

won't brown. Into another bowl, grate the onions, carrots, yellow squash, and zucchini. Drain the potatoes well, and press out the excess moisture in a colander. Combine the potatoes and the grated onion, carrot, yellow squash, and zucchini. Add the flour, salt, baking powder, pepper, and eggs, and mix well. Using an 8-ounce scoop as a measure, form the mixture into 8 (1/2-inch thick) round pancakes about 4 inches across the top. Place on a baking pan lined with parchment paper. Brush or spray the tops lightly with the canola oil. Bake in the oven for 20 minutes, until golden brown and crispy.

NOTE: You may use

the lid of a large jar to form the pancakes. Line the lid with plastic wrap and press the vegetable mixture in until a pancake is formed. Unmold on the baking pan.

Nutrition per serving: calories 150; calories from fat 30; calories from saturated fat 5; protein 5g; carbohydrate 26g; total fat 3g; saturated fat 0.5g; cholesterol 55mg; sodium 419 mg; 20 % calories from fat

Cooking Tip:

When you're frying Vegetable Latkes (or anything else in oil), fill a pie plate with white vinegar, set it on a counter undisturbed for 8 to 10 hours, and any unpleasant odors will vanish!

From JTA

Carmelized onion and carrot tzimmes with candied ginger

From *The Gefilte Variations* by Jayne Cohen

- 3 Tbsp. olive oil
- 1 1/2 lbs. red onions, thinly sliced (6 cups)
- salt and freshly ground pepper
- 4-5 medium carrots, peeled and sliced (2 cups)
- 1 Tbsp. minced candied ginger
- 1 cup fresh orange juice
- 1 Tbsp. grated orange zest
- 1 Tbsp. honey
- 1/4 tsp. ground cinnamon
- 1 cup pitted prunes, quartered

Yield: About 6 servings

1. In a 10-12 inch skillet, heat oil and add onions. Salt and pepper lightly, stirring well. Cook covered, over very low heat, stirring occasionally so the mixture does not burn, for 30-40 minutes, or until onions are meltingly tender and almost transparent.

2. Add carrots, ginger, juice, zest, honey, cinnamon and additional salt and pepper to taste. Raise heat to medium-high and bring mixture to a boil. Let it bubble for a few minutes, then reduce heat and con-

tinue cooking, uncovered, stirring occasionally, until the carrots are tender and onions golden and syrupy, about 15 minutes.

3. Add prunes and simmer for 5-10 minutes longer, or until prunes are quite soft. If necessary, boil for a few minutes over high heat to evaporate any liquid remaining in pan.

Adjust seasoning.

4. Tzimmes taste best if allowed to stand covered for at least 10 minutes, or prepare in advance and reheat before serving. From JTA

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Hanukkah in November

From page 16

flavor. This play between sweet and savory is common in Thanksgiving fare. Think of the contrast between sweet potatoes and turkey or the sourness of cranberries, which are offset by mounds of sugar. This same contrast is typical of Jewish foods throughout the Middle East, so often doused with lemon juice, which is tamed by dried fruit, sweet vegetables or sugar.

On the cusp of two holidays, Cohen recommends serv-

ing caramelized onion and carrot tzimmes with candied ginger, a variation with kick inspired by traditional Ashkenazi cuisine. Relying on well trained taste-buds, she developed the recipe through trial and error.

"I don't like foods that are overly sweet," she says. "They're not nuanced. To appreciate sweetness, you need something to counteract it." By adding ginger to her tzimmes, she achieved a fuller spectrum of flavors than the usual carrot, sweet potato and prune variety.

Besides its tart and tingling sweetness, her recipe has the consistency of a sauce and perks up turkey, which tends to be dry and bland. An alternative to cranberry relish, her zesty tzimmes balances the opulence of brisket or goose, both traditional at Hanukkah.

Among Jews of Central and Eastern Europe, goose was a treasured treat throughout the winter. While turkey is typical at Thanksgiving, it is not required. Roasting goose would bring back a beloved Ashkenazi dish that is waning.

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Oil or candles?

From page 17

through. To persevere and overcome enormous pressure is one of the defining challenges of life. It is also a defining theme in Jewish history.

When the Dalai Lama was exiled from Tibet, he sought out the council of Jewish leaders. The Jews are mankind's paradigm for perseverance:

The Jewish people have carried a love for Jerusalem through centuries of oppression by enemies who swore we would never see her walls again.

The Jewish people have been called upon to believe that the value of all human beings lies in their being "created in the image of God," despite being

victimized by the most evil and grotesque of men.

Jewish parents have even educated their children to be proud, committed Jews when being a Jew was a liability at best and a mortal danger at worst.

This is the message of the olive, its oil and the clear flames of the menorah. The harder you try to crush our bodies and souls, the brighter our flame will ultimately shine.

Adapted from *Hanukkah, Eight Nights of Light, Eight Gifts for the Soul*, by Rabbi Shimon Apisdorf.

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LEONARD KORTICK, left, at right, JCC President Harlan J. Espo, Professor Marc Richman of Brown University; Governor Frank Licht; Larry Bubinsky; Bruce Segal and Bernard Schachter.

The famous Hanukkah relay race of 1971

by Jonathan Rubin

Starting off in Israel, the Torch of Masada made its first Rhode Island-bound flight across the Atlantic in 1971 to New York City, and then hopped another flight into Green Airport in Warwick, Rhode Island.

A group of runners were waiting as it was carried out of the plane, and the final 12 mile leg of the Hanukkah Torch Relay was underway. The annual event brought runners from around the state for a 12 mile run towards the Jewish Community Center in Providence to start off a statewide Hanukkah celebration.

The runners included both Jews and non-Jews alike, and hundreds gathered on Elm-grove avenue as the torch lit a twelve-foot menorah specially constructed for the event.

In 1971, the run was dedicated to the oppressed Soviet Jews, and the torch was carried by real estate-broker Leonard Kortick. In 1972, the menorah was lit in memory of the Israelis murdered in the Munich Olympics.

Other races followed, and the last known race was believed to have been in 1978.

Photos courtesy of the Rhode Island Jewish Historical Association.



A crowd waits in front of the Jewish Community Center in Providence for the lighting of the menorah.



JUST OFF THE PLANE — Leonard Kortick steps out of a plane at Green airport with the Torch of Masada in hand.

Thank you for your support in the recent election and best wishes for a happy, healthy and truly meaningful holiday season.

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Leftist Lev paints Pipes in unfavorable light

From page 4

Hezbollah, Al Queda, Hamas, Islamic Jihad, and others support these efforts.

At this time, as reported by the *Jerusalem Post*, there is a 40 part dramatization of The Protocols of the Elders of Zion, paid for by Saudi Arabia, produced in Egypt, and broadcast to the whole Arab world by Al-Jazeera (an Arab broadcasting company in Qatar). This Jew-hating forgery is presented as true by Egypt, in violation of non-incitement clauses in the peace treaty with Israel, and despite protests by Israeli and United States ambassadors.

The people identified by Pipes in Campus Watch, have gone beyond merely teaching an opposing view. Among those Pipes identifies are professors who have been affiliated with militant Islamic groups, and suppress the expression of contrary opinions in classrooms. Mr. Pipes' role is to identify professors who present anti-Israel propaganda as fact, and require parroting of this from students. Contrary to Mr. Lev's opinion, all of us have the duty to withhold our money from colleges which hire them, just as we should withhold our money from colleges which hire Holocaust deniers.

Pipes asserted that Israel should not make concessions until all Palestinians abandon their struggle to destroy Israel.

Lev disagrees, but I have no clue as to what Lev proposes Israel give these people to make them peace loving, friendly neighbors, particularly when the whole Arab world imbibes government-sponsored "kill the Jews" propaganda on television.

Settlements were never an issue during the 1948, 1967, and 1973 Arab attempts to destroy Israel. The existence of "the Zionist entity" was. And is.

Farrel I. Klein-
Providence

Israel's future

From page 5

sion of terror as they seek to maintain stability in the Middle East.

6. There is a trend toward change in the Arab world, which is beginning to write off Arafat. The Saudi peace initiative, with its questionable elements, expresses a recognition of the State of Israel.

7. Anti-Semitism may be growing in Europe, but responsible government leaders there have become aware of the dangers of uncontrolled terrorism, and are imposing restrictions on organizations and movements that support it.

8. The savage and inhumane activity of the suicide bombers has at last aroused opposition in much of the Arab world, especially among moderates and religious leaders.

9. An internal struggle is already under way in Iran, with moderates openly challenging the Muslim extremists and demanding an end to the export of the "Iranian Revolution".

10. The terrible suffering of the Palestinians in their areas has created a growing recognition that their armed uprising has failed and that they must assume responsibility for a change of direction.

Quoting the director of Military Intelligence, Schiff warns that this positive assessment must not be considered a tranquilizer that will lull Israel into complacency, but an opportunity to exploit the positive trends in the best interests of Israel and eventually the entire Middle East. After all, we must remember that this is still the Middle East.

Federation

From page 11

ditions? Can our children have too many Jewish friends? Can we have too many connections to the community at large? Of course not. But we can have too little of each of those.

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Nissel

From page 14
received.

As for his feelings about leaving, he said he's happy to move closer to his parents, who live in Pittsburgh, but very sad to leave Providence. "I want to have a party for the community," he said. "I learned more here than anyone... they gave me everything I needed to become what I am."

The Day School, which was created in 1948 and has students from pre-kindergarten to eighth grade, and includes a small girl's high school, has 139 students. A search committee is searching for a replacement.

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Remember when?

CAN YOU identify these beautiful ladies? This photo was taken in 1948 at the Jewish Community Center on Benefit Street. Center is Abe Lobel, athletic director and coach of the ladies JCC basketball team.

Submitted by Abe Lobel, Lakewood, Fla.



JCCRI's COMMUNITY HANUKKAH CELEBRATION

WEDNESDAY,



December 4th

6:00 p.m.

It's going to be a classic-al Hanukkah celebration!!



Light the Hanukkah candles



Enjoy dinner & "sufganiyot" (jelly donuts)



*Special presentation of seasonal songs by
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Musical presentation by JCC Early Childhood students.

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Adults	\$7
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The Jewish Community Center of Rhode Island
401 Elm Grove Ave. Providence, RI 02906

Temple Torat Yisrael program explores the Jewish-Cuban community

Bring goods for Cuban Jews!

Esther and Steven Levine will share their experiences about Cuba and its Jewish community with members of Temple Torat Yisrael, 330 Park Ave., Cranston, on Sunday, Nov. 24 at 9:30 a.m.

The Levine's presentation will provide insight not only into the people of Cuba and the relief project, but also into a Jewish community on the island of which few people have been aware.

There is no charge for the program, but those attending are requested to bring non-perishable food items, non-prescription medications, and other personal and religious

articles that can be shipped to the Jewish Cuban community. What cannot be shipped are items needing refrigeration or medicines that expire within six months.

A partial list of acceptable items includes: non-prescription medications such as aspirin, antibiotic cream, vitamins, cold and flu remedies, band-aids; items of personal hygiene and comfort, such as deodorant, razors, soap, tampons, toothbrushes, and soaps; non-perishable high protein food, such as tuna or canned meat; pens, pencils, children's books in Spanish, religious items, such as jewelry or Mezuzahs.

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College grants given, courtesy of Touro Fraternal Association

For the second consecutive year Cranston High School West graduates have been selected as recipients of educational grants from Touro Fraternal Association, the 600-member Jewish fraternal organization.

Winners of the grants were Jonathan Sugerman and Tracy Rappoport. Sugerman will be entering his sophomore year at the University of Rhode Island and Rappoport will be a freshman at URI. Sugerman is the

son of Mr. & Mrs. Michael Sugerman of Cranston and Ms Rappoport is the daughter of Mr. & Mrs. Barry Rappoport of Cranston.

Members of the Association and their children are eligible for the grants as well as up to 10 interest-free student loans given each year by Touro. The names of those students qualifying for loans are not made public. The recipients are selected by a Student

Financial Aid Committee comprised of Touro members, this year chaired by Alan Lury, a member of Touro's board of directors.

This year the value of the grants was increased to \$2,500 each. Loans of up to \$2,000 also were available. The loans are payable when the student is graduated from or leaves school. Selection is based on a set of criteria and guidelines established by the Committee.

Dr. Stein to co-chair Jewish education conference

Dr. Penney Stein, head of Alperin Schechter Day School, will co-chair the upcoming ASDS Association National Conference for professional educators and lay leaders, to be held at the Jewish Theological Seminary of America in New York City from Dec. 15 to 17. The focus of the conference will be "From Meaning to Means: Making Visions Reality."

The Association is join-

ing with Partnership for Excellence in Jewish Education.

In order to bring experts on all aspects of Jewish education to the conference, this partnership will continue after the conference. The sessions will include seminars, group meetings and workshops. Participants will also hear a progress report on MaToK, a Bible curriculum for Schechter schools, and will also review successful programs in moral education. Call 751-2470.



New seniors group meets

The first meeting of the newly formed JCCRI activity representatives for Senior programming was held on Oct. 5.

The group enjoyed a Shabbat luncheon with piano entertainment by Elmer Lappin. The meeting focused on plans for future activities.

For information or to attend

the Shabbat luncheons, call Sue Robbio at (401) 861-8800.

Above: Front row, Florence Spooner, Mildred Handle, Libby Silberman, Irene Hershey, Mildred Marks, Mel Levin, Janetter Rher, Miriam Snell, Selma Hanna, Ada Komros, Anna Blankstein.

"Tot Shabbat" at Temple Torat

Once a month Temple Torat Yisrael holds a Shabbat morning service by and for children. Run by the children with an adult supervisor, the program includes a kiddush.

Preschoolers through grade two partake in a program with art projects, story time or music. Older children conduct a condensed service including a Torah reading and *aliot* for the children as well as a skit portraying the Torah portion of the week.

Upcoming dates are Dec. 21, and Jan. 18, Feb. 15, Mar. 15, and Apr. 12. For information, call Beth Fine-Nelson at (401) 785-1890.

Happy Hanukkah



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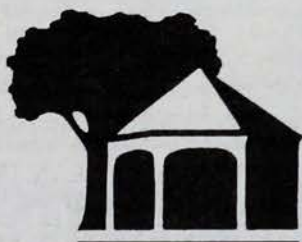
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And Mazel Tov!

Collective guilt, disease, and the blame game

By Stanley M. Aronson, MD

One of the so-called minor prophets, Jonah, is remembered largely, if not solely, as the victim of the carnivorous tendencies of a great fish.

Jonah is commanded by God to take himself to Nineveh to convey the Lord's message of retribution. Jonah refuses his assignment and instead secretly boards a ship to Tarshish (a scriptural name for Spain). The vessel encounters a mighty storm; the earthly representation of God's wrath. The many sailors, all nameless, cringe in fright and pray to their respective gods for salvation. All pray but Jonah, who knows the origin of the fateful storm. He refrains from prayers aware that his secret iniquity has placed the lives of others in jeopardy.

The storm persists despite the many urgent prayers to heathen gods. Jonah finally admits his guilt and begs the crew to throw him overboard. With reluctance they cast him into the sea where he is promptly devoured by a huge creature, a leviathan, and the storm immediately abates.

Jonah repents, and after days he is expelled from the creature's stomach, still alive, thus allowing him to reach shore and belatedly fulfill God's demands.

Implicit in this allegory is the sense of collective guilt: one man aboard this vessel has sinned, yet all were held to share his guilt, and the entire crew might well have perished were it not for their action in casting Jonah overboard. Nor is this concept of collective guilt a uniquely Semitic notion. One of the great dramas of ancient Greece, *Oedipus Rex* by Sophocles, tells the story of a terrible

plague overcoming the city of Thebes because of the hidden guilt of one man, Oedipus. Disease, to the ancients, was a divinely ordained act and a direct response to societal guilt. Even though the taint of sin was confined to the hands of one or two, the entire multitude was remorselessly made to suffer, either through the terrible burden of some awesome infectious disease, as with Thebes, or rapidly through fire and brimstone as with Sodom and Gomorrah.

Over the millennia, disease has been gradually transformed from a divinely ordained collective punishment to a totally secular transaction: and yet rem-

lower frequency and with a lower mortality rate. By 1810 the disease had gripped all of India and spread to neighboring nations. By then the Western European nations began to worry as daily reports showed cholera inexorably moving through Russia, Poland and Germany until, finally, by 1817 it had crossed the English Channel to Britain and Scotland.

The Americas now began to take notice as the disease emerged in the Quebec Province of Canada, and the poorer neighborhoods of New York. Despite quarantining measures (including the barring of New Yorkers from entering Providence via the Boston Post Road), cholera surfaced in downtown Providence in the late August of 1831. The nature of the disease was not understood: its treatment was either ineffectual or actually harmful, and certainly its cause was an utter mystery. Thus a frightened community was prompted to speculate.

And speculation surely was rife. Since the great majority of cholera cases were confined to the waterfront inhabitants, sermon after righteous sermon declared that the disease was clearly the hand of God directed specifically against the wicked of the city. Since the waterfront included the city's brothels, saloons and the wretched tenements for newly arrived immigrants from Ireland, these victims of cholera were blamed because of the "errors" of their religion and their alleged consumption of whiskey. The sins of the brothels needed no explanation to rapt congregations.

Only later did medicine demonstrate that the germs of cholera propagated in drinking water when it was contaminated with sewage from neighboring cesspools. Cholera turned out to be a gastrointestinal disease of poverty rather than a moral failing. Until that became apparent, entire ethnic groups were condemned.

Jonah's tale describes an entire shipload of humans condemned because of the inadequacies of one man. It is a story which reflects an era when tribal survival depended upon the cooperative efforts of all its members. It was an era, too, when the failings of one person might indeed cause disaster for all of his tribal cohorts. Thus, too, it was a time when inexplicable events such as famine or disease could only be explained away by this individual's failings; thus provoking divine anger.

Over the millennia, disease has been gradually transformed from a divinely ordained collective punishment to a totally secular transaction.

nants of the supernatural origin of sicknesses linger. The days of condemning the entire population of Nineveh, or Sodom or Gomorrah for the bestialities of a few are past, although some remnants still persist.

Consider, for example, a newly arrived highly communicable disease, called cholera, in Providence. Until the early decades of the 19th century it was a disease confined to that portion of India near the Ganges River and the territories neighboring on the Bay of Bengal. The disease was endemic to this region with a frighteningly high mortality rate. It seemed to reach epidemic proportions, especially during the annual religious pilgrimages to the shores of the Ganges and other holy rivers. When British troops entered this region, they too developed cholera, but at far

Voice & Herald Deadlines

Materials for publication must be received by the following dates:

For Dec. 13 issue- Materials must be received by **Thursday, November 28**

For Jan. 3 issue - Materials must be received by **Thursday, December 30**

All submissions must be received two Thursdays before publication date.

"Women Only" series at Torat Yisrael

Temple Torat Yisrael in Cranston is presenting a "For Women Only" series on December 4, 11, and 18 from 7:30 to 8:30. The group will discuss Rosh Hodesh (new moon) a custom of rituals long ago attributed to women, and other Jewish issues pertaining to women today.

This program is free and open to the commu-

nity. All ages are welcome.

Mothers and daughters are welcome, and men are as well, as long as they know women will be the focus of the experience. For information call Beth Fine-Nelson at 785-1890.

New Perspectives director

From page 15

Glenn and Darcy Weiner Center) to a new location.

The JCC perked up its ears, and the rest is history. Perspectives now adds the 20s and 30s group to the JCC's preschool, after-school and senior adult services.

"It's what JCC's are all about," said Linda Singer-Berk, JCC assistant director. "We're a community-building agency... and we had the space and facilities for [Perspectives]. It was just good timing."

Perspectives' main goal is to create events to attract and engage "Jewish professionals." Events run the gamut from Torah study sessions to Sukkot celebrations to apple-picking, Karaoke, or just dinner and a movie.

The director is the only paid staff-person, who utilizes a large "core group" of enthusiastic volunteers to help brainstorm new events and follow through with the planning. Most events are social in nature, and costs are usually quite low, often just the cost of menorah-making materials or a few dollars for a pair of bowling shoes.

Hogan, whose first name, Tavlín, is the Hebrew word for "spice," plans to add programs that explore some of the "alternative forms of Judaism," including Jewish meditation, spiritual

activities, and other programs that will expand the group's appeal.

"I'd like to create the opportunity for leadership development through hosting leadership retreat weekends, speakers, workshops and educational programs."

"I've been told that a downfall of JCCs and Jewish organizations in general is their inability to cross-market," she said. "That is something that I am good at. However, it's hard for me to know exactly what works right now — I'm still learning the demographic of this group."

She seems to be a born to be an events planner. After moving to Rhode Island in March of 2000, she quickly helped establish WANT, or Women Advocates Networking Together, an organization which plans women's festivals and promotes female artists and musicians. The first annual international women's day festival last year brought 500 people and gained extensive news exposure. The Perspectives job gave her a chance to do events planning and community networking as a full-time job, and do it with Jews in mind.

"What I want to do is restore the love in Judaism in people who may not feel connected to it anymore, just like I used to. I want the people who say, 'I'm not interested in that.'"

"Right now there's no other group in Rhode Island that provides a gathering point for Jews right out of college. We fill that niche," she said.

"I want Perspectives to be a household name... I want it to add an educational component, exploring different aspects of Judaism and different ways of connecting with people's Jewish identity."

For more information on Perspectives, visit www.providenceperspectives.org or call 861-8800, ex. 205.

Corrections:

Selma Stanzler was incorrectly listed as the president of the Rhode Island Holocaust Memorial Museum; she is a former president.

David Cicilline was incorrectly listed as being 34 years old. He is 41.

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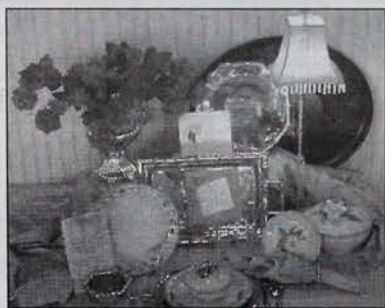
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Kids move and groove with 'Shalom Friends' at Am David

Shalom Friends is a music and movement program geared toward children from birth to 5 years of age, and their caregivers. It has been designed in 10-class sessions held at Temple Am David in Warwick.

This class aids in the development of a child's rhythm, language, social, fine motor and gross motor skills. Parents have the opportunity to meet other Jewish families while sharing time with their children. Classes include singing and movement to original and traditional Jewish music, arts and crafts projects, story telling; snack time, discussion time with parents and caregivers on various themes, and a group observance of Shabbat. The class provides a non-threatening introduction into a synagogue and into Jewish life.

"We have gotten a fantastic response," said Cantor Rick Perlman at Am David. "In fact, our classes have reached nearly full capacity. We have also received inquiries from several Massachusetts communities who are interested in having us bring 'Shalom Friends' into their communities."

The class is led with a trained staff person and classes began in fall of this year. No prior Jewish experience necessary, and everyone is welcome. Families receive a free music CD & music book. Call Temple Am David at 463-7944.



JEWISH BIZ: Robin Kauffman, Yael Nir, Orit Sobko

Jewish 'celebration' continues in local businesses

Where do you advertise Judaism? The Bureau of Jewish Education of Rhode Island thought they'd try bringing Jewish educational programming into places where people tend to go, such as bookstores, supermarkets, restaurants, art galleries and other well-traveled locations where a passersby might take a second look.

The program is called "Celebrations: Discovering Jewish Life in the Marketplace" and plans to provide opportunities to take Judaism to the streets and act as a bridge between the Jewish community and local businesses.

So far, some of their activities that they have held include a "Bedtime rituals for children" program at three Borders Books locations in honor of Jewish

Book Month, a challah-baking workshop at Williams Sonoma in the Providence Place Mall, and a ritual objects workshop at the Accidental Tourist in Newport. Starting again next year in January, there will be a Tu B'Shevat workshop, followed by a Jewish cuisine of Italy presentation by Chef Walter Potenza and mask-making workshop for Purim. For more information about the Celebrations program, contact the Bureau of Jewish Education at 331-0956.

FROM THE EDITOR:

The picture that ran on page 6 OF OUR LAST ISSUE, depicting the cover of a book of graphic photographs by Leonard Nemoy, was accidentally printed without an explanatory story and without proper context. As a result, we may have inadvertently offended some readers. We regret the error.



Senator Jack Reed

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Simchas

The Mazel Tov column

Birth

Rabbi Yossi and Shoshanah Laufer, of Warwick, announce the birth of their daughter Bluma Laufer.



Herman Rose

Outstanding Philanthropic Citizen

Herman Hillson Rose was recognized as 'Outstanding Philanthropic Citizen of the Year' by the Rhode Island Chapter of the Association of Fundraising Professionals.

He was honored for his extensive work his extensive work at the R.I. Department of Community Affairs, for helping other organizations apply for grants, and for benefiting more than 100 charities every year.



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Parter at law firm

Hinckley, Allen and Snyder LLP has announced that Michael Kraemer has joined the firm as a partner in the Labor and Employment Law Practice Group, resident in the Providence office. Mr. Kraemer advises and represents the interests of management in all aspects of labor and employment law.

A graduate of Amherst College and University of Pennsylvania Law School, Mr. Kraemer was formerly a partner with the Philadelphia firm of White and Williams LLP.

CCRI hall of famer

Lloyd S. Kaplan of Providence, a retired music professor at the Community College of Rhode Island, was inducted into the CCRI Hall of Fame Nov. 15 at the Providence Biltmore. Kaplan began his college teaching career in 1966. At CCRI, he developed new courses in opera, 20th-century music, jazz history and the creative process in the arts. In recognition of his accomplishments at CCRI and in the community, a Lloyd S. Kaplan Music Scholarship was established at CCRI in his honor.

Send announcements to:
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voiceherald@jfri.org



Dan Miller

Miller to head Wheeler school

The Wheeler School, one of the oldest independent schools in the country, has elected Dan B. Miller as its seventh head of school in 114 years.

Mr. Miller, 39, is the assistant head and head of upper school at the Kent Denver School in Denver, Colo. He will take office July 1, 2003, succeeding William C. Prescott, Jr., head of school for the past 23 years.

Mr. Miller is married to Joanna Miller, an independent school English teacher and college guidance counselor. The Millers have two children: Sophie, 6, and Zeke, 3.



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Obituaries

Hattie Botvin

PROVIDENCE — Hattie (Sharp) Botvin, 101, of North Main Street, died Nov. 8 at Summit Nursing Home. She was the wife of the late Max Botvin.

Born in Providence, daughter of Joseph and Bena (Liebster) Sharp, she had lived in Providence, and then Cranston and Pawtucket before returning to

Providence. Mrs. Botvin was a member of Temple Beth-El, Hadassah, the Miriam Hospital Women's Association, and a former member of Temple Beth Israel and its Sisterhood.

She leaves two sons, Burton "Sonny" Botvin of Palm Beach, Fla., and David G. Botvin of Pawtucket; a daughter, Marilyn Swartz of Naples, Fla.; two sis-

ters, Madeline Asher and Bessie Wolf, both of Providence; six grandchildren and 10 great-grandchildren. She was the sister of the late Mina Strauss, Pearl Lovitt and Ann Snow.

Burial was in Lincoln Park Cemetery, Warwick. Contributions may be made to a favorite charity.

Harold Braunstein

ROYAL PALM BEACH, Fla. — Harold Braunstein, 90, of Cooperpod Court, formerly of East Providence, a retired women's clothing merchant, died Nov. 9 at Royal Palm Manor.

He was the husband of Bella (Halpert) Braunstein, and the late Jeanette (Dressler) Braunstein. Born in St. Paul, Minn., a son of Harry and Rebecca (Silberblatt) Braunstein, he had lived in East Providence for many years while maintaining a winter residence in Florida for 20 years, moving there permanently in 1997.

Mr. Braunstein was the owner and operator of the former Harold's Inc., of Pawtucket, Woonsocket and Worcester, Mass., before retiring in 1975.

He was an Army veteran of World War II, serving as a lieutenant colonel, and was a recipient of the Bronze Star with Oak Leaf Cluster. He was a member and past treasurer of Temple Beth-El in Providence.

Besides his wife, he leaves a son, Harvey S. Braunstein of

Larchmont, N.Y.; a daughter, Susan B. Hedvat of Ashkelon, Israel; five grandchildren and a great-grandchild. He was the brother of the late Murray, Joseph and Martin Braunstein.

Burial was in Temple Beth-El Cemetery. Contributions may be made to the Jeanette and Harold Braunstein Memorial Fund, c/o Temple Beth-El, 70 Orchard Ave., Providence, RI 02906.

Mark W. Estrin

PROVIDENCE — Mark W. Estrin, 64, of Eames Street, a professor of English, author, and reviewer, died Nov. 6. He was the husband of Barbara Lieben Estrin. They had been married for 38 years.

Born in New York City, a son of Abe and Clara Estrin, he had lived in Providence since the 1960s.

Mr. Estrin was a professor of English at Rhode Island College, where he was the founder of the film-studies program, and former chairman of the English department.

He was the winner of the Paul Maixner Distinguished Teaching Award in 1980. He authored two books on Lillian Hellman, and a collection of interviews on Eugene O'Neill. His most recent study, *Orson Welles Interviews*, was published this year. He was a reviewer for *Choice*, and also wrote numerous articles on film and dramatic literature.

A 1959 graduate of Amherst College, he received a master's degree in English from Columbia University, and a doctorate from New York University.

Besides his wife, he leaves a daughter, Robin Estrin of Milton, Mass.; a sister, Rosalie Matz of Baltimore; and a granddaughter.

Contributions may be made to the American Cancer Society, 222 Richmond Street, Providence, RI 02903.

Selma Golden

CRANSTON — Selma Golden, 83, of Cedar Crest Nursing Centre, a retired saleswoman, died Nov. 11. She was the wife of the late Russell Golden.

Born in Pawtucket, a daughter of the late Harry and Ida (Levin) Kuber, she lived in Providence before moving to Cranston 33 years ago.

She was a member of the Cranston Senior Guild, the former Majestic Senior Guild and the former Sons of Abraham Synagogue.

She leaves two daughters, Barbara Pinausch of Old Saybrook, Conn. and Iris Gesualdi of East Greenwich; four grandchildren and five great-grandchildren. She was the sister of the late Milton Kuber, Evelyn Strashnick and Pearl Orleck.

Burial was in Lincoln Park Cemetery, Warwick. Contributions may be made to a favorite charity.

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Senator Paul Wellstone, z"l

...Behold the Upright, For Peace Will Be the Man's Legacy ~ Psalms 37:37



"Across the region and in this country, too, people are grieving for innocent Israelis and Palestinians who have lost their lives...Even in this time of terrible violence, however, we cannot lose hope, for the sake of Israelis and Palestinians everywhere who yearn for peace-and especially for their children, and the generations to follow. For them, we must continue to seek a pathway to peace..."

"We must pursue a courageous approach which seeks both to meet the critical need of the Israeli people to be free from terrorism and violence, and acknowledges the legitimate aspirations of the Palestinian people for their own state, a state which is economically and politically viable. Even in this horrific time, we must not lose sight of what should be our ultimate goal: Israel and a new Palestinian state living side-by-side, in peace, with secure borders.

"For many, the last two years have shattered confidence in any peace process. It has raised questions in some people's minds about whether Palestinians and Israelis can ever really live and work together, supporting each other's aspirations for peace, prosperity and security..."

"Despite the rage and raw feelings in the region now, most Israelis and most Palestinians crave a peaceful resolution to this conflict. This hunger for peace, and a sustained and vigorous engagement by the United States, are our best hope for achieving it."

Senator Paul Wellstone,

• Statement delivered on the Senate floor, April 30, 2002

Americans for Peace Now mourns the loss of Senator Paul Wellstone, a friend of Israel, a champion of peace, and a compassionate human being. He represented the finest of what the American Jewish community has to offer in public service, and he will be deeply missed. As we mark his passing, we call on all supporters of peace in the Middle East to carry on his pursuit of a better future for Israelis and Palestinians alike.



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Obituaries

By Yehuda Lev

Abba Eban, who died this week in Jerusalem at the age of 87, had one important asset as a politician. It enabled him to attain greatness in his career and it also kept him from achieving all that might have been expected of him.

Eban had a mellifluous, resonant, dramatic speaking voice and he used it in ten languages, each of which he spoke as beautifully as he did English and Hebrew. His flow of words was to be marveled at and he carved out phrases in his speeches that will live long after him. Speaking in the United Nations on Israel's behalf after the Six Day War, he used the phrase "Auschwitz borders," referring to the narrowness of Israel's boundaries after its War of Independence.

But that same ability to speak in memorable words that so captivated audiences at the UN and in the English speaking world, also cost him his chance at political success at home. For all of his popularity abroad, Israeli voters never cottoned to Eban's linguistic talents and he was never able to adjust his speeches to their level of understanding.

Consequently, while he served in the Knesset, as Foreign Minister and as ambassador to the United Nations and the United States, he never developed a political base in Israel, a bloc of voters who



ABBA EBAN, left, at a 1952 fundraiser for Israel Bonds held at the Sheraton Biltmore in Providence. Seated right is Alvin Soppin, center unidentified. Photo by Rhode Island Jewish Historical Assoc.

Eban's voice shall persist

would cast their ballots for his Mapai, now Labor Party, simply because he was on the Knesset list.

And when Labor went out of office and more magnetic candidates were needed to bring back its voters, Eban was shunted to the sidelines and his political career ended.

But what a career it was. He was one of the great public speakers of our age, in a class with Winston Churchill and Franklin Roosevelt. He spoke for Israel at a time when its future was not assured, when many of the most respected military and political authorities assured us that it was destined to perish at the hands of its numerous enemies.

Furthermore, he was not an

empty windbag, adept only at sound bites and other media techniques, but an erudite and intelligent spokesman for Israel. While David Ben-Gurion and the other founders of the nation might do the gritty work of founding and defending the state, it was Abba Eban who put a public face upon it, whose speeches in the United Nations and before American Jewish audience caused Jews everywhere to look upon the new state with pride and satisfaction. Eban himself used to joke that if he was running for Prime Minister of Israel among American Jews, he would win in a landslide.

And now he is gone. We shall not see — or hear — his like again.

Ruth Lipson

WARWICK — Ruth C. Lipson, 77, of Merry Mount Drive, a retired legal secretary and bookkeeper, died Nov. 5. She was the wife of Edward H. Lipson.

Born in Providence, a daughter of Herman and Sophie (Boxer) Wallick, she had lived in Cranston for 24 years before moving to Warwick 25 years ago.

Mrs. Lipson was a legal secretary for several attorneys including former Governor John Notte. Later, she was a clerk for the RI Health Department. and then worked as a bookkeeper in her husband's practice of Lipson & Lipson Accountants, retiring 2 years ago.

She was a former member of Temple Sinai in Cranston. Involved in politics for many years in the Rhode Island State Democratic Party, she was a delegate on the Hubert Humphrey Presidential Candidate Slate.

Besides her husband, she leaves two daughters, Susan Bander of Warwick and Judy Lipson-Rubin of Belmont, Mass.; a sister, Muriel Polish of New York City and three grandchildren. She was the sister of the late Melvin Wallick.

Burial was in Lincoln Park Cemetery, Warwick. Contributions may be made to a favorite charity.

John Nachtigal

PROVIDENCE — John Nachtigal, 89, of North Main St., a retired package store owner, died Nov. 3 at Miriam Hospital.

He was the husband of the late Annette (Wachstetter) Nachtigal. Born in Poland, a son of the late Moshe and Leah (Markfeld) Nachtigal he lived in Hartford, Conn., and Boca Raton, Fla. before moving to Providence.

Until he retired, he owned the former Parklane Liquor Store in Hartford.

Mr. Nachtigal was a past president of the Southeastern Florida Holocaust Survivors' Association.

He leaves a daughter, Lillian Birch of Pawtucket; a brother, Szymon Nachtigal of West Hartford, Conn., and two grandchildren. He was a brother of the late Edward, Rose Andre and Poldec Nachtigal.

Burial was in Florida.

Ida B. Newman

EAST GREENWICH — Ida B. Newman, 91, of Division

St., died Nov. 8 at Kent County Memorial Hospital. She was the wife of the late Irving Newman.

Born in Poland, daughter of Menachem and Fannie (Olshan) Kaplan, she had lived in the Rhode Island area for many years and in East Greenwich for the past three years.

Mrs. Newman was a life member of Hadassah and a former member of Temple Emanu-El.

She leaves two daughters, Lillian Schwartz of Providence and Miriam Sharfman of Short Hills, N. J.; a sister, Rose Forstath of Brooklyn, N.Y.; seven grandchildren and three great grandchildren. She was the sister of the late Yetta Rothstein.

Burial was in Lincoln Park Cemetery, Warwick. Contributions may be made to Temple Emanu-El, 99 Taft Ave., Providence, RI 02906, or Alzheimer's Association, 245 Waterman St., Providence, RI 02906.

Estelle Tetelbaum

WARWICK — Estelle Tetelbaum, 80, of South Holybrook Drive, Pembroke Pines, Fla., formerly of Cranston and Warwick, died Nov. 10 at Rhode Island Hospital. She was the wife of Max Tetelbaum. They

Eleanor Bohnen dies at 86

PROVIDENCE — Eleanor (Rosenthal) Bohnen, 86, of Clarendon Avenue, described by her children as a "one-woman social-service agency," died Nov. 6 at Rhode Island Hospital of complications following heart surgery. She was actively involved in Temple Emanu-El, where her late husband, Eli Bohnen, served as rabbi from 1948 until his retirement in 1973.

Born in Ellenville, N.Y., a daughter of the late Myer and Dora (Boyarsky) Rosenthal, she lived in Buffalo, N.Y. with her husband from 1939 until 1948, and had resided in Providence for 54 years.

She was a graduate of Temple University.

Mrs. Bohnen spent much

of her time caring for the elderly, the sick and the lonely. Although she had slowed in the last year, she was still driving people to doctor appointments, cheering up patients in nursing homes, and helping Russian immigrants learn English.

When she wasn't helping others, she was enthusiastically pursuing figure skating, gardening, flower arranging, sailing, or studying Hebrew.

She leaves a daughter, Judith Levitt of Providence; a son, Michael Bohnen of Newton, Mass.; five grandchildren, six great-grandchildren; and many nieces and nephews.

The funeral was held at Temple Emanu-El and burial was in Lincoln Park Cemetery.

had been married for 60 years.

Born in Providence, a daughter of Joseph and Bella (Schwartz) Slepikow, she had lived in Warwick for 19 years before moving to Pembroke Pines 10 years ago.

She was a member of Hadassah, the Cranston Senior Guild and Crestwood Country Club. She was a former member of Congregation Ohave Shalom and Temple Beth-El. She was a member of the Women's Association of the former Jewish Home for the Aged.

Besides her husband, she leaves two sons, Kenneth and Richard Tetelbaum, both of Narragansett; a daughter, Joan Carvalho of Narragansett and four grandchildren. She was the sister of the late Sanford Slepikow Slater.

Burial was in Lincoln Park Cemetery, Warwick. Contributions may be made to the American Heart Association or Hospice care of Rhode Island.

Carl Zeitz

FALL RIVER — Carl Zeitz, 81, of Albany St., a retired

salesman for Johnson Corrugated Box Co. of Webster, Mass., died Nov. 4 at Charlton Memorial Hospital.

He was the husband of the late June (Jaffe) Zeitz. Born in New Bedford, a son of the late Harry and Cecile (Bornstein) Zeitz, he lived in Fall River for 55 years, previously living in New Bedford.

Mr. Zeitz received an engineering degree from the Massachusetts Institute of Technology.

He served in the Air Force during World War II.

Mr. Zeitz was a member of Temple Beth El and its brotherhood, and a member of the Fall River Jewish Home.

He leaves a son, Barney Zeitz of Martha's Vineyard; a daughter, Marjorie Keith of Mendon, N.J.; a brother, Robert Zeitz of Birmingham, Ala.; a sister, Elaine Anderson of Boston; and four grandchildren.

Burial was in Temple Beth El Cemetery.

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Hanukkah Art Contest Winners



1st place (tie), 4-6 age group, Esther Basya Raskin, age 6, Providence



3rd place (tie), 4-6 age group, Ellie Weisman, age 6, Providence



1st place (tie), 4-6 age group, Devorah Golda Taitelbaum, age 6, Providence

Thanks to everyone who entered!

Ages 4-6

Eliyahu Bayer, age 6, Providence
Daniel Brandes, age 6, Cranston
Matthew Glazer, age 5, Providence
Eli Meir Haldorsen, age 6, Pawtucket
Rebecca J. Kaplan, age 5, Providence
Shira Krinsky, age 6, Pawtucket
Arianna Kessler, age 6, N. Attleboro, Mass.
Melissa Landman, age 6, Providence
Oz Maoz, age 6, N. Smithfield
Yoni Monat, age 6, Sharon, Mass.
Nechana Rechester, age 6, Sharon, Mass.
Yisroel Zalman, age 6, Providence

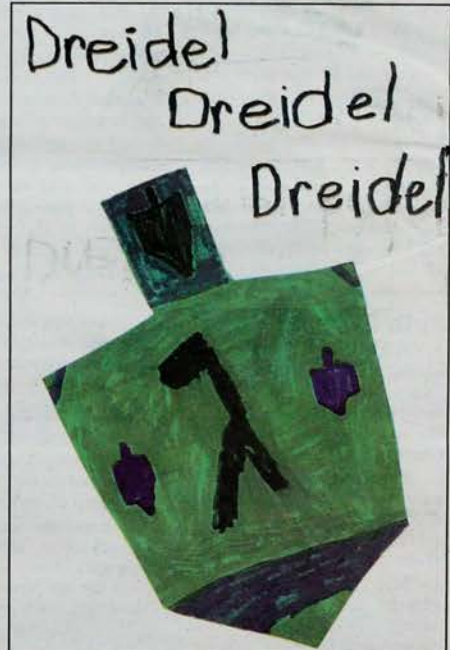
Ages 7-9

Nechama Bayer, age 7, Providence
Samantha Bomzer, age 9, Providence
Chana Diamond, age 9, Providence
Ruchama Diamond, age 7, Providence
Lindsey Dowling, age 7, Providence
Hope Elias, age 9, East Greenwich
Shai Forstadt, age 7, Providence
Jennifer Glazer, age 8, Providence
Eddy Golden, age 9, East Greenwich
Ariela Greengart, age 7, Pawtucket
Blima Haldorsen, age 7, Pawtucket
Yaakov Haldorsen, age 9, Pawtucket
Chelsea Hanna, age 9, Warwick
Yisochor Jakubowicz, age 7, Providence
Avichai Kapach, age 7, Providence
Aaron Kaplan, age 7, Providence
Jacob Klein, age 7, Providence
Shoshana Klein, age 9, Providence
Ilan Levine, age 9, Providence
Lieber Martinez, age 9, Providence
Yehuda Nissel, age 7, Providence
Eliyahu Simcha Raskin, age 8, Providence

Alysa Redlich, age 9, Cranston
Joshua Rosenbaum, age 7, Providence
Aryeh Rosenfield, age 7, Providence
Ariel Schaffel, age 9, Sharon, Mass.
Avi Schechter, age 7, Providence
Jacob Stark, age 9, Providence
Joseph Strachman, age 9, Providence
Yair Strachman, age 8, Providence
Sorah Hinda Taitelbaum, age 8, Providence
Remi Wachtenheim, age 9, Providence
Binyomin Weiner, age 8, Providence

Ages 10-13

Kelsey Abramovitch, age 12, Sharon, Mass.
Max Bessler, age 10, Providence
Abby Card, age 11
Meir Gerber, age 12, Sharon, Mass.
Tova Gerber, age 10, Sharon, Mass.
Rachel Haldorsen, age 10
Azriel Jakubowicz, age 10, Providence
Eliezer Martinez, age 10, Providence
Shira Nissel, age 10, Providence
Sarah Redlich, age 10, Cumberland
Nathan Rosenbaum, age 12, Providence
Estee Saklad, age 9, Providence
Devin Samuels, age 10, Cranston
Aaron Schacht, age 11, Sharon, Mass.
Asher Schectman, age 11, Sharon, Mass.
Sarah Shafner, age 11, Sharon, Mass.
Moriah Shapiro, age 11, Sharon, Mass.
Eliana Shore, age 13, Providence
Ida Stukakov, age 12, Providence
Shoshana Taube, age 11, Sharon, Mass.
Adi Vaknin, age 10, Pawtucket
Yehuda Weiner, age 11, Providence



2nd place (tie), 4-6 age group, Benjamin Strachman, age 6, Providence

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