

# The JEWISH VOICE & HERALD

SERVING RHODE ISLAND AND SOUTHEASTERN MASSACHUSETTS

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November 24, 2006

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## Students nix author; controversy erupts

By Ben Harris and Jacob Berkman

(JTA) — A controversy over free-speech restrictions on college campuses has grown to the national level after Jewish student leaders at Brown Uni-

versity canceled an appearance by a pro-Israel speaker because a Muslim chaplain called her controversial.

Jewish students had asked the student board of Brown's chapter of Hillel: The Founda-

See STUDENTS, page 17



Author Nonie Darwish's talk at Brown was cancelled by students.

## R.I. groups flock after 'snowbirds' Social, fundraising events growing

By Jonathan Rubin jrubin@jfri.org

PROVIDENCE — Every year about this time, the "snowbirds" file their flight plans with Alla Goman, who oversees the mailing database at the Jewish Federation of Rhode Island (JFRI). She makes nearly 200 changes for members of the Jewish community who call to give their winter address in sunny Florida.

During the winter months, Florida's Jewish population, the third largest in the country, swells even more, as Jews from the cold Northeast, mid-Atlantic and Midwest arrive. Many soon become permanent residents.

And yet saying goodbye to someplace that has been home for 30 years or more is not easy; sometimes, however, your "home" stops by to say hello.

The Federation is one of four Jewish institutions in Rhode Island that holds events in Florida between January and March each year, most on Florida's affluent southeast coast — Palm Beach, Miami, Boynton Beach, and Boca Raton. Golf and country clubs are common meeting points, as are JCCs or synagogues.

See SNOWBIRDS, page 7

## ISRAELI VISITORS



DR. MICHAEL FINE (center), chair of the department of family medicine at The Miriam Hospital, shares a light moment with Drs. Hava Tabenkin (left) and Dr. Hanna Srour from the hospital's partner in Israel, Ha'Emek Medical Center.

## Miriam welcomes Afula docs

By Mary Korr mkorr@jfri.org

PROVIDENCE — Dr. Hava Tabenkin and Dr. Hanna Srour cross ethnic divides every day in their work at Ha'Emek Medical Center in Afula, northern Israel.

She is a Jewish kibbutznik from Einn Harod; he is a Roman Catholic from the Arab Christian/Muslim vil-

lage of Eilaboun. They are currently at The Miriam Hospital, participating in the exchange program Miriam developed several years ago with the center, a teaching hospital affiliated with Technion-Haifa.

Ha'Emek, in the Jezreel Valley, is a designated trauma center for MCEs (mass casualty events); on the northern West Bank, it has seen more than its

share of suicide bombing victims. Its patients and staff are an ethnic mix of Jews, Muslims, Christians, Bedouins, Druze, and Ethiopian immigrants.

"I feel like I have a mixture of cultures inside of me," Dr. Srour said at Miriam recently.

Dr. Tabenkin is the chair

See MIRIAM, page 16

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**SUN., NOV. 26**

**Camp JORI reunion**

2 to 4 p.m. At Temple Torat Yisrael, 330 Park Ave., Cranston. Friends are welcome.

**MON., NOV. 27**

**Emanu-El leisure club**

10 a.m. Review of "Short Stories by American Jewish Women Writers" with Lenore Sones. 11:10 a.m. - noon: Swing and male vocalists, with Dr. Steven Kane.

**TUES., NOV. 28**

**NCJW forum**

7 p.m. Public forum on human trafficking in R.I. Sponsored by NCJW and Office of the Mayor of Providence. Panel discussion; free and open to the public, at the Providence Marriott.

**Introduction to Judaism class**

7 to 9 p.m. 16 weeks and will be held on a rotating basis at Temple Beth-El in Providence and Temple Sinai in Cranston. Mix of study, discussion and practical experiences for all interested in exploring a Jewish life for themselves, interfaith couples, non-Jews considering conversion, and Jews looking for adult-level basics. Topics include Jewish holidays and life cycle events, theology and prayer, Israel, history and Hebrew. Nov. 7 - March 20.

**WED., NOV. 29**

**Healing service for AIDS**

7 p.m. Healing Service for AIDS. Free & open to the public.



NORA GUTHRIE will perform Dec. 5 at URI. See calendar listing for that date.

Temple Beth-El meeting Hall, 70 Orchard Ave.

**THURS., NOV. 30**

**Emanu-El Leisure Club**

10 a.m. "My Life Story," Gerta Ronis, Holocaust survivor, interviewed and recorded by Steven Spielberg's Shoah Foundation.

11:10 a.m. - noon: "Jewish Values in Action" with Rich Walter of the Bureau of Jewish Education.

**Tamarisk event**

6:30 p.m. Seminar on stress. RSVP Gina at 732-0037.

**Judaic studies lecture at Brown**

7:30 p.m. Annual Arthur B. & David B. Jacobson lecture. Speaker is Hasia Diner, professor of American Jewish History at New York University on "Fitting Memorials: Post-World War II American Jews Confront the Catastrophe, 1945-67." In the Sharpe Rectory, Chancellor's dining room. For more information, call Barbara Niekirk, 863-3912.

**SAT., DEC. 2**

**'Buffet' buffet at Am David**

7 to 11 p.m. Temple Am David, 40 Gardner St., Warwick. A Buffet buffet with the music and fun of Jimmy Buffett. Listen

See CALENDAR, page 18


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### CANDLE LIGHTING For greater Rhode Island

Nov. 24 3:59  
Dec. 1 3:56  
Dec. 8 3:55  
Dec. 15 3:56



# Something ventured, something gained

## Students learn start-up basics from a pro

By Mary Korr  
mkorr@fjri.org

PROVIDENCE — Danny Warshay's son Matthew was worried his dad was going to Israel last summer during the war. Danny explained to the eight-year-old about measuring risks: Tel Aviv was safe and he would not venture north anywhere near the Lebanon border.

Warshay was going to teach a two-week business management course at Tel Aviv University to about 50 professionals working in the high-tech belt of Israel, the "Silicon Wadi."

His students were expecting him — or so he thought. When a mere six responded to his email request for personal statements, he called the university and was told the students assumed he was not coming because of the war and did not want to waste their time.

Obviously they had not done a risk measurement analysis.

"Tell them I'm coming," said Warshay, who has a deep attachment to Israel. His late grandfather was an ardent Zionist who raised his family there. Warshay studied for a year at Hebrew University when he was a junior at Brown.

The next day he received about 40 emails.

While he was in Israel, he was asked by *Globe*, Israel's equivalent



At left, Danny Warshay talks to Brown students in his entrepreneurship class last week. Ysabel Gaspar, at his right, is his teaching assistant and will be begin work at J.P. Morgan this summer.

Below, Michelle Moses is in the new entrepreneurial interdisciplinary program at Brown. But first, she expects to play softball for the Israeli National Women's Softball League.

Photos by Mary Korr

to the *Wall St. Journal*, to write an article directed at helping businesses in the north recover from the war.

In it, he suggests the way to strengthen a business is "not by building walls around it, but through creative thinking that includes spreading risk — diversifying — and creating spin-off businesses that are not sensitive to the crisis."

For example, a café owner might consider a mobile unit that he can move to a safe place.

### At Brown

Last week, students in Warshay's Essentials of Entrepreneurship class at Brown discussed the same risk/reward strategy using a real-life case of a husband-wife team who had set up a pharmaceutical business and were considering expanding.

In the midst of discussions



on IPOs, acquisitions, globalization, and competitiveness, some entrepreneurial axioms emerged. Among them, Warshay noted:

- Theirs change by the second on Wall Street.
- Wall Street likes predictability; it wants to know in advance the profitability of your venture.

- Timing is crucial; strategic planning a must. You don't want to be a day late but you can be a day early.

- Act as if: Act as if your company was public before going public. Be transparent. Issue financial statements even before you need to or have a board to report to. You don't want to be a scandal in the pages of the *Wall St. Journal*.

One student offered this on acquisitions: "Eat or be eaten."

In the case of the pharmaceutical class was analyzing,

See WARSHAY, page 33

## Happy Hanukkah!



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## Opinion

## A MAJORITY OF ONE

**Muqawama, a lesson from Lebanon**

Here's a new word for your Arabic vocabulary: *Muqawama*. Translation: *resistance*, first some context.

Earlier this month a closed-door, academic conference took place in Israel which, in the words of *The Jerusalem Post*, dealt with "the use of the media as a factor in strategic decision-making and as a player in the theater of war and diplomacy. Why have the Israel Defense

Forces and the government failed miserably in conveying a coherent and convincing message to the world?" Or, put more succinctly, what is wrong with Israel's propaganda?



**Yehuda Lev**

Who attended this meeting? According to the *Post*, they included "former generals, government spokesmen, experts, officials and a few of the country's most senior past and current strategists." A couple of these categories are broad enough to include Yair Auster but apparently the guest list was impressive and the discussions took place on a high level.

This is not the first time the issue has been raised. Back in the early years of the state people were very cognizant of the effect of Israel's policies on world opinion (what will the *goyim* think?) but life was more simple then. David always beat Goliath in popularity polls. Maybe so,

but Israel didn't win many points with the Muslim world, the Communist nations or the remaining Third World countries. (This was more an annoyance than a threat [Israel easily survived defeats in one General Assembly resolution after another] and the Arab states didn't have the military capacity to make Israel disappear.

The occupation, the Yom Kippur War and the various incursions into Lebanon changed all that. Now Israel

updating and altering that strategy as the need arises."

I beg to differ. As the Republican strategists in Washington recently discovered and any good salesman will verify, what a propagandist or a salesman requires to be successful is an ideology or a product that makes sense to the people to whom it is being sold. Killing 17 members of a single extended family in Gaza because of a computer's calculat-

ion, or "persistent combat," combines the military doctrine of continual warfare against enemy civilian populations with providing a social support infrastructure for the local population. This is how Hezbollah gained its popularity in Lebanon and how some successful revolutionary movements have come to power elsewhere. Mao Tse-Tung summed it up best when he said, "The guerrilla must be a fish swimming in the sea of the people." To succeed, a political and/or military movement requires the support of the people it rules over or intends to make peace with.

This is precisely where the "coalition of the willing" has failed the people of Iraq and, by extension, itself. Its occupation has destroyed that which it was intended to provide: security, freedom and hope for the future. Israel too, finds itself in this situation regarding the Palestinians. If there is to be peace between them, compromise is essential yet with the current occupation, Israel is moving further and further away from it while increasing the anger and resistance of the occupied.

Hezbollah is practicing *muqawama* in Lebanon and reaping its reward in support from the outside. If Israel were to reinforce its propaganda strategies with some *muqawama* for the Palestinians, feeding instead of starving them, it might benefit both the Palestinians and its own beleaguered citizens.

Yehuda Lev is a retired international journalist who writes a regular opinion column for the *Jewish Voice & Herald*. He can be reached at [yehuda@jvh.net](mailto:yehuda@jvh.net).

**Now Israel became Goliath and the Palestinians and their allies took on the mantle of David, while European guilt about the Holocaust faded with time and Israel lost its special historic and religious aura, becoming just one small country among many.**

became Goliath and the Palestinians and their allies took on the mantle of David, while European guilt about the Holocaust faded with time and Israel lost its special historic and religious aura, becoming just one small country among many. In Jewish eyes it was still exceptional but Jews do not control the American media or its foreign policy, whatever others may believe.

One senior advisor to the government told the *Post* that what Israel needs today is "a coherent and comprehensive policy-making process, one that would develop a unified media strategy and be capable of

ing error is understandable in the context of war; these tragedies are not deliberate, they are accidents, and Jerusalem hastened to apologize. But dropping cluster bombs that transform fields and villages into mine fields for long after the fighting ends, is execrable and indefensible and no "unified media strategy" will make it otherwise. Cluster bombs are a tough sell.

Now to definitions. A short time after the conference Ehud Yaari, one of Israel's more respected military journalists, discussed what he described as Hezbollah's *Muqawama* strategy. *Muq-*

**Time to push for new peace negotiations**

By David M. Elcott

NEW YORK, Nov. 15 (JTA)

— In spite of a concerted effort by the Republican Party to convince Jews that Republicans will better defend Israel, 88 percent of Jews voted Democratic, the highest percentage in a generation.

As a minority, Jews grow concerned when the moral values of the majority become the litmus test for public policy. And an October 2006 survey by the American Jewish Committee shows that, by a 2-to-1 margin, American Jews do not support the war in Iraq.

Most Jews do not vote solely on one issue, even those passionately committed to the security of the State of Israel, so no one was surprised at the overwhelming Democratic Jewish vote.

In fact, when it comes to Israel, Democrats and Republicans are pretty much indistinguishable. If there are members of Congress who are truly antagonistic toward Israel, they keep their views secret.

There's great consensus that the United States must continue to stand solidly with Israel when it's attacked, protect it with generous foreign aid and provide a veto at the United Nations when patently anti-Israel resolutions are proposed in the Security Council.

**88 percent of Jews voted Democratic**

The problem is, after six years of suicide bombs and rocket attacks, emboldened terrorists and a looming nuclear threat from Iran, few can claim that Israel is better off, despite such powerful support from the White House and Congress.

The White House could not protect Israel from Palestinian suicide attacks and congressional votes could not stop Hezbollah rockets from hitting Israeli cities this summer that never had been attacked in the state's history.

The only possible antidote to the violence and the suffering is a comprehensive, two-state solution to the Israeli-Palestinian conflict, a position that has been promoted by the last three Israeli governments.

As my Israel Policy Forum colleague M.J. Rosenberg reflected on the midterm election, "Unfortunately, the default position on Israel has not helped move Israel and the Palestinians closer to peace. On the contrary, it helps solidify a status quo that grows deadlier every day."

With such a clear mandate from the Jewish community, one would think

Congress and the White House would be pressing full-steam ahead to find a way to end a conflict that causes unbearable pain to Israelis and Palestinians, and undermines America's security as well. In fact, the opposite has been the case.

The new Congress was voted in by constituents who want it to promote policies that will avoid a war of civilizations with the Muslim world. The State Department needs support in moving the Arab-Israeli conflict back to the front burner, where it should have been during these past six years.

This will also help to protect many Arab allies in the region who are threatened by a resurgent Iran. Peace in the Holy Land is a plus for everyone — especially the Jewish community.

The American Jewish community has well-deserved political clout. For those who remember Jewish passivity and powerlessness, there's great pride in the ability of Jewish advocacy groups to affect policy in Washington.

This election confirms once again that Jews play a crucial role in the American democratic process. Based on what's good for America and for Israel, and what the majority of American Jews and all Americans want, Jewish leaders will be expected to deliver on the most important issue of the moment — using their political strength to end the Arab-Israeli conflict by supporting the establishment of a viable Palestinian state living next door to a secure, Jewish State of Israel.

Accomplish this and President Bush, the 110th Congress and American Jewish leaders will boast the greatest of legacies.

David Elcott is executive director of the Israel Policy Forum.

**Submission Guidelines**

Submissions must be signed and include city of residence and telephone number. Letters should be limited to 250 words, and Viewpoint pieces to 700 words. Submissions may be edited for length. Send submissions to: [JewishVoice & Herald, 130 Sessions St., Providence, RI 02906](mailto:JewishVoice&Herald,130SessionsSt.,Providence,RI02906), or E-mail to: [voiceherald@fri.org](mailto:voiceherald@fri.org).

## FROM THE OLD OLIVETTI Friedman, Marx and the marketplace

*Carrot letter:* Whole books have been written on a subject I do not understand: economic theory. Nevertheless, I understand that economics is rightly called "the dismal science." Last week Nobel Prize-winning economist Milton Friedman died. He and Karl Marx would seem as far from each



Josh Stein

other as polar opposites can be, but to these eyes, not distorted by hours of actual reading, there is a remarkable similarity between the two giants. (There is the well known story that on his death bed Marx lamented, *Je ne suis pas un Marxist*, a claim Friedman could also have made.)

Friedman predicted what another economist would later call "stagflation" — the concurrent rise of prices and unemployment. The way out of this dilemma is to foster a market economy. The market will clear things up if government doesn't interfere (except to control the money supply). But that's not all. Government should not interfere in any way in the economy. Friedman argued that doctors should not be

licensed; the market will weed out the good from the bad practitioners. It is an invisible hand, controlling everything.

Marx also believed in the invisible hand. It wasn't the market though; it was class struggle. Soon the gap between exploiter and exploited would be so narrow that the overthrow of capitalism was inevitable. Government would eventually wither away once the workers had survived the inevitable assault on their revolution by capitalist forces.

So, the arch-capitalist and the scientific socialist are both economic determinists. Marx believed doctors and lawyers explore Friedman. Of course the market will weed out the good doctors from the bad, but without a regulatory agency there'll be a lot of quacks doing a great deal of harm until word of mouth exposes them.

Have you tried to book an airline ticket since deregulation? There were about a dozen national carriers and the meals were free and travel agents could book you. Now? Choices are limited, food costs, and fares are way up. When government, Enron didn't brown-out California. It couldn't; there were regulations that prevented it.

I'm not old enough to get confused

about which Medicare plan I'll choose, and my hope is that by the time I need it the market will have driven out the crooks, but in the meanwhile, how many seniors are confused?

Friedman advocated abolishing the draft—a smaller army means less money to sustain it and longer enlistments mean better soldiers. Let's compare. With the draft we lost Vietnam; without it, we are losing Iraq. If the idea of having an army is winning, what has been accomplished other than creation of what we used sneeringly to call a mercenary army? The poor, the unskilled, still predominate as in Vietnam. We talk a good game about supporting the troops, but the non-economic reality is that while they are fighting and dying, we're not paying attention; we're watching football and ts-tsking whenever we see on TV that four more Americans were killed. And why should we be paying more attention? They're mercenaries after all; it's what they do. If they were our children I think we'd be more involved.

Friedman said that, "The free market is the only mechanism that has ever been discovered for achieving participatory democracy." These are strange words coming from a man who provided economic advice to the Pinochet regime in

Chile. He had Stalinist Russia in mind, but blaming Marx for Stalin is like blaming Jesus for Jerry Falwell. Give the guys a break. Marx was living in a period of ruthless exploitation of the proletariat and he saw the world through that prism. Allowing the market place to dominate wages would result only in continued degradation of the human workers without whom there is no product to sell on the open market.

What Marx and Friedman ultimately share is that they are both wrong. There is no economic law valid for all times and all places. The world works beyond economic statistics. Those soldiers I callously called mercenaries might define themselves as patriots. Marx said that family was, essentially, only a mutually beneficial economic unit. I beg to differ. Love, companionship, humor, and the sharing of emotional burdens is more than an economic relationship.

Friedman was a brilliant man who missed the point. Marx was forced to say that he wasn't a Marxist, so far from his ideals had his successors traveled. Long live humanity as, dimly, we work through the fog of economic theories.

Josh Stein is a professor of history at Roger Williams University. He can be reached at [jstein@rwu.edu](mailto:jstein@rwu.edu).

## Freedom of expression at Brown

### EDITORIAL

(The following editorial was written by the staff of the Jewish Voice & Herald and does not necessarily reflect the views of its publisher, the Jewish Federation of R.I.)

Mixed messages on freedom of expression — from Jewish and Muslim students to a Nobel Prize-winning author — were heard at Brown University over the past week.

It became controversial when the student leadership at Brown Hillel voted to withdraw their sponsorship of Nonie Darwish, an Arab speaker and author, after their Muslim counterparts and the Muslim chaplain at Brown did the same. (See page 1 story for details.) The latter two objected to Darwish's "offensive" portrayal of Muslims.

One reason the Hillel students gave for withdrawal of what would have become a Hillel-only sponsorship was to maintain the good relationship they had with the Muslim Students Association. They also said they re-studied the author's stance and weighed the decision carefully after consulting with Hillel staff, the Muslim community at Brown, university administrators and other students. The Brown Hillel students did not want to be perceived as anti-Islam.

Why all of the sponsors reversed their original support is curious. Did they not scrutinize the speaker beforehand on her issues and opinions? Did they not read her book? And if some found its portrayal of Muslims offen-

sive, is that reason enough to end the discussion before it even took place? Is not the campus the place to spotlight issues here and in the Middle East that are so critical to the world today?

Last week, authors oppressed by their countries spoke at Brown in a "Freedom to Write Festival." One was Salman Rushdie, who went into hiding for years after a *fatwa* from the Ayatollah Khomeini was placed on his life upon publication of the book, "The Satanic Verses."

Orhan Pamuk, the 2006 Nobel Literature Prize Laureate, was also a speaker. He was the first author in the Muslim world to publicly condemn the *fatwa* against Rushdie. Pamuk himself was charged by the Turkish government after having mentioned, in a Swiss newspaper, that 30,000 Kurds and one million Armenians were killed in Turkey. The charge aroused widespread international protest and was dropped.

The purpose of the writer's festival was summed up by its organizer Robert Coover, director of the International Writers Project, this way: "Not in recent history has the basic principle of free expression been under such worldwide threat as right now in 2006. Religious and nationalistic extremism, together with perceived threats, real or imagined, are rapidly eroding those liberties around the world."

Coover said the festival provided

"a stage for frank, open international discourse and celebrated what Pamuk calls 'the universal rights of freedom of expression and thought,' (which) are of utmost importance."

The Brown Hillel student vote to withdraw its sponsorship of Darwish was not unanimous. One student resigned from his position as Hillel student program director.

The questions the Jewish and Muslim students now face is: Did their decision squelch freedom of expression

and open debate? And in their attempt to avoid a rift with Muslim students, did they lose the opportunity for greater communal and inter-cultural dialogue at Brown?

Did they close the curtains on the stage of, as Coover said, "frank and free expression?"

Well, not quite. It seems a decision was reached by Brown administrators late Tuesday afternoon to reschedule the visit with both university and Hillel support.



## Israel

## ALISON ON ALIYAH:

## I've got myself a little problem...

(Part 1)

A few months ago, when we were discussing moving in together and our future as a couple, my boyfriend, Mikhael, told me that at least in the religious realm, he has only three real "deal-breakers."

Growing up in Morocco, he said, his family wasn't terribly religious or even particularly committed to *Halakhab* (Jewish law) or their Jewishness overall. But there were three things that one simply did not compromise on in their world, and it was these three things that literally defined them as Jews: keeping *kashrut*, not lighting fire on Shabbat, and marrying only those who were considered *Halakhab*-ly Jewish (i.e., having a Jewish mother).

## Alison Golub

In Mikhael's childhood home, while the first rule was pretty strict across the board, with very little "wiggle room," the second mandate was taken fairly literally. Thus, while they drove and watched television on Shabbat, they were fiercely committed to neither cooking nor smoking cigarettes until the sun went down on Saturday night.

For Mikhael, the third rule has always been the "biggie." Marrying a Jewish girl has always been something he has taken so much for granted that I don't think he can even conceive of another possibility for himself. While I was brought up to certainly pay special attention to the Jewish guys around me — in at least subtle hopes that I would ultimately marry one of them instead of the "others" — the overarching value I was taught was to explore, with no

boundaries and no pre-set stereotypes or limits set on who was or was not acceptable. "It is about a person's character and values," I was always told, "not the color of their skin or their religious affiliation." So I took this to the extreme, particularly throughout middle and high school. I dated a large number of African Americans, as well as a few Hispanics and even a Native American young man. While I do not remember ever being certain as to what exactly I was looking for, I distinctly recall being fairly convinced that American Jewish guys simply weren't for me.

When I came to Israel, and I met a wonderful Sephardic Jewish man of Moroccan, French, and Spanish backgrounds, who is insistent on marrying a Jew (regardless of her American background). Even more than that, as our conversations have continued over the past few months, he has become fairly insistent on marrying me. As it turns out, I have become quite interested in the prospect as well, and so we decided to begin pursuing the issue of what might be involved in getting married in this country that we both love so much but within which we are still very much outsiders.

Most Israelis — even new immigrants — have a vague awareness that both members of a couple must be Jewish in order to get married in Israel, just as one must be Jewish in order to become a citizen of Israel. This makes sense to me, and initially I assumed this wouldn't be too much of an issue, since after all, I got into the country in the first place, didn't I? However, it was news to me that the rules of the game change completely according to which government institution one is talking to. Indeed, as you will see, the

conflict that plagues Israel in this sphere is truly bureaucratic at its finest.

Thus, the Ministry of Interior acts according to the rather basic (and in fact, Hitlerian) mandate that an individual is considered Jewish if at least one of his or her grandparents was Jewish. This can be established by a simple letter from any rabbi of any denomination, or alternatively, the presenting of a wide variety of acceptable documents, such as a birth certificate noting religion or ethnicity. This particular set of rules has proven surprisingly lenient, and indeed, an enormous number of (particularly Russian) immigrants have reportedly taken full advantage of the system, with forged documents and phony papers abound.

In contrast, the rabbinate in Israel operates according to an entirely different, and much more stringent, set of guidelines. They are apparently convinced that Orthodox Judaism is the only acceptable form of Judaism; and in fact, do not even believe that the Conservative and Reform sects well-known in America can or should be considered "real" Judaism. Therefore, the Israeli rabbinate, intent on keeping its ranks "pure," has built an elaborate set of rules to ensure that those individuals who receive its blessing (particularly in the marital domain) are truly Jewish, in the Orthodox sense of the term.

Thus, the first task for a couple involved in getting married in Israel involves a visit to their friendly neighborhood *beit din* (religious court), in an attempt to prove their Orthodox Jewish credentials. This is generally accomplished by showing a *ketubah* (religious marriage contract) from their parents or grandparents,



A Ketubah

certifying the Jewishness of both parents and signed by — yes, you guessed it — an Orthodox rabbi. In the absence of such a document, or a written letter from only an Orthodox rabbi, well, you've got yourself a problem.

This is all valuable information that I have managed to piece together only in the past few months, after Mikhael and I started investigating the process and the very first question posed to us was: "Where is your parents' *ketubah*?" Of course, Mikhael's was pretty much in his back pocket. After asking what the heck a *ketubah* is, I, on the other hand, quickly clarified that mine is nonexistent. My family is as Reform as the day is long, and our apparently weak-blooded history goes back further than I ever knew. So, as you might say, I've got myself a little problem...

To be continued...

Alison Stern Golub was born and grew up in Seattle, Washington and is a graduate of Brown University. You can email her at Alison.Golub@hotmail.com, and read more about her adventures on her website at www.alisinsterngolub.com.

## THE REUVEN REPORT



REUVEN YAVNER, at left, and a friend on their trip to the north of Israel.

## By Reuven Yavner

Much has changed since my last update on the "Reuven Report." After making all of the requisite adjustments, I have finally been able to simply enjoy my year in Israel. Not that it has always been this easy. Adjusting to a new culture is a minefield, even in the best of circumstances. Even so, I am now reaping the benefits of my efforts and enjoying each new

moment of this year as I grow, learn, and mature.

One such experience was a three-day school trip to the north of the country, which just a few months earlier, was ravaged by the war. We rode in four different buses with a security guard in each. We left (too) early that morning (4 a.m. to be exact), with our bags stuffed with sweatpants and rain-gear, as we prepared

ourselves for the weather's forecast: rain all week. Needless to say, it was a hot and sunny three days that left most of us scrounging for the same pair of shorts every morning!

On our journey northward, after listening to about 100 guys groan of starvation, our chaperoning rabbis finally gave in and let us pull over at some dusty, dirty convenience store on the side of the highway. You should have seen how that old man's face lit up when we stamped out of our buses in quest of his sustenance. It took over an hour for all of us to check out, but when we did, we left behind a happy store-owner, and a ton of empty shelves.

Now, before venturing on, you must understand that Israeli standards don't exactly match up to American ones. They just don't. Period.

On the four-hour bus ride north, we were informed that the hotel we would be staying at, near the Kinneret, was "The finest establishment north of Jerusalem." So, armed with high expectations, and anxiously anticipating the hours of uninterrupted cable, we stormed off of our buses and piled into our rooms. Less than an hour later, we were a pitiful sight as we limped out of our rooms, the water from our leaky showers trickling down our feet, and the groans about our broken TVs filling the air. It could mean only one thing — Americans in Israel!

The remainder of our excursion was packed with unforgettable experiences. From a nine-hour (yes, nine) hike from hell in the Golan Heights (consisting of a 30-foot plunge into a freezing creek) to the witnessing of devastation and destruction

that the *kayish* rockets had unleashed on the northern landscape of Israel. The trip concluded with a visit to the Canada Centre in Merula (located in the upper Galilee), which naturally housed a magnificent ice hockey arena. And I am proud to say that I represented New England well by pulling off a few old hockey tricks of my own.

In the end, what this trip really gave me was an array of new experiences that I could add to those I'd already amassed, and memories that will last me a lifetime. Experiences, which I have come to carry around, like some moveable feast. Experiences, which will come to represent this year of mine in Israel.

Reuven Yavner is a former intern at the Jewish Voice of Herald and is studying for a year in Israel before beginning college.

## A trip to the 'frozen' north

## Community

## R.I. groups organize Fla. events for 'snowbirds'

"These events are preventative - we don't want to lose our connection with these Rhode Islanders," said Meyer Goldstein, JFRI's endowment director and organizer of its Florida event since 2004.

He said the increasing prevalence of these events reflects two demographic shifts - the population shift to Florida, but also changes in giving patterns. Jews over 65 are the most active in Jewish philanthropy; 68 percent made a donation to JFRI in 2002, as opposed to only 14 percent of those under 35.

The active cultivation of Florida is a crucial component of local campaigns, even if the events aren't always fundraisers *per se*.

"Many of our big givers are going down there," he said.

However, Goldstein said Federation events target a broad range of people - not just the wealthy - but anyone who has a strong connection to Rhode Island.

"We're not just looking for anyone who has ever lived in Rhode Island. We're looking for people who raised their families here, and who worked here."

## Reunions

Attendance at these events can range from 50 to 250; the Rhode Island Jewish Historical Association (RIJHA) had 200 people last year.

"It was unbelievable - standing room only," said Anne Sherman, office manager at RIJHA. It was the first time the group held the event. The association estimates that 15 percent of their members live in Florida, and after an event like this they gain another 20 to 30 more.

"They still feel a strong attachment and consider themselves Rhode Islanders, even if they haven't lived here for years," Sherman said.

Usually there's an "update" aspect from the organizational leadership, and then some entertainment—the Boston Pops, Yitzhak Pearlman, and well-known author and Rabbi Yitz Greenberg have been headliners in the past.

The Miriam Hospital sends down its President and CEO, Dr. Kathleen C. Hittner; Jeffrey Brier, chairman of the board of trustees, and others. The hospital has been holding these events for six years, mainly for major supporters of the hospital, which is engaged in a capital campaign to fund its new construction project.

"So many wonderful people have stepped up at these events - it's been a big part of our success," said Debbie Gilstein Jaffe,

chief philanthropy officer of the The Miriam Foundation.

The snowbird events are social.

"Someone came up to me and said she was happy to see someone that she hadn't seen in five years," said Sherman. "This is the way they can renew acquaintances."

Temple Beth-El in Providence will be holding their first

## Temple Beth-El in Providence will be holding their first Florida event this year.

Florida event this year. Beth-El, Rhode Island's largest synagogue and one of its oldest congregations, has had generations of families as members. Executive Director Ruby Shalansky said that they have members in Florida, some of whom come home for holidays, and others who keep memberships just to stay connected.

"We've been a significant part of their lives for a majority of their lives," she said. "This is our gift to them."

## Florida competition

One place where competition is rife is between Florida Jewish institutions and other states.

A campaign worker at the Jewish Federation of Palm Beach County, who asked not to be identified, said he sees contingents come to his hometown from Chicago, Pittsburgh, Cleveland and other communities.

"They all come down here," he said.

He said he didn't have a problem with the interstate fundraising - it's what fundraisers do. However, "it's a struggle to get people to give to our community, even if they've lived here for 30 years."

After all, "they grew up in Cleveland, went to the JCC, and went to the synagogue there growing up."

Rhode Islanders have the opposite complaint - Florida has no shortage of Jewish organizations - their communities are growing, and not just from retir-

ees, and so everybody is looking at the same community of donors.

One Rhode Islander who spends time in Florida commented that between all the Rhode Island events, Florida events, and national / international organizations like the Technion or the Weitzman Institute, "you sometimes feel that there is just too much to go to."

Still, from the Florida fund-

raising point of view, "In the end, it's all going towards good causes."

Their one wish: Rhode Islanders should let Florida Federations know when they are planning their events. Although Rhode Island groups coordinate among themselves, lack of communication with Florida means double booking, decreased attendances, and wasted effort.

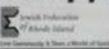
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*This essay was selected from among 50 essays as part of a contest on "New Visions for Jewish Communal Life," sponsored by the Taube Foundation for Jewish Life and Culture.*

## Lacking Seed

Joshua Gross

I am concerned about Jewish seed.

Last year, while wandering through the labyrinthine passageways of Cairo's Egyptian Museum, I came to a dead end crowded with abandoned antiquities. I was about to turn back when something caught my eye, an ornate stone column. The dust-smudged index card identified it as the Merneptah Stela of 1207 B.C.E. The glyphs were translated: "Israel is stripped bare, wholly lacking seed."

Later I would be shocked to discover that this inscription is the first archeological evidence of the existence of Israel—nation or people. In one of history's most inspired ironies, the first declaration on the Jewish people is a death knell.

Standing before that heven stone, I experienced a strange feeling of familiarity. After all, throughout my travels in Europe I have bowed my head to observe a moment of silence at dozens of monuments to Jewish death. Younger Jews like me seem to be at ease amidst the sepulchral atmosphere of these memorials; after the silence breaks, we take photographs and continue our previous conversations. After all, we have survived and are comforted by that knowledge. But the more time I spend in the presence of these monuments, the more I begin to question their purpose. Do we gather around them to mourn Jewish death or to celebrate Jewish endurance? And when confronted with such a broken world, are we responsible for anything beyond our own self-preservation?

In 1995, Germany began accepting submissions for a national "Memorial to the Murdered Jews of Europe." Artist Horst Hoheisel provocatively proposed blowing up the Brandenburg Gate as a fitting testament. Hoheisel is representative of the German "memory artists" that have emerged in the last 25 years. These artists are defined by a shared fear that memorials may actually relieve a population of the burden of remembering. In the spirit of William Faulkner's immortal statement, "The past isn't dead; it isn't even past," German artists have proposed living memory projects and created "negative form" monuments to mark the ruins of Jewish communities in sites throughout Germany.

Ostensibly, Holocaust memorials have been built so that the global community will not forget past lessons. But a problem arises when, in the presence of such monuments, viewers simply stand still and silently "remember." The Jewish community has not yet decided whether "Never Again" is a universal obligation or a self-referential declaration, and the memorials we build reflect this uncertainty. They inspire us to remember, but not to take action against contemporary injustice.

When the author of the Merneptah Stela wrote that Israel was "wholly lacking seed," he was referring to physical eradication. But I wonder if the Jewish community is experiencing a spiritual decay, one that calls into question the very merit of our survival. So many of our monuments address that we have survived but not why we have survived. Since the Holocaust, we have focused single-mindedly on Jewish survival and have failed to collectively define exactly what surviving requires of us. Rabbi David Hartman has argued, "Sinai prohibits the Jewish people from ever abandoning the effort of creating a shared moral language with the nations of the world." Has our monumentalization of the Holocaust truly created a shared moral language? Or does the Shoah relieve us of the burden of healing a world that has so cruelly rejected us?

The memory of our tragedy must transform the Jewish community into a phalanx against injustice. While many young Jews have already made this choice and thrown themselves into activism or service, tragically, many of these Jews feel that they need to

suppress their Jewish identity in favor of a more humanistic posture. But now more Jews are beginning to perceive their conscientious voting, social justice advocacy, or fair trade shopping habits as a logical extension of their Jewish consciousness. Hopefully these leaders will employ the leverage of Jewish institutions, museums, and memorials to give voice to the other oppressed "Jews" of the world. Perhaps one day a Holocaust museum will be re-crowned as a Museum of Jewish Responsibility to better serve the memory of our murdered six million.

The aforementioned German counter-monuments were designed to afflict the German psyche while catalyzing a fresh, continuous relationship with their history. Can the global Jewish community acknowledge that we too have our empty spaces, our ruins, our negated ghosts, but that we have not yet chosen to confront them as the Germans have them? With the founding of the Jewish state now decades behind us, it might be safe to consider what monuments our own people might build, guided by our unique moral vision, compelled by our own obsession with history.

On the website [www.makkainbrew.org](http://www.makkainbrew.org), activist Eytan Bronstein has begun this process, lamenting, "Many monuments and road signs point out the loss of Jewish soldiers in wars, yet no indication of the destruction of Palestinian life may be found on our cultural and geographical landscape." His proposed solution—posting signs at the sites of destroyed Palestinian villages—has, as one might expect, met with widespread Jewish hostility.

This heated issue won't be addressed today, but one day a public, communal, cathartic reconciliation must occur. Bronstein's proposal might be a good start. Acknowledging some Palestinian presence within Israel's borders

will allow us to transcend our subjectivity as Jews and address Israel's turbulent history. Every decade that passes without such an acknowledgment risks demoralizing another generation of Jews who are shocked to discover the history of a Dear Yasin. The Jewish community is in desperate need of a new generation of memory artists.

If we turn away from our obligations as a so-called chosen people, then our covenant will wither and our purpose will be lost. Jewish thought and action, by both design and history, elevates consciousness and raises moral standards. Should the coming decades be defined by a continued failure to grasp the universal meaning of *b'tzelem Elokim* and further indulgence in morally

narcissistic victimhood, the loss would be measured in human lives—from ethnic cleansing campaigns in Central Africa to state-sponsored killing in East Asia. Our monuments have adequately marked our survival. It will be much harder to formulate—and then, hopefully, to represent—what that survival means. Memory is not only a wound to be cauterized. The Merneptah Stela gathers dust in Egypt. Only our actions can determine if Israel's seed is truly lost.

Joshua Gross, born in 1981, was raised in Trumbull, CT and was bar mitzvahed at Congregation Rodeph Shalom. He graduated with honors from the University of Michigan with a degree in English and Creative Writing. Following college, he spent a year volunteering in Israel on Project Otzma. Until recently, he worked at the Joseph S. Silfka Center for Jewish Life at Yale under the tutelage of Rabbi James Povet. While at Silfka, he staffed an American Jewish World Service project to El Salvador, which awakened him to his potential as both a Jew and as a human being actively involved in the world. He currently resides in Washington, DC, where he is searching for a job that will complement his idealism and cynicism equally.

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## Facing challenges, Olmert and Bush seek to avoid regional deterioration

### BEHIND THE HEADLINES

By Ron Kampeas

WASHINGTON, Nov. 13 (JTA) — The meeting between President Bush and Ehud Olmert was bound to be haunted by their recent troubles: Iraq for Bush, Lebanon and the Gaza Strip for the Israeli prime minister.

But the most potent presence hovering over the Nov. 13 Washington summit was not recent events but the prospect of further deterioration in the region.

Olmert came to the White House seeking reassurances about Iran and its putative nuclear program, as Israelis across the political spectrum see a nuclear-armed regime that denies the Holocaust and calls for Israel's destruction as a mortal threat.

For his part, Bush, under new pressure to change the course in Iraq since the Republicans' defeat last week in congressional midterm elections, had to consider how the Israeli-Palestinian conflict impacts Arab and European reluctance to help in Iraq.

Just before meeting Olmert, Bush met with James Baker, secretary of state when Bush's father was

president, and Lee Hamilton, a former Democratic congressman. The two com-

pleted a report on the prospects of resolving the Iraq quagmire.

Both Bush and Olmert needed something from the other — and after 45 minutes alone together, each emerged with gains, however modest.

Most of the discussion focused on Iran, and Olmert said he was reassured that the United States and Israel were on the same page.

"There is no question that the Iranian threat is not just a threat for Israel, but for the whole world," Olmert

said. "The fanaticism and the extremism of the Iranian government, and the fact that the leader of a nation such as Iran can threaten the very existence of another nation, as he does toward the State of Israel, is not something that we can tolerate or would ever tolerate, and certainly not when we know that he is trying to possess nuclear weapons. And I'm very encouraged by our discussion and thoughts that we have exchanged about what needs to be done in the Middle East."

Switching to Hebrew, Olmert was more specific: There was "absolute agreement," he said, on the need to "make every effort to stop Iran from getting to the technical stage where they can manufacture weapons."

Ahead of the summit, Israeli officials

reportedly had worried that the United States did not view the Iran problem with the same urgency. The perception was that Israel fears the moment the Iranians have the technical know-how to put together a nuclear bomb, while the Americans wouldn't get exercised until the Iranians were close to actually building one.

Bush gained a renewed, if vague, commitment from Olmert to do his best to revive Israeli-Palestinian peace talks.

"I will make every possible effort to help Abu Mazen to get into such a dialogue with us," Olmert said, using Palestinian Authority President Mahmoud Abbas' nickname.

Addressing the Hebrew-speaking press after the meeting, Olmert provided more details: He was ready to allow forces in Jordan loyal to Abbas, a relative moderate at the Fatah Party, to move to Gaza to help Abbas face down "the tensions with Hamas," the Islamist terrorist group that runs the P.A. Cabinet and legislature.

Olmert's relief after the meeting was tangible. Told he was repeating the phrase "excellent feeling" that he had used after his previous summit with Bush in May, he said, "Well, this is an even more excellent feeling."

Israelis had been concerned that after his Republican Party lost control of Con-

gress last week, Bush might consider calls to conciliate Iran as a way of tamping down violence in Iraq.

The Baker-Hamilton recommendations have yet to be published, but reports suggest that outreach to Iran is high on their list. Iran has considerable influence with Shi'ites in Iraq, and the intractable violence in Iraq played a role in Democrats' wins last week in the U.S. Senate and House of Representatives.

Olmert insisted to reporters that Bush had hardly raised concerns about Israel's handling of the war with Hezbollah this summer, which left the Iranian-backed Lebanese terrorist group battered but intact; not, he said, did Bush critique Israel's retaliation in recent days against terrorists in Gaza launching rockets into southern Israel, even though 19 Palestinian civilians were killed in one errant Israeli strike.

Olmert hunched Bush another bone, rejecting speculation in the *New York Times* that Israel viewed the Bush administration's goal of democratizing the Middle East as naive.

"We in the Middle East have followed the American policy in Iraq for a long time, and we are very much impressed and encouraged by the stability which the great operation of America in Iraq brought to the Middle East."

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## Community/Providence

# Former Israeli official speaks at Beth-El Brotherhood

By Frank Belsky

PROVIDENCE — Strategically, Israel is better off than it was before the war in Lebanon, said Oren Magnezzi, the prime minister's liaison to the Knesset, on leave since June 2005.

The young diplomat, temporarily turned scholar, fielded questions from the Temple Beth-El Brotherhood recently, but cautioned his audience that he would be speaking as an Israeli citizen, not a government official.

Magnezzi, 30, joined then

Prime Minister Ariel Sharon's staff in 1999 after the latter was elected chairman of the Likud party. He served as assistant to the Likud party's director general and held various positions in the prime minister's office which culminated in his 2003 appointment as the prime minister's advisor and parliamentary liaison. Currently Magnezzi is pursuing a master's degree in government at the John F. Kennedy School at Harvard University.

"The Israeli State is in a better situation that it was before

the war started because now there is an international intervention on Israel's northern border. It's a force that will keep Hezbollah at a great enough distance so that its threat to Israel is diminished."

Further, he says, the world has a clearer view of the dangers facing Israel from Syria and Iran. It's apparent that Hezbollah is not an independent fighting force, he says, but a proxy of two hostile states, one of which is especially worrisome.

Magnezzi singled out Iran as the greatest threat to Israel's

stability and notes that, "it's the only country pledged to unleash its nuclear capability against a specific nation. Its president Mahmoud Ahmadinejad is, outspokenly, committed to annihilating the Jewish state," he said.

"Of course, Israel must be prepared to take every precaution to deal with Iran but it's not currently an Israeli issue. It's an international one. So long as there is diplomatic pressure exerted against Iran, Israel must follow it. Magnezzi explained that in order for a bilateral, mul-

tinational approach to work, Israel must comply with its proceedings.

As for internal politics, Magnezzi acknowledged that approval of the prime minister was weakened but added that, "politics has been very fluid in Israel after the election a few months ago. Now the polls are showing another swing but observers must bear in mind that we don't have elections every few months. We must wait four years while, in the interim, we carefully investigate every aspect of government and prepare to criticize policy when it's warranted."

"It comes down to survival," he said. "You can't have economic stability and growth unless you have political stability first," he said.

Magnezzi was asked whether he communicated with Knesset members one-on-one or in groups. Magnezzi explained that he did both, although interaction with Arabic Knesset members depended on their respective "desire to be productive."

Magnezzi, who was born in Ra'anana, just outside of Tel-Aviv, is hoping that his government will be redefined before he returns to it. "The instability of our parliamentary system is eroding our ability to govern efficiently," he conjectured.

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## Holy Holiday Hi-jinks!

From the creators of *Meatballs*, *Meatballs 2*, and *Meatballs 3*, comes a hilarious new show, right on time for the holidays! Full of comedy relief for the holiday season, *Holy Holiday Hi-jinks* is a tour de force of wackiness not to be missed!

Laura is a gracious hostess who is determined that everyone has a great time at her 1st Annual Holiday party! Since her reserved husband Michael isn't much help, Laura hopes his rambunctious brother Joe will help liven up the festivities! Laura's sure her randy cousin Liz will love Joe's Italian muscles! But when Liz shows up with a very peculiar guest in tow, crazy things start happening!

Is Liz's mystery man a true spiritual healer or a just a sham of a cult leader? Where is the nice Jewish girl Liz used to be? And is their glamorous neighbor really the famous Cookie Dupree, star of stage & screen?

*Holy Holiday Hi-jinks* will be performed on Thurs., Dec. 7, Wed., Dec. 13, and Sun., Dec. 17 at Jimmy D's (formerly Rossi's Cafe), 1785 Cranston St., Cranston. Dinner at 6, show at 7 p.m. For more information, call 943-3196.

## Boston study links outreach, Jewish choices

BOSTON (JTA) — The majority of children in interfaith households in Boston — almost 60 percent, far above the national average — are being raised as Jews.

That's one of the key findings of the 2005 Greater Boston Jewish Community Study, commissioned by the Combined Jewish Philanthropies, the central planning and fund-raising arm of Boston's Jewish community, and carried out by Brandeis University's Steinhardt Social Research Institute.

Researchers interviewed 400 Jewish households by phone and an additional 1,400 individuals from a list provided by Jewish organizations. The margin of error differed by question.

Some local Jewish leaders say a key factor is the community's heavy investment in outreach programming — \$321,000 this year, almost 1.5 percent of the Combined Jewish Philanthropies' \$27 million campaign.

Those funds are given to programs aimed at interfaith families and individuals considering conversion run by the Jewish Community Center, Jewish Family Services, the Reform and Conservative movements and other agencies.

"There's no other way to explain it," said Ed Case, publisher and president of Interfaith Family

com, a Boston-area nonprofit that encourages intermarried families to make Jewish choices.

The study's preliminary findings, show strong growth of the Jewish community, which now stands at 265,500, or 9 percent of the total population. That figure includes 57,000 non-Jews living in Jewish households; indeed, the study found that half of area Jewish households involve an intermarriage.

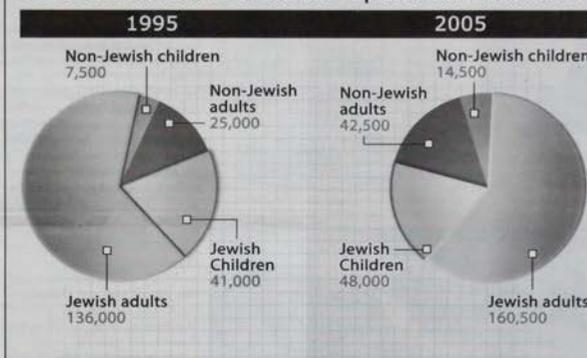
The number of non-Jewish adults in Jewish households has risen from 25,000 to 42,500 since 1995, the study found.

As increasing numbers of those interfaith families identify with the Jewish community, more and more are raising their children Jewish. Institute director Leonard Saxe, the primary investigator on the study, called the 60 percent figure "exceptional."

In comparison, the National Jewish Population Study 2000-2001 reported that between 33 percent and 39 percent of children in interfaith households were being raised as Jews. The 2002 Jewish Community Study of New York put the figure at 30 percent in the New York area.

"When we first saw the 60 percent number, we said, 'that can't be true,'" said Gil Preuss, vice president for strategy and planning at Combined Jewish

### Boston Jewish Household Population Estimates



The Greater Boston Jewish Community Study shows a sharp increase in Jewish households over the past decade.

Philanthropies. But it made sense when he considered other figures: Some 37 percent of local intermarried families are members of synagogues, and more than 70 percent of the children who are being raised Jewish in intermarried families are receiving formal Jewish education.

The Boston study also reveals that 90 percent of local Jews "are connected in some way, even if it's just giving money" to Jewish organizations, said Preuss.

As Heard On NPR

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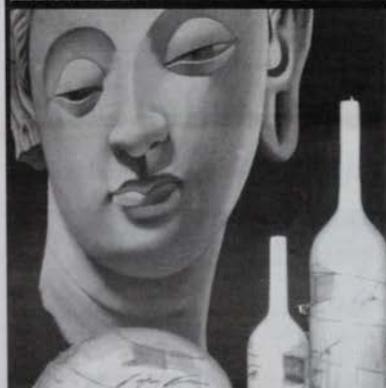
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## News Briefs

### UN critique

WASHINGTON: The U.N. Human Rights Council's obsession with Israel is undermining its credibility, the United States State Department said in a statement noting that last week it held a session devoted to Israel alone for the third time in less than six months. The statement said "The Council's persistence in focusing on Israel, while failing to address serious human rights violations in other countries and regions, including Sudan, Burma, North Korea and Cuba, undermines its credibility and its ability to defend human rights around the world. JTA

### Jewish tally

NEW YORK: With the 2006 Congressional elections now fully tallied, polls show that the Jewish vote for Democratic candidates reached 87 percent, the highest total in 14 years. Republicans won 10 percent of Jewish votes. Only Afro-American voters (88 percent) exceeded the percentage of voters favoring Democrats. And Representative Steny Hoyer, (D-Md), one of the pro-Israel community's closest friends in the House, was elected majority leader. Hoyer has consistently urged bipartisan support for Israel, and has led numerous Congressional delegations to Israel. JTA

### N.Y. anti-Semitism

NEW YORK: The New York Police Department has

noted a sharp rise in anti-Semitic hate crimes in New York City. The NYPD's Crime Task Force is quoted as saying that this year there have been 95 anti-Semitic incidents in New York City, a 28 percent increase over the same period last year. In Paris, the French Foreign Ministry stated that anti-Semitic attacks in 2005 decreased by 47 percent over the previous year. JTA/NEW YORK JEWISH WEEK

### Russian for PM

JERUSALEM: A controversial Russian-born billionaire is considering a run for Israel's top political position. Arkady Gaydamak, who has gained popularity in Israel with major philanthropic projects, said in an interview last week that he could run against Prime Minister Ehud Olmert in the next elections. "I command enough public support today to be elected. If I decide to run, I'll take 40 seats in the Knesset. The politicians know this and are afraid." Gaydamak financed a tent city to house thousands of Israelis who fled Northern Israel during the latest war in Lebanon. He has been questioned by Israeli police in connection with a money-laundering scandal and France has issued a warrant for his arrest over arms trafficking allegations. JTA/YEDIOTH ACHRONOT

### Air raid called off

JERUSALEM: Israel called off an air raid against the house

of a senior Palestinian terrorist in the Gaza Strip after hundreds of Palestinians surrounded the building after Israel warned his family to get out ahead of a planned air strike. The operation was canceled with military officials citing concerns that the human shields could be hurt. They said that the buildings were used to store weapons or plan attacks. JTA

### Sderot aid

NEW YORK: The American Jewish Committee has donated \$300,000 to Sderot to help build a center providing psychological services to the city's residents. Sderot is the town alongside the Gaza Strip most often the target of cross-border Palestinian rocket attacks. Since July, the AJC has raised over \$2 million in a special Israel Emergency Assistance Fund. JTA

### Fishing line eruv

LOS ANGELES: The question of whether or not an Orthodox synagogue can build an eruv out of fishing lines strung between lampposts and poles in Los Angeles and Santa Monica, has been satisfactorily settled. The California Coastal Commission gave its approval to the request by the Pacific Jewish Center in Venice provided that care is taken to protect a rare bird that nests in the coastal area. The beachfront boundary, granted for three years, is the first of its kind

See BRIEFS, next page

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Show Your Jewish Pride

## BRIEFS

From previous page

in California. The cruv boundary, when completed, will allow Orthodox Jews to consider themselves to be "at home" during the Sabbath in the area marked off by the cruv, easing restrictions forbidding the carrying of things outside their homes. LOS ANGELES TIMES

## Miss Israel in Army

JERUSALEM: The latest Miss Israel has discovered that certain unscheduled but important benefits come with wearing the crown. Eighteen-year-old

Yael Nezri, now undergoing her compulsory military service, has received permission not to carry her assault rifle because, she says, it bruises her legs. She argued

that the bruises made it difficult for her to model in photo shoots. The IDF apparently permits her to continue her modeling career while she does her two years of military training.

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## Nation

### Higher stakes at UJC General Assembly

Olmert, Netanyahu address 5,000 attendees

By Jacob Berkman

LOS ANGELES, Nov. 15 (JTA) — The United Jewish Communities' annual General Assembly usually is seen as something of a pep rally for the lay and professional leaders on the ground in the federation system. But this year's G.A., which started Nov. 12 at the Los Angeles Convention Center and wrapped up the following Wednesday, was a higher-stakes affair.

In the midst of an Israel Emergency Campaign that so far has raised roughly \$348 million to help rebuild Israel after the summer's war with Hezbollah in Lebanon — and coming off a couple of General Assemblies that by many accounts fell flat — the UJC saw this one as an important momentum builder.

The organization revamped its program only 10 weeks before the gathering, from one that would have highlighted major federation contributors and professionals to one that was primarily Israel-centric.

UJC President and CEO Howard Rieger told a news conference of Jewish journalists Monday that response to the original-themed event had been disappointing, but in the end, some 5,000 federation and Jewish communal professional and lay leaders turned up for the G.A.

"It was high stakes because you can't fail," Rieger told JTA of the Israel-themed event. "And at the same time, it feels a little intimidating."

The plenary sessions offered a hardhitting array of speakers, among them six high-ranking Israeli government officials, highlighted by a Tuesday night address by Prime Minister Ehud Olmert.

Olmert did mention that he'd be willing to sit down with Palestinian Authority President Mahmoud Abbas at any time, but he spent much of his time thanking UJC and its leaders for helping to rebuild Israel's North after the war.

"Our lives are interconnected," Olmert said. "Our fates are intertwined. Israel and the Jewish diaspora is one."

His sentiments may have quieted some of the waves made Monday by Zeev Bielski, chairman of the Jewish Agency for Israel, who told a Jerusalem Post reporter that "One day the penny will drop for American Jews and they will realize they have no future as Jews in the U.S. due to assimilation and intermarriage."

Bielski later explained that the comment was intended to highlight the importance of *aliyah*.

Israeli opposition leader Benjamin Netanyahu used one plenary to lay out what he calls Iran's "single-bomb theory" — taking care of its "Jewish problem" by attacking Israel with a nuclear weapon — as the first stage in a broader nuclear attack on the Western world.

"This is 1938, Iran is Germany. And Iran is racing to get atomic weapons," Netanyahu



www.ujc.org

United Jewi

repeated almost as a mantra during his speech.

On Monday, Israeli Foreign Minister Tzipi Livni told reporters that the Israeli people are frustrated because many assumed that attacking Hezbollah would lead to the return of two soldiers Hezbollah captured in a July 12 cross-border raid that sparked the conflict.

And there were some unlikely meetings of the minds, such as a plenary Monday at which Rabbi Norman Cohen, provost of the Reform Hebrew Union College-Jewish Institute for Religion; Arnold Eisen, chancellor-elect of the Conservative Jewish Theological Seminary; and Richard Joel, president of Orthodox Yeshiva University, discussed how to engage young people.

But the biggest business happens between the sessions and plenaries, where federation leaders and volunteers can bounce ideas off each other and where those looking for funding can schmooze with potential benefactors.

The key to keeping a strong campaign, said Steven Rakitt, CEO of the Jewish Federation of Greater Atlanta, is avoiding "inertia."

The trick will be getting delegates to the G.A. to carry that momentum home. Rieger admitted to JTA that the UJC sometimes has trouble making sure that "what we do on one level translates back into the next level."

The UJC faces two major challenges in coming months, Rieger said.

The first is making as big an impact as possible in terms of getting out the message about important Jewish needs — and "that's not all about money," he said. The second is trying to figure out how to build a bigger donor base.



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## Izzy's Café on hold, catering continues

By Jonathan Rubin  
jrubin@jfri.org

WARWICK / PROVIDENCE — Izzy's Koshers Cafe, a family-owned baked goods and take-out establishment in Providence, has temporarily closed; the Warwick kitchen of its parent company, Izzy's Koshers Catering, was recently told that its ventilation systems were not acceptable under new stringent sections of the Rhode Island fire code.

"I had to close my kitchen down," said Nathan Yamuder, Izzy's owner. He said that his building, on Post Road, was originally approved under the Rhode Island Fire Code "grandfather" clause, but recently the situation has changed, requiring him to close both his kitchen and the cafe for the time being.

He's still catering, with help from an unlikely duo — his competitors, specifically Catering by Andrew in the greater Boston area, and Daniel Alon from Daniel's Gourmet Kosher Catering in Providence. Izzy's has been able to use their facilities in catering for events.

"Dani has been amazing. He really helped me out," Yamuder said.

Izzy's is a well-known institution in the Jewish community, catering everything from weddings and bar mitzvahs to small office meetings and kosher meals to seniors.

Yamuder is examining the cost of repairs.

He has been doing his best to make sure services aren't interrupted while he surveys his options. He said he's been largely successful.

The major exception is the delivery of prepackaged kosher meals to two institutions — the Jewish Family Service's (JFS) Kosher Meal-site at Temple Torat Yisrael in Cranston, and to the kosher Meals on Wheels program of JFS and the Jewish Community Center. Yamuder said he was no longer able to provide the meals, largely because of cost. Partly Harwood at JFS said Izzy's had been providing them with a "really reasonable fee" for years, mostly as a "community service."

She said Yamuder called them the day he ran into problems, and they were able to piece together help from Deb Blazar, a caterer who uses Temple Emanu-El's facilities, and from another caterer in Connecticut. The JCC and Jewish Seniors Agency have been helped by Siperstein Tamarisk Assisted Living's facilities.

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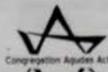
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Read Across Jewish Rhode Island is a literacy project of the Bureau of Jewish Education of Rhode Island. The goal of the program is to highlight Jewish literature and to involve members of the community in a dialogue focusing on Jewish books and issues. This year, we will be reading A. B. Yehoshua's *A Woman in Jerusalem*. For more information, contact Judy Greenblatt, Director of Library Services at 401.331.0956 x 223 or jgreenblatt@bjeri.org.

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## MIRIAM

From page 1

of the family medicine department at Ha'Eneke; Dr. Srour trained under her and now teaches residents in the program. He practices medicine at Ha'Eneke, and in several clinics in the surrounding areas.

When Lebanon War II broke out this summer, Dr. Srour said his Jewish patients from Afula fled south, while his Arab patients from the north went to Afula, as clinics closer to the Lebanese border shut down.

He said most of the patients who came to his Ramat Ishay clinic arrived without medication,

medical records, and in a state of anxiety. It became routine at the clinic to evacuate patients to the bomb shelter when the air raid sirens went off.

He expected culture shock when he came to Rhode Island, on his first visit to this country. "But it felt familiar. The community, the hospital made me feel at home."

Dr. Tabenkin is staying with family members Alex and Faina Tabenkin, who came to Providence from Moscow 30 years ago. Both Israelis are family medicine specialists whose activities are coordinated by Dr. Michael Fine, chair of family medicine at Miriam. They make rounds with

him in the hospital, attend meetings, and "shadow" him as Dr. Srour puts it, at Hillside clinics.

The learning goes both ways. Dr. Fine said Ha'Eneke's electronic medical records system is an area not yet fully integrated here, but one which should be copied.

Dr. Tabenkin spoke to Miriam and Brown physicians and hospital administrators about its efficiency. "When I arrive in the morning at the hospital, all I have to do is pull up an electronic chart to see what has happened with my patients."

She is also working with a physician she knew in Israel, Dr. Jeffrey Borkan, chair of family medicine at Memorial Hospital in Pawtucket who worked as a physician in the desert in southern Israel for 10 years and then in the Galilee region. Brown's academic center for family medicine is located at Memorial.

When asked what they have seen as the biggest difference between the practice of medicine here and at home, both said the doctor-patient relationship here is much healthier.

She said both the national health care system (each person or family covered pays 4.8 percent of their income) and the HMO structure at Ha' Eneke can inadvertently cause conflicts between doctor and patient.

When he returns, Dr. Srour hopes to implement a spirituality curriculum developed by Dr. Gowri Anandarajah in Brown's family medicine program. Research in this area shows a correlation between a patient's spiritual life and healthy outcomes.

The Miriam expects to send a medical contingent to Ha'Eneke in March; one area they will focus on is emergency preparedness.

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## BROWN

From page 1

tion for Jewish Campus Life to co-sponsor a Nov. 30 speech by Nonie Darwish, an Arab who had become pro-Israel and author of "Now They Call Me Infidel: Why I Renounced Jihad for America, Israel, and the War on Terror."

Earlier this month, however, after tentatively agreeing to sponsor the event, the board nixed the event after Brown's Muslim chaplain, Rumee Ahmed, raised objections.

Born in Cairo and raised in Gaza, Darwish is the daughter of an Egyptian intelligence officer killed by Israeli soldiers. She says she was indoctrinated from childhood to hate Israel but changed her views after befriending Jews who yearned for peace and after her brother's life was saved by Jewish doctors at Jerusalem's Hadassah Hospital.

She since has converted to Christianity and attends an evangelical church.

As the media descended on the story this week, students were inundated and even "harassed" by calls from CNN, *The New York Post* and other groups, Hillel staff said.

On Tuesday, Hillel staffers were weary from managing the rapidly expanding story, just as most students were already leaving for Thanksgiving.

"If this can [energize] students on a national basis, then maybe some good will come out of it," one Hillel official said.

According to Serena Eisenberg, director of Brown's Hillel, a student-led group called Brown Israel Forum, which Eisenberg helped found, wanted to bring Darwish to speak about rights in the Middle East, and by default in Israel. They enlisted Hillel and Brown's Sarah Doyle Women's Center as sponsors.

But Ahmed reportedly said Darwish's views were offensive to Muslims, who Ahmed claims live in fear at the university. Then "the Muslim Students Association and the Muslim chaplain and the Chaplain's Office expressed concern about bringing Nonie to campus, so the women's group withdrew their sponsorship," Eisenberg told JTA on Monday.

Neither Ahmed nor Gail Cohee, director of the Women's Center, would return phone calls from JTA.

Once the Women's Center withdrew its sponsorship, the Hillel students considered whether they wanted to be the lone sponsors of an event that could prove controversial, Eisenberg said.

"It was the students' conclusion that, fairly or unfairly, Hillel sponsorship would have been perceived as a partisan attack on Islam and not as a contribution to

the free exchange of ideas which is central to the academic enterprise," she said in a statement.

She added that their leaders were troubled by some of Darwish's writings that "stereotyped Muslims," and that they would have been equally troubled if a Muslim group had brought in a Jewish speaker who denigrated Judaism.

By the end of the day on Tuesday, Eisenberg said a decision had been reached by Brown administrators to bring in the author through the Brown Israel Forum, a decision she endorsed.

According to Yael Richardson, the Hillel chapter's student president, the board was lobbied by Ahmed and via e-mail by Brown's head chaplain, the Rev. Janet Cooper Nelson.

Cooper Nelson "told us to think about the implications of what this would do with our religious communities on campus," Richardson said. "She encouraged us to think carefully about whether we wanted to fund the event."

After researching Darwish's writings and past statements, the five members of the board decided against bringing her to campus so as not to jeopardize their "lovely" relationship with Muslim counterparts, Richardson said. Eisenberg said there also were scheduling issues.

Richardson said she's proud of the decision, which earned Hillel a scathing rebuke from the *New York Post* and led to the resignation of one student Hillel official.

In an e-mail message to Jewish student leaders obtained by JTA, Eisenberg urged students to consider whether the event was "of such benefit as to outweigh the rifts we are certain to cause in the Muslim community and perhaps among Jewish students and others on campus who question whether Hillel should be bring[ing] Arab speakers to campus who speak poorly of Islam."

But she says she wanted the decision to come directly from the students.

"Did the Muslim Students Association and the administration exert some influence? Yes," Eisenberg said. "Did our board cave? No. They made a thoughtful decision about constructive dialogue and about moving forward."

However, the cancellation comes after Brown's Office of the Chaplains and Religious Life supported Palestinian Solidarity Week earlier this month "over my objections," Eisenberg said.

That event was sponsored by the parents of Rachel Corrie, an American student and pro-Palestinian volunteer who was run over and killed as she tried to stop an Israeli bulldozer from searching for arms-smuggling tunnels in



Student walks past Brown Hillel on Tuesday.

Photo by Jonathan Rubin

of the Gaza Strip. Since her death in 2003, Corrie has become an icon for pro-Palestinian groups on college campuses such as the International Solidarity Movement.

Cooper Nelson, the head chaplain, did not return repeated calls from JTA.

However, the decision to cancel the Darwish event angered several pro-Israel students involved in planning it, and prompted Yoni Bedine, a Brown student and Hillel staff member responsible for Israel programming, to resign.

"I think the failure here was a failure of Jewish leadership," he told JTA. "I think it sends a really bad message to potential future Jewish leaders. I think it was a catastrophic decision in terms of the precedents that it sets."

Darwish is the latest in a series of controversial speakers on the Middle East who have had their appearances canceled amid complaints from opposition groups.

Recently Columbia University's chaplain's office revoked as many as 115 invitations hours before a speech by Walid Shoebat, a former PLO terrorist turned evangelical Christian and author of the book, "Why I Left Jihad."

Last month, Tony Jutz, a New York University academic who advocates replacing Israel with a binational state of Arabs and Jews, had an appearance canceled at the Polish Consulate in New York following phone calls from two prominent Jewish leaders.

The following week, a French Embassy office in New York scrapped a party in honor of author Carmen Callil after complaints that she equated Jewish suffering under France's Vichy government with the Israeli treatment of the Palestinians.

In those cases, questions raised by Jewish opponents led the hosts to cancel the events. But at Brown, the decision was taken by Jewish students themselves, apparently out of concern that

the speaker could harm Muslim-Jewish dialogue.

Darwish denied that she was controversial, and her Brown supporters say they carefully vetted her writings to ensure there was nothing inflammatory.

"Any Arab who speaks differently from the status quo is immediately just branded as traitor, and

they want to shut us up," she told JTA.

Bedine says he wouldn't have dreamed of asking Muslim students to cancel speakers at Palestinian Solidarity Week, though Jewish students found some of them controversial. "We're here to be challenged," Bedine said. "In free speech, toes get stepped on."

With reports from JVC/H.

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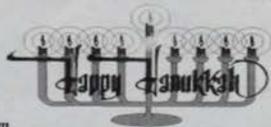
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## CALENDAR

From page 2

to and sing Buffet music while eating catered food buffet style. Buffet trivia, games, prizes and entertainment form a Buffet aficionado DJ. Come dressed in Hawaiian garb. Must be 21 or over. Tickets: \$36 pp. Phone: 463-7944 for reservations and information.

### SUN., DEC. 3

**Beth-El Hanukkah shopping**  
9 a.m. Temple Beth-El, Providence. Sisterhood Hanukkah shopping spree, lobby.

#### Hadassah to show film

10 a.m. R.I. Hadassah will present documentary "From Philadelphia to the Front: Jewish-American WW II Veterans," exploring stories of anti-semitic Judy Gelles, producer will speak. At URI Hillel. Members and guests are invited. For more information call 463-3636.

#### Temple Sinai Mitzvah mall

11 a.m. to 2 p.m. Temple Sinai social hall, 30 Hagen Ave., Cranston. Social Action Committee sponsored mall; shop; buy tribute cards, learn about volunteering at 31 non-profit organizations which will be present.

#### Warwick Symphony at Am David

2 p.m. Temple Am David, 40 Gardiner St. Warwick. Symphonic Orchestra holiday concert featuring Jewish songs. Cantor Richard Perlman guest soloist. Children's program to hold or "pet" instruments. Tickets: \$8 adults, children under 13 no charge. Call 463-7944 to reserve your tickets. Light refreshments.

### MON., DEC. 4

#### Israeli press officer to speak

8 p.m. Salomon Center, Brown main campus. Brown Hillel sponsors visit of David Baker, senior foreign press coordinator for the Israeli Prime Minister's office. Speaking on Israel and the global press image. Open to public. For more information, contact Jonathan Nierman, 863-3398. See Community.

### TUES., DEC. 5

#### Learn, lunch, play, and bunko

11:30 a.m. Temple Beth-El, 70 Orchard Ave., Providence. In memory of Zara Matzner, open to the Jewish community. Chinese luncheon with Zara's lemon tarts, a learning adventure with Rabbi Mack, and an entertaining card or game component. Rabbi Mack will discuss the role of women and Hanukkah. Admission: \$6. RSVP by Nov. 30 to Ronia in the temple office. For more information contact, 331-6070.

#### Nora Guthrie, URI Hillel

4:30-5:30 p.m. URI University Club, 95 Upper College Rd. in Kingston. Nora Guthrie, daughter of folk music icon Woody Guthrie, will present

"Holy Ground": the Yiddish Connection by Hillel of URI in conjunction with the 2006 URI Honors Colloquium, "Songs of Social Justice." The program is free and open to the public.

#### Beth-El: 'Jewish Italy'

7 p.m. Temple Beth-El, 70 Orchard Ave., Providence. Program: "Jewish Italy Frozen in Time: The Biella Synagogue from 1943-2006." Given by Laura Vitale, Brown senior and Starr Fellow of Swearer Center. Introduced by Brown Asst. Prof. Suzanne Stewart-Steinberg, Italian studies and comparative lit.

### WED., DEC. 6

#### Cranston Senior Guild

Noon. Annual Hanukkah luncheon for paid-up members. West Valley Inn, Warwick. Choice of chicken or fish. Entertainment and raffle to follow. For reservations, send check for \$18 per person, payable to Cranston Senior Guild, Gloria Lefkowitz, 504 Woodland Ct., Cranston, RI 02920. Reserve by Nov. 29.

#### JSA Women's Assoc.

1 p.m. Annual meeting, Tamarisk Assisted Living, 3 Shalom Dr., Warwick. Exec. Director Paul Barrette to speak on AgeWellRI. Cooking demo, raffle, refreshments.

For more info, call Marcia Gerstein at 437-9985 or Sylvia Brown at 944-8398.

### THURS., DEC. 7

#### Read Across Jewish R.I.

7 p.m. Temple Sinai, Hagen Ave., Cranston. Kick-off event with Editor Joshua E. Son. Book to be discussed is "Woman in Jerusalem," by A. Yehoshua. Free, open to public. For more information contact Judy Greenblatt, 3 0956, ext. 223, or jgreenblat@bjeri.org. See Community.

### FRI., DEC. 8

#### Yiddish Shmooz

10-11:30 a.m. at the JC Yiddish film "The Big Winner" Bagel breakfast \$2. All are welcome. Call Ellie 861-8800, ext. 107 for info.

### SUN., DEC. 10

#### Galkin program at Torat Yisrael

3 p.m. Temple Torat Yisrael 330 Park Ave., Cranston. 20 Galkin program. Comedian Amy Salloway, creator "Does It Monologue Make Me Look Fat" revisits the world of adolescent angst and Jewish summer camp with "So Kiss Me Already, Heshel Gertz." Free, open to public.

6 p.m. family-oriented services. Dinner with ladies to follow. For December, Simch Shabbat will join congregation celebration of the first candle-

Hanukkah. Choice of chicken or fish. Adults \$18, children 10 and under \$8. RSVP by Fri., Dec. 7, 785-1800 or email Stephanie.torat@torat.org.

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## Arts



Photos by Molly Lederer

ENJOYING OPENING NIGHT at the R.I. Jewish Film Festival were, from left, Gloria Feibish, Ruth "Duffy" Page and Ayelet Steiner.

## R.I. Jewish film fest a reel treat

By Molly Lederer

PROVIDENCE — The spirit of the tango launched the third annual R. I. Jewish Film Festival on Nov. 9. Hasbro, a corporate sponsor along with Nixon Peabody LLP, provided the location for the opening night reception and screening of *Rashevski's Tango*. Spirits were high as festival sponsors mingled with staff, enjoyed wine and cheese, and eagerly anticipated what this year's festival would yield.

The festival is a 10-day series, a collaboration between the Jewish Community Center and the Bureau of Jewish Education. From its inception in the spring of 2004, it has grown to feature an extensive line-up of award-winning films and to include guest speakers, performances, and facilitated discussions.

The festival's films are selected through committee consensus. Of this year's schedule, committee member Rich Walter explained, "We wanted to create a Jewish film festival, not a festival only for Jews. We are trying to show diversity in Jewish films, and not just focus on the Holocaust experience."

The seven provocative films the group chose fulfill that mission well. While the film *Belzec* is about a Nazi death camp, the others emphasize a wide range of issues within the realm of the Jewish experience — from interfaith marriage and Arab-Israeli relations to secular identity and self-actualization. *A Cantor's Tale* celebrates Jewish liturgical music, while *When Do We Eat?* spotlights the humorous potential of holiday gatherings.

Joyce Starr, in her third year as chairperson of the event, arrived

See FILM FEST, page 20



ALLIE HOROVITZ helped out Shira Garber Strosberg of the Bureau of Jewish Education.

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## Community

## R.I. Jewish film fest

From page 19

fresh off the plane from Bermuda just in time for the opening reception. "This is a terrific turnout," she proclaimed, surveying Hasbro's crowded lobby. "And we have a wonderful line-up this year - I love all the films but one, and that's okay!" Starr allowed as how variety in the film selection was key this year, and so she was remaining open-minded.

The interest of some attendees, like Sheila and Lloyd Kaplan, was piqued upon seeing advertisements around town. Other diehards had yet to miss a screening. "I come every year," said Herman Rosc. "The last two festivals were fantastic."

By 8 p.m., the crowd in the Hasbro lobby had grown to a bustling 130, and it was time to start the show. Attendees spread out to watch the evening's film in a spacious screening room equipped with three large screens. Though

From its inception in the spring of 2004, it has grown to feature an extensive line-up of award-winning films and to include guest speakers, performances, and facilitated discussions.

conference table seating inhibited classic movie theater canoeing, a few determined couples squeezed their chairs together to hold hands.

*Rashevski's Tango*, directed by Sam Garbarski, proved the perfect choice of film to kick off the festival. Winner of the Audience Award at the 2004 Boston Jewish Film Festival, it is a warm-hearted, funny, and touching film about a family's struggle for identity. Some of the Rashevskis embrace Judaism while others reject it, some fall in love while others mourn the loss of it. *Rashevski's Tango* is the kind

of film everyone can relate to, and the audience on Nov. 9 did just that.

"It was a fabulous movie. It could only have been improved with a tango lesson," offered one departing attendee by way of criticism. Another pulled aside festival coordinator Marsha Horowitz to thank her for screening the film, saying, "That could have been my story!"

Molly Lederer has a degree in film studies from Columbia University.



Michael and Michael Fink

The Jewish Voice & Herald announces the 21st Annual

Hanukkah Art Contest

This year's theme:  
Hanukkah in New England

The Jewish Voice & Herald is continuing its annual Hanukkah art contest. Get your art materials out and send us your most creative Hanukkah illustration.

Entries must be two-dimensional and created on a piece of paper no larger than 10" x 16". NO GLITTER and NO FOIL! The name, age, grade, address and phone number of the artist MUST appear on the back of every entry. If this information is not provided, the entry will be disqualified. Only one entry per child.

The DEADLINE for submission is Dec. 8. Entries must be delivered to the front desk at the Jewish Community Center, c/o Voice & Herald Hanukkah Art Contest, 130 Sessions St., Providence, RI 02906.

The winners will be announced in the Dec. 22 issue of the Jewish Voice & Herald. Artwork and prizes may be picked up at an award party at the Jewish Community Center (date TBA).

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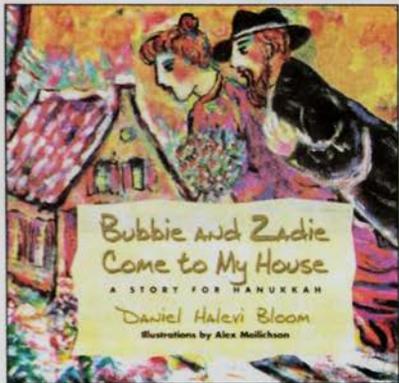
Categories:

Ages 4 to 6  
Ages 7 to 9  
Ages 10 to 13

## Holiday Books

# Make room on your Hanukkah bookshelf

The following is a roundup of appealing new Jewish children's Hanukkah books as well as classics recommended by the Sydney Taylor Book Award Committee of the Association of Jewish Libraries and/or the American Library Association.



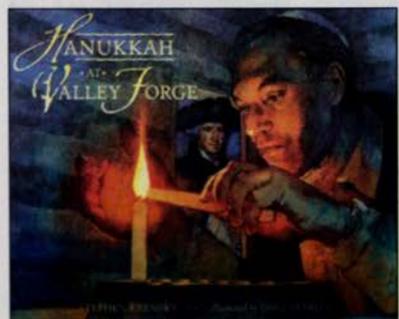
AGES 3-7

**Bubbie and Zadie Come to My House**

By Daniel Halevi Bloom

Illustrated by Alex Meilichson

For over 25 years, thousands of Jewish children around the country have been writing Hanukkah letters addressed to "Bubbie and Zadie"—Yiddish for "Grandma" and "Grandpa"—all because of Daniel Halevi Bloom's special Hanukkah tale. As told in this charming folktale, on the first night of Hanukkah, the magical Bubbie and Zadie visit all Jewish children in their homes. How do they travel to so many homes in one night? Nobody knows. But every Hanukkah, Bubbie and Zadie bring joy into the lives of all Jewish children, instilling the Hanukkah spirit.



**Hanukkah at Valley Forge**

By Stephen Krensky

Illustrated by Greg Harlin

On a cold December night during the height of the Revolutionary War, General George Washington surveys his weary troops at Valley Forge. He spies a soldier lighting a candle. Curious, he asks the soldier what he is doing. The soldier explains that he is celebrating the Jewish holiday of Hanukkah. He goes on to relate a miraculous story—how long ago a ragtag army of Jewish soldiers defeated a much larger force of powerful Greeks, a tale that provides just the kind of inspiration General Washington needs. Stephen Krensky's fictionalized version of a poignant historical anecdote is brought vividly to life in Greg Harlin's brilliant watercolor illustrations.



**Hershel and the Hanukkah Goblins**

By Eric A. Kimmel

Illustrated by:

Trina Schart Hyman

It is the first night of Hanukkah. Hershel of Ostropol discovers a village that isn't celebrating. They are too scared of the goblins that haunt the old synagogue. Hershel comes up with several ingenious ideas for tricking the goblins in this original Hanukkah tale. The intriguing full-color illustrations will keep even the youngest "reader" fascinated.

**I Have a Little Dreidel**

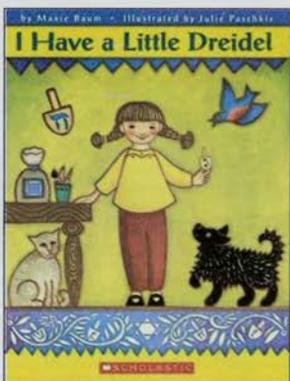
By:

Maxie Baum

Illustrated by:  
Julie Paschkin

"I have a little dreidel, I made it out of clay, and when it's dry and ready, then dreidel I shall play!" This hardcover picture book features the classic holiday dreidel song, with extra rhyming verses added on. We see the family gathering at a child's house, mama and child

working together to make latkes, the family lighting the menorah, and then a spirited game of dreidel. The game is described in easy-to-follow language so that children can follow along and play at home themselves. Paschkin's paintings, reminiscent of woodcuts, capture the busy fun of the holiday.



See HANUKKAH BOOKS, page 22

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## Holiday Books

### HANUKKAH BOOKS

From page 21



#### The Miracle of Hanukkah

By Seymour Chwast

Illustrated by: Seymour Chwast

Follow the Maccabees as they overcome all odds to defeat the Syrian army, restore the Temple, and experience the miracle of the burning oil during the first Hanukkah celebration. Now internationally acclaimed artist and graphic designer Seymour Chwast retells the story of Hanukkah in an innovative format. The unique stepped-pages create a colorful tableau that changes with each turn of a page.



#### Toby Belfer Never Had a Christmas Tree

By Gloria Teles Pushker

Illustrated by Judith Hierstein

Toby Belfer never had a Christmas tree. Hers was the only Jewish family in the little country town where she lived with her parents and grandmother. The Belfers celebrated Hanukkah — they didn't celebrate Christmas like the rest of the families in town. Toby invited all of her friends to join in her family's Hanukkah celebration. With Toby and her family as their hosts, all of the children of the town learned about Hanukkah and about the unique and fascinating traditions and customs that all Jewish families share. This delightful tale is an explanation of Hanukkah and how one family celebrated the holiday in a small, non-Jewish, Southern town. For children 5-8, the book includes the complete rules for the game of dreidel, and instructions for building a menorah.



\* Sue and Bud Kahn, Silver Circle members, have been donating to the Jewish Federation of Rhode Island for 25 or more consecutive years.

Please join the Kahns in giving generously to the 2007 Community Campaign.



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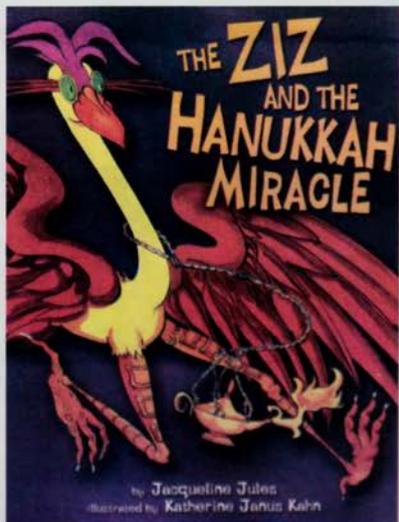
#### Sue & Bud Kahn

Active members of Rhode Island's Jewish community, past Jewish Federation of RI Board members, married for 40 years and proud Silver Circle members.

This year we will travel to Kenya and give our time to a hospital. While there, we will travel to Uganda and share a Shabbat dinner and weekend with a tribe of Ugandan Jews.

Last year we visited a temple in Nairobi that was built by Holocaust survivors. All of these experiences link us to generations past, and future generations.

Giving to our Jewish Community matters to us a great deal — it helps us help Jews throughout the world.



#### The Ziz and the Hanukkah Miracle

By Jacqueline Jules

Illustrated by Katherine Janus Kahn

As winter comes, the giant mythical bird the Ziz has a hard time making his dinner in the dark. He searches for light and receives some special oil from God, only to find that he now must share it with Judah Maccabees to light the Temple menorah. Third in The Ziz series including *The Hardest Word* and *Noah and the Ziz*.

See facing page

## Holiday Books

From preceding page

AGES 8-11

**Mrs. Greenberg's Messy Hanukkah**

By Linda Glaser  
Illustrated by Nancy Cote

It's the first night of Hanukkah, but Mama tells Rachel they won't be making latkes until next week, when the relatives come. No latkes tonight? That's not right! So Rachel decides to visit Mrs. Greenberg, their neighbor, and make latkes in her shiny kitchen. But making latkes is a messy job! Soon the kitchen is a catastrophe. Mrs. Greenberg is exhausted, and Rachel's parents are horrified. What has Rachel done?

Linda Glaser's story of two friends who share a memorable holiday is as satisfying as a plate of warm latkes. Nancy Cote's cheery pictures add just the right flavor.

**The Magic Menorah**  
By Jane Breskin Zalben

Illustrated by Donna Diamond

Stanley dreads Hanukkah. He hates having to clean the house, grate mounds of potatoes, and deal with a bunch of noisy, nosy, pushy relatives. He'd much rather live like a rock star and do whatever he wants whenever he wants to do it. Stanley gets his wish when he uncovers a tarnished, antique menorah, begins to rub the schmutz off of it, and discovers a genie named Fishel. Fishel, who looks more like a haggard old man than any genie Stanley ever heard of, grants him three wishes. Finally! Stanley will get the fame and fortune he's always wanted. But why does Fishel insist on taking Stanley back in time to grant a wish? What do people who lived in the 1930s have to do with Stanley now? In this heartwarming Hanukkah story, Jane Breskin Zalben shows us the strength of family and what being happy is really all about.

(Compiled by Mary Korr)



**"Palestine Peace Not Apartheid" by Jimmy Carter**  
(Simon & Schuster, November 2006)

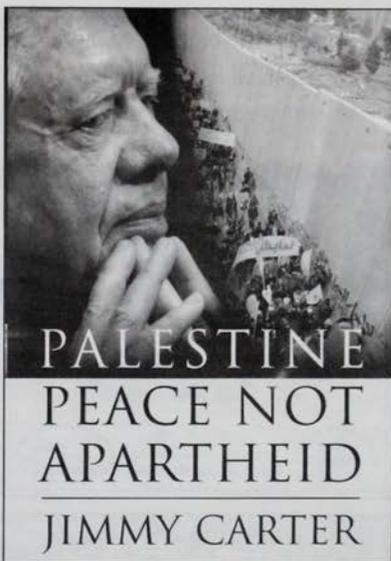
## Judging a book by its cover

By Abraham H. Foxman

One should never judge a book by its cover, but in the case of former President Jimmy Carter's latest work, "Palestine Peace Not Apartheid," we should make an exception. All one really needs to know about this biased account is found in the title.

It is truly shocking, at a time of Islamic extremism running rampant, of suicide bombs polluting cities in Europe, Asia and the Middle East, of Iran publicly stating its desire to wipe Israel off the map and building nuclear weapons to achieve that end, of the missile and rocket attacks by Hezbollah and Hamas on Israel, that Jimmy Carter can to a large degree only see Israel as the party responsible for conflict between Israel and the Palestinians.

In some ways, Carter's book reminds me of the outlandish paper on "The Israel Lobby and U.S. Foreign Policy" by professors John Mearsheimer and Stephen Walt, though he doesn't go



to their extremes. Like them, his examination of almost every issue concerning the conflict results in blaming Israel for most or all of what has gone wrong.

Listen to his conclusions: "Israel's continued control and colonization of Palestinian land have been the primary obstacles to a comprehensive peace agreement in the Holy Land." And, "The bottom line is this: Peace will come to Israel and the Middle East only when the

See BOOK REVIEW, page 24

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## Books

### BOOK REVIEW

From page 23

Israeli government is willing to comply with international law, with the road map for peace...".

In order to reach such a simplistic and distorted view of the region, Carter has to ignore or downplay the continuing examples of Palestinian rejection of Israel and terrorism. He has to minimize or condemn all the instances of Israel's peace offers and withdrawals, most particularly former Israeli Prime Minister Ehud Barak's initiative at Camp David in 2000, Prime Minister Ariel Sharon's disengagement from Gaza in 2005 and current Prime Minister Ehud Olmert's campaign pledge to withdraw from the West Bank. And he has to frame every example of Palestinian distress as simply the product

of Israeli repression instead of Palestinian extremism, e.g., the economic condition of the Palestinians, which has much to do with the continued terrorism against Israel.

Much as in the paper of Mearsheimer and Walt, one doesn't have to be a pro-Israel advocate to recognize that the issues in the long conflict are a lot more complicated than Carter would portray. It's particularly revealing, that at a time when even many Arab leaders are recognizing the destructive and dangerous policies of the Palestinians, Carter can hardly bring himself to speak to such matters.

It is not the goals that Carter sees that are so troubling — he calls for a two-state solution, with Palestinians and Israelis living securely in two states, which, of course, is the policy of Israel — but his obsession with blaming Israel for these goals not being achieved.

The problem with this approach is two-fold. He unjustly encourages Israel-bashers around the world. The legitimizing factor of being able to quote a former President of the United States and winner of the Nobel Peace Prize cannot be overestimated.

Secondly, this gives comfort to the extremists on the Palestinian side who are reinforced in their extremism by this kind of "analysis." In the end, it is the Palestinians themselves who are hurt by such a biased approach because they become even further entrenched in their illusions about weakening Israel and the need not to change.

As disturbing as Carter's

simplistic approach is, even more disturbing is his picking up on the Mearsheimer-Walt theme of Jewish control of American policy, though in much more abbreviated form and not being the focus of his work.

Referring to U.S. policy and the "condoning" of Israel's actions, Carter says: "There are constant and vehement political and media debates in Israel concerning its policies in the West Bank but because of powerful political, economic, and religious forces in the U.S., Israeli government decisions are rarely questioned or condemned, voices from Jerusalem dominate our media, and most American citizens are unaware of circumstances in the occupied territories." In other words, the old canard and conspiracy theory of Jewish control of the media, Congress, and the U.S. government is rearing its ugly head in the person of a former President.

It is sad that Mr. Carter would attempt to use his influence in this way. It is dangerous because he will be used by elements that want to undermine support for Israel in this country.

Ultimately, we have faith in the good sense, fairness and understanding of the American people. They know that life in the Middle East is much more complicated and will require seeing all sides of the issue, something President Carter doesn't seem to be interested in doing.

Abraham H. Foxman is National Director of the Anti-Defamation League and the author of *Never Again? The Threat of the New Anti-Semitism.*



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## AS WE GROW OLDER

## Talking about family trees...

I have always admired people who persistently research their family roots. I never had the patience for it, but admire their persistence in what is not always an easy task.

Genealogical charts require patience. Some families retain records, photos, and correspondence relative to their ancestors. Some take pride in family accomplishments. Others retain antiquities out of sheer negligence.

And others choose to forget past generations because they are not proud of them.

When you get old enough, you develop a different perspective on family history. You realize that soon you will be forgotten if no one has documents of your life or achievements. And subsequent generations may not recall what warmth, love, relationships, not to mention hate, existed.

A few years ago I received a call from a maternally related cousin who lives in Chicago. It was an awkward few minutes before I realized that Cousin Jerry is the son of my cousin Norman. I had moved to Rhode Island before Cousin Jerry was born. He explained that he was doing the family tree. The clan is a large one and he was contacting relatives who had migrated.

He was interested in

every minor detail. He was thrilled that I not only remembered my mom's birth date but that I even knew my stepmother's maiden name. He reported a fascinating discovery that when my grandpa came to America, he had an older brother who migrated to what was then Palestine. Much later they moved to the USA, but it was a family extension that my generation was unaware of.

The new family data arose out of the chance meeting between my nephew and that man's grandchild at a conference in California. Jerry avidly pursued that information and the finished history devotes nearly a third of its pages to the newly found family. Jerry said he was able to devote so much time to his project because he was self-employed, and his wife did not resent his preoccupation with it because he had traced her family tree first.

I had a dear friend who could never throw out a thank you note. My sister-in-law did and we were unable to identify most of the hundreds of people in the photos she treasured.

My mother-in-law saved graduation programs and wedding invitations. Apparently my distaste for clutter outweighs my sentimentality. Mementos that my offspring might have treasured were discarded when we sold the house and moved to smaller quarters.

Die-hard genealogists are interested in every detail. Those who do not fall into that category are more careless with family

treasures. However, to not retain the history of our extended family for the knowledge of our children is to be negligent of something meaningful.

Anyone who knows me well has heard endless tales of Grandpa Herman, my father. His struggles, his frustrations, and his accomplishments were legend. And he loved an audience and enjoyed charming newly made friends with his life experiences. When he died he was living in Israel and our children had only heard some of his tales. They knew he had

been "different" but the difference was in the details. And only he could tell it, with all its richness.

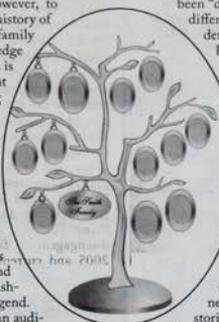
Since he is gone, his adventures and his strong personality are still extolled. But it loses much when the narration is not from his mouth. We are often asked why we never taped his stories. The message I am delivering is that a scientific lineage table is wonderful, but being able to pass on the essence of people is more important. Sitting at the computer and typing this, I realize it could be

the instrument for implementing my message.

The next time the grandchildren come to visit, tell them family tales. Tell them about your grandparents, and parents, and employers, and friends and everybody else who had an impact on your life. And know that they will get bored. When they leave, pull out your tape recorder or computer and say or type in everything you tried to tell them. They may be bored with the first telling but I promise you they will treasure it when you are gone.

Concrete data and information is often available. But it is far more meaningful to leave a history that reveals our basic natures and trials and joys so that our survivors can really know what our lives were all about.

Tema Gouse writes a monthly column on seniors for the Jewish Voice and Herald.



Tema Gouse

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## Food

## Thank goodness the leftovers are gone

## Go fish, Provencal-style

By Marylyn Graff  
mgrafl@jfri.org

It's time for a change of pace, after Thanksgiving meals.

This recipe is from "Jewish Cooking for All Seasons" by Laura Frankel.

The following fish soup is redolent with the flavors of Provence and is wonderful for winter meals with some good French bread and a salad. Your fussiest gourmet friends will love it.

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I would make the aioli and tomato confit a day ahead, also the fish stock, if you make your own. (Email me if you want that recipe.)

**Bourride** (A classic Mediterranean fish soup)  
4 skinless, boneless 4 ounce filets of fresh, firm-fleshed fish, such as bass, grouper or cod

Kosher salt and freshly ground black pepper

Olive oil  
5 or 6 fresh garlic cloves  
1 medium leek, white and light green only  
2 medium shallots, thinly sliced

1 large fennel bulb, trimmed and thinly sliced

1/2 cup dry white wine  
2 1/2 cups fish stock

1 cup canned whole peeled plum tomatoes, drained and broken up, or tomato confit (see below)

1 Tbsp. grated lemon zest  
1 Tbsp. grated orange zest  
1 tsp. saffron threads  
1/4 cup chopped fresh basil  
1/4 cup chopped fresh flat-leaf parsley

1 small, crusty baguette  
Lightly salt and pepper the fish filets. Heat a large pan over medium-high heat and coat the bottom with olive oil. Brown the fish on both sides until golden but do not cook through. Transfer to a plate and set aside.

Smash 4 garlic cloves to a paste with 2 tsp. kosher salt. Sauté with leek and shallots in same pan, adding a little more oil if needed, until lightly browned. Add the fennel and sauté until lightly browned. Transfer to a bowl. Add the wine to the pan, scraping up any browned bits and cook until it reduces to a glaze. Stir in the fish stock, the tomatoes, zests, saffron, basil and parsley. Salt and pepper to taste.

Reduce heat to medium, and bring mixture just to a simmer, cook gently for 10 minutes. Carefully add the fish and vegetables; simmer until fish is cooked through, about 8 to 10 minutes. Meanwhile slice and toast the bread very dry. Rub with garlic cloves. Place in bottom of 4 large shallow soup bowls. Gently place a fish piece in each, with some vegetables, and spoon the soup over. Sprinkle with herbs and a dollop of the aioli and serve at once with more bread.

### Garlicky Aioli

The book gives the recipe from scratch, but here's a short cut. (If you are a purist email me and I'll send it to you.)

Start with 1 cup plain mayonnaise, stir in the original Hellman's. Stir in 2 large

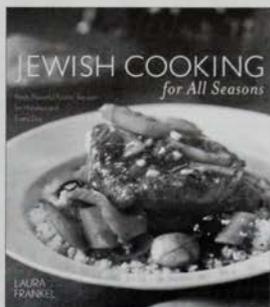
garlic cloves, crushed and finely chopped, 1 tsp. Dijon mustard, 1 tbs. fresh lemon juice, season to taste with kosher salt and freshly ground black pepper.

### Tomato confit

3 lbs. plum or other tomatoes, halved and seeded

3 garlic cloves, smashed  
1 sprig thyme or 1 tsp. dried  
1/2 tsp. chili flakes  
1 1/2 cups extra-virgin olive oil

Stir together all ingredients in a shallow baking pan and bake at 200 for about 1 1/2 hours until soft and fragrant. Remove the tomatoes and garlic from the oil and strain out oil. Store tomatoes and garlic separately with a little oil, and store oil by itself. (It's great for sautéing or salad dressings.)



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# Pre-Castro Cuban Jews celebrated Hanukkah, holidays

By Linda Morel

NEW YORK, Nov. 13 (JTA) — Picture Hanukkah before Fidel Castro's Communist revolution in January 1959. While latkes sizzled, holiday candles twinkled in balmy air. Jews were free to celebrate the miracle of how a one-day supply of oil stretched for eight days.

The island was dotted with luxury hotels, nightclubs and restaurants. Escaping winter chill, wealthy tourists flocked there to enjoy the sun. In the forties and fifties, there was so much prosperity, the Jewish community flourished," says Tina Wasserman, Reform Judaism Magazine's food columnist. "The Jewish way of life mirrored the opulent lifestyle enjoyed by many American Jews."

Before the revolution, 15,000 Jews called Cuba home. Acosta Street in Old Havana, still called "Jewish Street," used to be lined with kosher bakeries, restaurants and Jewish-owned clothing stores.

But as the new socialist government seized private businesses, 95 percent of the Jewish population fled, mainly to the United States and Israel. Those who remained were either too poor or too old to leave, too assimilated, or too devoted to the revolution's ideals.

For decades, Castro opposed religious observance, but in 1991, he reversed that policy, allowing Jews to openly worship.

## Hanukkah

While it's not known when the first Hanukkah was observed in Cuba, Jews played a part in pivotal moments of the country's history. Luis de Torres, a converso, or Jew forced to convert to Christianity, arrived on the island as Christopher Columbus' interpreter.

After the expulsion from Spain in 1492, small groups of Jews made their way to Cuba. Centuries later, Jewish pirates prowled the seas off of the island's coast.

In 1898, Jews from the Dutch Antilles supported Jose Marti, who liberated Cuba from Spanish control. During this period, Jewish traders entered the island's lucrative sugar cane business. American Jews born in Romania and other Eastern European countries arrived to work for U.S. owned plantations.

In 1904, Cuba's first synagogue, the United Hebrew Congregation was founded. "Two years later, a building was erected, making 2006 the 100th anniversary of an official Jewish presence on the island," Wasserman says.

Between 1910 and 1920, an influx of Sephardi Jews came

from Turkey. Eastern European Jews, many from Poland, used the island as a stopover on their way to America, a country with strict quotas. Because of the tropical climate and rarity of anti-Semitism, many of them stayed permanently, growing prosperous in the garment industry.

During the forties, the St. Louis, a ship carrying German Jews seeking refuge, docked in Havana, where its passengers were denied entrance. A decade later, Jews were among the die-hard Communists who swept Castro into power.

"There were many influences on Cuban Jewish cuisine," says Wasserman, whose Web site [www.cookingandmore.com](http://www.cookingandmore.com) is a valuable resource of Jewish recipes and cooking tips. While Ashkenazi cooking dominated, Sephardi seasoning flavored food too.

"A major influence on Cuban food came from Spain," Wasserman says, explaining that the signature dish Black Beans and Rice is a variation of a 900-year-old dish called Moros Y Cristianos. Meaning Moors and Christians, it symbolized the coexistence of the two religions in Medieval Spain.

"Jews in Cuba encountered African and Caribbean seasoning too," says Wasserman. In the late fifties, Chinese immigrants

added soy sauce to Cuban food.

"Onions, green bell peppers, cumin and pork were prevalent in Cuban cuisine," Wasserman says. While most Jews enjoyed popular local dishes, religiously

observant Jews tweaked recipes to avoid pork.

During the 20th century, Ashkenazi Jews introduced latkes to Cuba, serving them at Hanukkah with dollops of sour cream.

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## Jewish Parenting

# Solving our seasonal Santa stickler

One of the certainties of Jewish parenthood is that at some time or another we'll find ourselves caught between an ornament-draped evergreen and a stocking-strung fireplace.



Sharon Estroff

We inevitably at the mall — in the midst of a (clearly desperate) Hanukkah shopping trip when our child asks "Please, can I get a picture with Santa Claus?" Upon hearing this request, our shopping-bag-clad arms instantly tense.

Not due to the two-mile line of kids currently standing between our child and jolly old St. Nick. But because we have no idea whatsoever whether to a) plow down our packages and heed this request b) eliminate Santa's appeal by revealing that he's merely the mall custodian in yuletide drag or c) pretend we didn't hear the question, grab our kid and hightail it out of there.

Sure, we've all attempted to placate our kids' Yuletide-envy with the tried and true eight nights is better than one night argument. But this technique rarely does the trick as Hanukkah is neither intended to nor capable of standing in for Christmas.

Which brings us to the classic question: What is the best way for Jewish parents to handle the Christmas season?

It's been said that answers can be

found in the least likely of places; and it was an unlikely place indeed that brought me the solution to our seasonal Santa stickler. So promise you'll bear with me as we take a temporary detour from the topic at hand to a time and place many months and miles away from the mall atrium at Christmastime.

### Destination Sienna

A few summers back my husband and I decided to cash in our frequent flyer points and take our four children to Italy. On one particularly scorching day of this some-would-say crazy trip, we drove our rented minivan to the Tuscan town of Sienna.

We anticipated the usual navigational challenges of driving an American-sized vehicle on roads better suited for hot-wheels toys. But we were unprepared to find Sienna's cobblestone streets engulfed with thousands of wildly-cheering, poncho-donning pedestrians. The cause for celebration, my Fodor's guide informed me, was Palio — a thousand year-old annual horse race turned colossal party between Sienna's 17 *contrade* or neighborhoods. And as for the ponchos, they were actually flags boasting each *contrade's* traditional mascot and color.

Following the crowds to the center of town, we discovered thousands more flag-clad Sienna residents parading around a makeshift horse track. Before I could say *arrivaderci*, my boys had found an overpriced flag-selling kiosk, wrapped themselves in colorful banners and begun parading the track alongside the Italian children.

After hours of partying in Mediterranean heat, my kids became thirsty, tired and cranky. An offer of lukewarm water prompted the Tasmanian Devil, formerly known as Jake, to whine, "I want a cold drink... with ICE!" It seemed we'd trudged for miles before we saw it down a narrow alley. But there, waving before us was a symbol, not of *contrade* mascot, but of an American fast food chain. My children's Palio flags slipped to the ground, as every slurp of their sub-zero sodas brought them that much closer to the comforts, the familiarity of home.

The point is that when my American family walked through the gates of Sienna that steamy July day into an Italian celebration, we didn't feel threatened by the festivities; or tempted to pretend they weren't happening at all. We weren't compelled to replicate the excitement on Sienna's cobblestone streets on our asphalt cul-de-sac around the Atlantic. Instead, we released ourselves to the moment. Tasting it. Savoring it. Fueling ourselves with insight into a rich culture that did not belong to us. Yet when the day grew late, the party grew old and my kids grew tired, their thirst could only be quenched by one thing — an icy American soda.

It's the same situ-



ation with Christmas. The entire experience is alluring. The music, the lights, the cheesy television specials — it is a holiday overflowing in contagious excitement. But that doesn't mean we must shield our kids from the yuletide festivities; that if we allow them to breathe in the Christmas spirit, it will somehow reduce their Judaism. To the contrary, it will only confirm who they are.

Sharon Duk Estroff is an internationally syndicated Jewish parenting columnist, award-winning educator, and mother of four. Her first parenting book, "Can I Have a Cell Phone for Hanukkah?" will be released by Broadway Books, a division of Random House, in 2007. [www.sharonestroff.com](http://www.sharonestroff.com)



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## A word to the Jewish Community



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## Community

## 'Read Across Jewish R.I.' starts with Yehoshua book

PROVIDENCE — Read Across Jewish Rhode Island is a literacy project of the Bureau of Jewish Education (BJE). The goal of the program is to highlight Jewish literature and to involve members of the community in a dialogue focusing on Jewish books and issues. This year, the book selected is A.B. Yehoshua's "A Woman in Jerusalem."

A kickoff program will be held on Thursday, Dec. 7 at 7 p.m. at Temple Sinai, 40 Hagen Ave. in Cranston. The program will feature Joshua Ellison, editor of *Habitus: A Diaspora Journal* ([www.habitusmag.com](http://www.habitusmag.com)) who will introduce the book and speak about the pull and power of the holy city of Jerusalem. This program is free and open to the public.

The book, published by Harcourt, is available at local bookstores, libraries, and in the BJE's library. The Bureau can help anyone obtain a book and a discussion guide. Book groups, *havrutot*, and book clubs can request a facilitator.

For more information, contact Judy Greenblatt, Director of Library Services at 331-0956, ext. 223 or [jgreenblatt@bjeri.org](mailto:jgreenblatt@bjeri.org).

### Description of the book:

A woman-in-her forties is a victim of a suicide bombing at a Jerusalem market. Her body lies nameless in a hospital morgue. She had apparently worked as a cleaning woman at a bakery, but there is no record of her employment. When a Jerusalem daily accuses the bakery of

"gross negligence and inhumanity toward an employee," the bakery's owner, overwhelmed by guilt, entrusts the task of identifying and burying the victim to a human resources man. This man is at first reluctant to take on the job, but as the facts of the woman's life take shape — she was an engineer from the former Soviet Union, a non-Jew on a religious pilgrimage to Jerusalem, and, judging by an early photograph, beautiful — he yields to feelings of regret, atonement, and even love.

At once profoundly serious and highly entertaining, A.B. Yehoshua astonishes with his masterly, often unexpected turns in the story and with his ability to get under the skin and into the soul of Israel today.

## Israeli press chief to speak at Brown Hillel

PROVIDENCE — David Baker, senior foreign press coordinator for the Israeli Prime Minister's office, will speak at Brown University on Monday, Dec. 4, at 8 p.m. at the Salomon Center in an event sponsored by The Brown Hillel Foundation.

## Temple Sinai plans Mitzvah Mall

CRANSTON — The Social Action Committee of Temple Sinai plans a new kind of volunteer and fundraising experience, called a "Mitzvah Mall." It will be held on Sunday, Dec. 3 from 11 a.m. to 2 p.m. The mall will feature, in a fair-like setting, an array of non-profit organizations that provide direct services to people.

"Shoppers" will be able to make donations in honor of an individual or special event, to one or more of the organizations by means of tribute cards at each station.

The Mitzvah Mall also aims to match people who are looking for volunteer opportunities, such as students or retirees, with organizations that need their help.

At least 21 local organizations and charities will participate.

The Temple community, as well as the community at large, is invited to "shop" at the Mitzvah Mall.

There will be refreshments. For more information, contact Amy Stein at 398-0567 or [steins44@com.net](mailto:steins44@com.net).

A native of Queens, New York, Baker liaises between the Prime Minister's office and the international press corps, explaining the Prime Minister's policies, presenting Israeli government spokespeople to the international media, and serving on the front lines of Israel's media battleground. Baker has also spoken extensively in the North America, both on university campuses and within the Jewish community.

Prior to his work in the Prime Minister's office, he worked as a writer and editor for the Ministry of Education's International relations division and as a journal-

ist for several English-language publications in Israel. He graduated from the State University of New York at Buffalo and made *aliyah* to Israel in 1985.

He will discuss:

- The image of Israel in the international press
- What's being done to strengthen Israeli's Image?
- Working with the global media
- Why is Israel constantly in the news?

For information, contact Jonathan Nierman, Hillel's staff at 863-3398 or [jonathan\\_nierman@brown.edu](mailto:jonathan_nierman@brown.edu).

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## Community/Providence

### Women's conference quenches thirsts

By Daveeda Goldberg

PROVIDENCE — The Torah is full of wells. And since, as we know, nothing in the Torah is only what it seems, we can guess that wells represent something deeper than just a means to quench thirst.

"A well is where you dig, and get to water that was inaccessible," explained Holly Pavlov, keynote speaker at the first annual Conference for Jewish Women in Southern New England, which took place on Sunday, Nov. 13.

"The earth is the physical world," she CONTINUES, "the water is Torah and Hashem. It's always there underneath, but you have to dig for it."

And that's what the more than 100 women who attended the event were doing: putting in the effort to connect to Torah, and drinking from one another's wells. Women of all ages, from all over Rhode Island and southern Massachusetts, and from all walks of Jewish life, came together to hear about the hard-

won expertise of other women of the New England Jewish community.

In addition to the keynote speaker, a respected educator from Jerusalem, 11 women and one man gave presentations on a wide range of topics, including how to see God in suffering, Judaism and addiction, Jewish views on legal ethics, women in Midrashic literature, the history of the Jews of China, how to speak to mourners, and parenting.

"The point was to have topics varied enough so that there would be something for everyone, no matter what age, or level of observance, or Jewish background. It was meant to be a chance for women to get away and relax among other women while studying or finding out about something that may be of interest to them," say organizers of the conference. "The response was overwhelmingly enthusiastic. All who replied to our survey said they would come again."

Organizers invite any women's organizations in the region that would like to sponsor a track or set up a booth at next year's conference to contact the office of the Providence Community Kollel (phone number: 401-383-2786).

Daveeda Goldberg is a writer in Providence.



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# Simchas

## People



Susan Greenhalgh

### JCC controller to give tropics a try

Susan Greenhalgh, controller for Jewish Community Center for the last seven years, will be stepping down Nov. 30. The very next day, she will be on a plane to the island of St. Croix in the Caribbean, where she will spend the next three months relaxing and perhaps "teaching kids how to snorkel."

Born in Providence, Greenhalgh received her B.A. in business administration with a major in accounting from Bryant University. She currently lives in Scituate.

## Wedding Feldman-Halpern

Tina B. Feldman, daughter of Terrie and Harry Mancoll of Narragansett, and the late Arnold Feldman, and Adam A. Halpern, son of the late Leonard and the late Roberta Halpern, were married on Oct. 8 at Temple Beth El, Providence.

The bride is a graduate of the University of Hartford where she received both a B.A. and an M.A. in communication.

The bridegroom graduated from Pilgrim High School. The bride and groom are both employed by Johnson & Wales University, Providence.

The couple honeymooned in Vermont and Maine and will take a Caribbean cruise this winter. They reside in Warwick.

## Bar Mitzvah



Jordan Samuel Steinfeld

Jordan Samuel Steinfeld, son of David and Karen Steinfeld of Rockville, Md., became a Bar Mitzvah on Nov. 18 at Temple Beth Am in Rockville.

Also participating in the simcha were Jordan's older brother, Michael; grandparents Melvin and Arlene Landesberg of Tiverton and Anita Steinfeld of Tampa, and great-grandmother Harriet Landesberg of Warwick.

## Favorite pet section December 22, 2006

We'd love to have photos of your pets! *The Jewish Voice & Herald* will publish its first annual PET SPECIAL on December 22.

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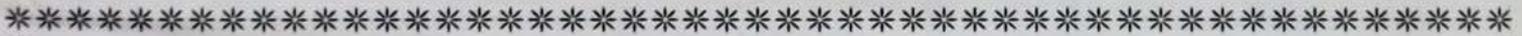
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## D'Var Torah

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### Valuing differences 'We have our Esaus and Jacobs'

By Rabbi Steven Brown

Recounting the gestation, birth, and maturation of the Bible's most famous twins, Esau and Jacob, reminds me of a wonderful PBS film entitled, "How Difficult Can It Be? The F.A.T. City Workshop." F.A.T. stands for Frustration, Anxiety, Tension. Through a series of simulations and exercises, Richard D. Lavoie, a gifted special education teacher, turns a group of highly accomplished adults into learning disabled students in a matter of minutes.

He reminds us that children with learning differences or disabilities experience them not only in school, but 24/7, leading to daily frustration, anxiety, and tension. During a poignant moment in the film, Lavoie comments that fairness is not treating everyone the same, it's giving everyone what she or he needs.

Jacob and Esau, their struggles, relationship, and vastly different personalities and learning styles stand as archetypes for me of the profound differences our children have in abilities, learning proclivities, and achievements.

Later Jewish tradition venerates Jacob, the studious learner—and disfavors Esau, the outdoors man, the hunter, the man who needed to work with his hands and be on the move. For me as a parent and educator who

has dealt with many children, including my own, who come to school with a wide range of learning strengths, needs, deficits, and challenges, the juxtaposition of these two archetypal students has powerful resonance. Because Jewish tradition is so scholastic, so verbal, so demanding of linguistic and logical thinking types of intelligence, it often devalues the other gifts that many students bring to their school experience. Our texts communicate the message that to be a good Jew you need only to be a master of words, a skillful manipulator of texts. Esau was anything but that kind of student.

Some, like our colleague and teacher Dr. Ora Prouser, see marked touches of ADD/ADHD-hyperactivity/attention deficit disorder in Esau's impulsiveness and inability to sit still. Notice how the boys' parents react: Isaac favors Esau's manual labor, outdoors, hands-on life style, while Rebekah clearly prefers the scholar, the son who is school-wise and excels in the academy.

So often we as parents tend to immediately value Jacob's talents over Esau's. We are socialized into a culture that values book learning above all else. But not all of our children are verbal learners. Those who are not, often get the message that they

are less valuable, less cherished than the scholar.

There have been many times when I have seen parents grieve when the psycho-educational testing reveals severe learning differences or deficits in young children. I have seen parents unwilling to accept their children's strengths and weaknesses, instead blaming the teacher or the school for their problems. I have watched countless parents struggle with issues of school placement for children, because they want to treat all their children equally, fairly.

And here is where Lavoie's wisdom intersects with our parashah. Fairness is giving our children what they each individually need, not in treating them all the same way. Rabbinic tradition unfortunately denigrates Esau, while it glorifies Jacob; setting up an unhealthy dichotomy and inappropriate stereotype for how we value our children and their needs.

The epic struggle of Jacob and Esau to develop self esteem and individuality is paradigmatic for the way we treat each of our children. This also may mean that we need to strive mightily to provide alternative means of access to Jewish learning for the wide variety of talents and intelligences different children bring to their Jewish school experiences.

We have our Esaus and our Jacobs, and we must provide experiences that value both types of learners if we are to capitalize on the multiple strengths our children can contribute to the Jewish people. Esau's way of apprehending and encountering the world is no less relevant to his spiritual development than Jacob's approach.

May we as educators and parents have the wisdom to value our children's differences and show our fairness by meeting each person's individual needs.

Ironically, as I sit here at my computer keyboard composing this essay, listening to the plumber fix my humidifier, I wonder which one of us knows better the path to the living God?

Steven M. Brown is dean of The William Davidson Graduate School of Jewish Education and Director of the Melton Center for Jewish Education. Reprinted with permission of the Jewish Theological Seminary.

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By Frank Belsky  
fbelsky@yahoo.com

#### What is the nature of your business?

Senior Care Concepts Inc. is a geriatric care management company that provides seniors and their families with education and resources to keep their loved ones as safe and independent as possible. We provide care planning assessments, care management, advocacy, and facilitate communication between clients and distant family.

#### Where do you turn for advice in your field?

We're a member of the National Association of Geriatric Care Managers and regularly consult with health professionals and colleagues in the field.

#### Where do you see your business going in 5-10 years?

Our goal is to be the premier provider of geriatric care management in Rhode Island by helping to establish the standards of this new and essential service.

#### What is the newest trend in your business?

Although families must focus on career, children and other care giving issues, they face complex new choices as life expectancy

increases and options for elderly care expand. We guide them through uncharted territory and assist with the tough decisions that need to be made for this stage of a loved one's life. I see my role as a facilitator who lightens their burden.

#### Briefly describe the most important factor for growing your business?

Senior Care Concepts provides understanding and compassion based on experience. Our client base has grown as trust in our service grows.

#### What do you enjoy most about your job?

Meeting people and learning from them is satisfying when it results in an increase in quality of life.

#### What personal connection do you have to the Jewish community?

My family and I have been involved in the Temple Sinai community for many years and participate in all aspects of temple life. We were selected as the first "Family of the Year," by RI Jewish Family Services and I continue to instill the values that I've inherited in my children. We carry the tradition of *tikkun olam* both in our local and regional communities.



Jenny Fogel-Miller

#### Briefly, who has been your inspiration to become involved in the field?

I have always enjoyed working with seniors due in part to the wonderful relationship that I had with my grandmother Lillian who always said that I could accomplish anything I set my mind to. Working in our family

business taught me the values, dedication and compassion it takes to make a business work. She told me that, "it is nice to be important, but it is more important to be nice." These are the words that guide me every day.

Frank Belsky is a freelance writer in Pawtucket.

## WARSHAY

From page 3

Warshay quickly calculated that the owners had a net worth of \$50 million.

"But are they still married?" asked one student.

Many students in the packed classroom were COE concentrators — a year-old interdisciplinary program at Brown — Commerce, Organizations and Entrepreneurship.

It is under the auspices of the engineering, sociology and economics departments.

For COE student Bart Stein, the concentration led to a job last summer with the New York Times' technology columnist.

Michelle Moses said a COE concentration gives her more real-world experience than a single major in economics. She expects

to open her own company when she graduates; first, she notes, she has been selected for the Israeli women's softball team with the hope of making it to the Olympics 2008.

And for Ysabel Gaspar, whose ultimate goal is to work in investment in developing countries, she is starting out at J.P. Morgan when she graduates this year. She

said the class is structured and led by Warshay to get students to think in ways they have not done before, yet get the sound fundamentals of what makes a business a success.

Certainly Warshay, a Brown alumnus, has a lot to offer these students. As a student there (class of 1987) he co-founded a software company that was acquired

by Apple Computer, and another that was bought up by Medline. He then went on to earn an MBA from Harvard.

In addition to his position as adjunct faculty member at Brown, he is founder and managing director of DEW Ventures, which has launched and developed entrepreneurial ventures.

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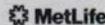
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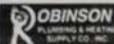
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# My Voice

## The Islamization of European anti-Semitism

By Andrew G. Boston

On Sept. 7 an All-Party Parliamentary Enquiry issued its finding that anti-Jewish violence has become endemic in Britain, both on the streets and university campuses. A major surge of attacks has accompanied—and followed—the recent conflict between Hezbollah and Israel. The report called for “urgent action from the Government, the police and educational establishments.” Those primarily responsible for “inciting hatred towards Jews” were “Islamic extremists,” the Parliamentary Enquiry further noted.

The Parliamentary Enquiry’s results are consistent with data recently published in the Journal of Conflict Resolution by Yale biostatistician Dr. Edward H. Kaplan, and Dr. Charles A. Small of the Yale Institute for the Study of Global Anti-Semitism.

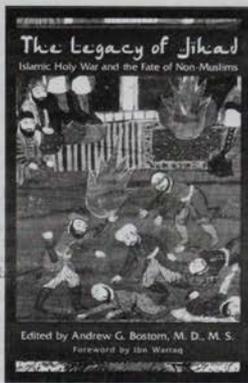
Drs. Kaplan and Small examined the views of 5,000 Europeans, roughly 500 individuals sampled from each of 10 European Union countries (Austria, Belgium, Denmark, France, Germany, Italy, The Netherlands, Spain, Switzerland, and the United Kingdom). The authors’ results confirmed their (rather common-sensical) a priori hypothesis: anti-Israel sentiments strongly and independently predicted the likelihood that an individual was anti-Semitic in a graded manner, i.e., the more anti-Israel (on a scale of zero to 4), the more a person was likely to be anti-Semitic.

But perhaps an even more striking finding in light of the burgeoning Jew hatred now evident in Europe’s Muslim communities, has until now received much less attention: in a controlled comparison to European Christians (as the “referent” group), European Muslims were nearly eightfold (i.e., 800 percent) more likely to be overtly anti-Semitic. Furthermore, in light of the Pew Global Attitudes Project data on Muslim attitudes towards Jews in Islamic countries, the Yale study likely underestimated the extent of Anti-Semitism amongst Europe’s Muslim communities. Pew’s survey previously indicated:

“In the Muslim world, attitudes



Andrew G. Boston



The Legacy of Jihad

**“In the Muslim world, attitudes toward Jews remain starkly negative, including virtually unanimous unfavorable ratings of 98 percent in Jordan and 97 percent in Egypt.”**

toward Jews remain starkly negative, including virtually unanimous unfavorable ratings of 98 percent in Jordan and 97 percent in Egypt. Muslims living in Western countries have a more moderate view of Jews — still more negative than positive, but not nearly by the lopsided margins that prevail in Muslim countries.”

The clear excess virulence of the anti-Semitism in Europe’s Muslim populations, combined with the evidence that globally, Muslims in Islamic countries exhibit even more fanatical Jew hatred than their European co-religionists, defies the “conventional wisdom” regarding the ultimate origins of Muslim Jew-

hatred in Western Europe, and beyond. This very flawed construct—that Muslim Jew-hatred is merely a loose amalgam of re-cycled medieval Christian Judeophobic motifs, calumnies from the Czarist Russia “Protocols of the Elders of Zion,” and standard Nazi propaganda—ignores both empirical contemporary observations, and primary, uniquely Islamic components of Jew-hatred, both past and present.

For the Muslim masses, basic Islamic education in the Koran, *hadith* (the putative words and deeds of the Muslim prophet Muhammad, as recorded by pious transmitters), and *sira* (earliest Muslim biographies of Muhammad)

may create an immutable superstructure of Jew hatred on to which non-Muslim sources of Anti-Semitism are easily grafted. Examples of this hatred from the sacred Islamic texts, *sira*, and modern early Sunni historiographical accounts include: Koranic verses labeling Jews a malevolent enemies of Islam (5:82), and disobedient slayers of their own prophet who suffered justifiable abasement (2:61) including, for some, transformation into apes and swine (5:60); or the more profoundly hateful narratives (in the *hadith*, *sira*, and early histories, for example by Tabari) which maintain that the perfidious Jews fomented sectarian strife in early Islam by promoting heresies—including Shi’ism itself—that threatened the unity of the Muslim community (*umma*), and the canonical *hadith* (Sahih Muslim Book 026, Number 5431) that the Jews caused Muhammad’s protracted, excruciating death from poisoning. As the scholar Georges Vajda observed, these archetypes, in turn justify Muslim animus towards the Jews, and the admonition to at best, “subject [the Jews] to Muslim domination,” as *dhimmis*, treated “with contempt,” under “humiliating arrangements.”

These hateful motifs remain vibrant and normative in the Muslim community. Sheikh Tantawi, the Grand Imam of Al-Azhar University (the most prestigious center of Muslim learning in Sunni Islam), declared years ago that Jews were the “enemies of Allah, descendants of apes and pigs,” as well as the legitimacy of homicide bombing of Jews. “All Jews are not the same. The good ones become Muslims, the bad ones do not,” he said. This is from a man who is the nearest Muslim equivalent to a Pope, representing 90 percent of the world’s Muslims.

The release of the All-Party Parliamentary Enquiry into anti-Semitism serves as a clarion call to confront this ugly, burgeoning problem which threatens the very fabric of British, and Western European society. Given the primacy of Muslim Jew hatred within this overall phenomenon—motivated by uniquely Islamic religious archetypes of Jew-hatred—Muslims must begin the initial process of examining and reforming the anti-Jewish dogmas contained in their own foundational texts.

They can learn much from the teachings of the Roman Catholic Church’s Second Vatican Council issued in 1965, which extricated Anti-Semitism from organized Catholic doctrine. It can provide a modern paradigm which the Muslim clerical hierarchy—Sunni, from Mecca and Cairo, Shi’ite, from Qom and Najaf—must embrace, if the scourge of Islamic Jew hatred is to be eradicated, within Europe, and across the globe.

Andrew G. Boston, MD, MS is an Associate Professor of Medicine at Brown University Medical School and the author of *The Legacy of Jihad* (2005).

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## Obituaries

## Leo Boyajian, 79

WEST PALM BEACH, Fla. — Leo Boyajian, 79, died Nov. 9. He was the husband of Roberta (Blecker) Boyajian. Born in Providence, he was the son of the late Sarkis and Mariam (Aristakesian) Boyajian.

Mr. Boyajian was the founder and owner of the former Midland Mazda Hyundai, retiring in 2005.

He served in the U. S. Navy during World War II.

Besides his wife, he leaves a daughter, Joy Boyajian of East Greenwich; a brother, Paul Boyajian and his wife Antonette of Palm Beach Gardens, Fla.; two sisters, Betty Taylor of Jacksonville, Fla.; and Mary Alfano and her husband Louis of East Providence. He was the brother of the late Harry and Oscar Boyajian and Ann Busby.

Contributions may be made to Star Light, Star Bright Children's Foundation, 529 Main St., Suite 608, Boston, MA 02129.

## Elliott Greenberg, 51

CRANSTON — Elliott Greenberg, 51, died Nov. 12. He was the husband of Diane (Armada) Greenberg. Born in Providence, a son of the late Herbert and Lillian (Rosenstein) Greenberg, he had lived in Cranston for 35 years.

He was a controller for Rhode Island Housing for 30 years.

Mr. Greenberg received his bachelor of science degree, Class of 1977 and his MBA, Class of 1982 from Providence College. He was also a member of its Alumni and Athletic Associations.

He was a member of Temple Torat Yisrael and its men's club and of the former Shaare Zedek Synagogue.

He leaves a son, Joshua and a daughter, Stacy, both at home;

two brothers, Alan Greenberg of Warwick and Douglas Greenberg of Jacksonville, Fla.; and a childhood friend for 45 years, Jim Vesceca of Calif.

Contributions may be made to the Rabbi's Discretionary Fund, c/o Temple Torat Yisrael, 330 Park Ave., Cranston, RI 02905.

## Francis Kirshenbaum, 90

PALM BEACH, Fla. — Frances G. Kirshenbaum, 90, of Palm Beach, died Nov. 17 at home. She was the wife of the late Louis Kirshenbaum. Born in Malden, MA, a daughter of the late Jacob and Sadie (Cohen) Gorfine, she was a lifelong Providence resident before moving to Sarasota, FL in 1976. She also lived in Palm Beach and New York City since 1990.

She attended Washington University and was a graduate of Classical High School and the Guggenheim School for Dental Hygienists. She was a life member of Brandeis University, Hadassah and B'nai B'rith. She was a member of the Miriam Hospital Women's Association. She was a "Woman of Valor" for Israel Bonds.

She was the mother of Paula K. Isacoff of Villanova, PA and Brenda Novick of Millis, MA; the sister of the late Dr. Samuel, Dr. H. Lewis and Dr. I. Sydney Gorfine. She was the grandmother of Oren, Tanya, Jerel and Seth and the step-grandmother of Jennifer and Jonathan.

In lieu of flowers, contributions in her memory may be made to the Jeffrey Modell Foundation, 743 3rd Avenue, New York, NY 10017.

## Alexander Rubin, 97

WARWICK — Alexander Rubin, 97, of Tamarisk, died Nov. 18 at Cedar Crest Nursing Center in Cranston. He was the husband of the late Leah (Silver-

man) Rubin. Born in Providence, a son of the late Samuel and Lena (Hönich) Rubin, he had lived in Cranston before moving to Warwick a year ago.

He was the owner of the former S. Rubin, Inc. for over 50 years, retiring 22 years ago. He was a member of Redwood Lodge #35 AF & AM and a former member of Temple Am David.

He was the father of Rose Gergel of Cranston, Arthur Rubin and his wife Rochelle of Green Acres, FL; Carl Rubin and his wife Carole of Scituate and Marvin Rubin of Rumford. He was the brother of Harry Rubin of Providence and the late Abraham, Irving and William Rubin, Tillie Schreiber and Rachel Webber. He was the grandfather of nine, the great-grandfather of 33, and the great-great-grandfather of four.

In lieu of flowers, contributions in his memory may be made to Jewish Seniors Agency, 229 Waterman Street, Providence, RI 02906.

## Roslyn A. Surdut, 80

EAST GREENWICH — Roslyn A. Surdut, 80, died Nov. 12. She was the wife of the late Albert M. Surdut. Born in Providence, she was a daughter of the late Harold and Gertrude Alberts.

She had lived in Cranston, where she pursued art as a painter and taught art to children.

She leaves a son, Dr. Scott H. Surdut and his wife Cindy of Narragansett; a daughter, Lori and her husband Dr. Marc Weinberg of Seekonk; a brother, Franklin Alberts and his wife Adele of Cranston; and five grandchildren, Adam, Justin, David, Steven and Julia.

Contributions may be made to St. Elizabeth Home, 1 St. Elizabeth Way, East Greenwich, RI 02818.

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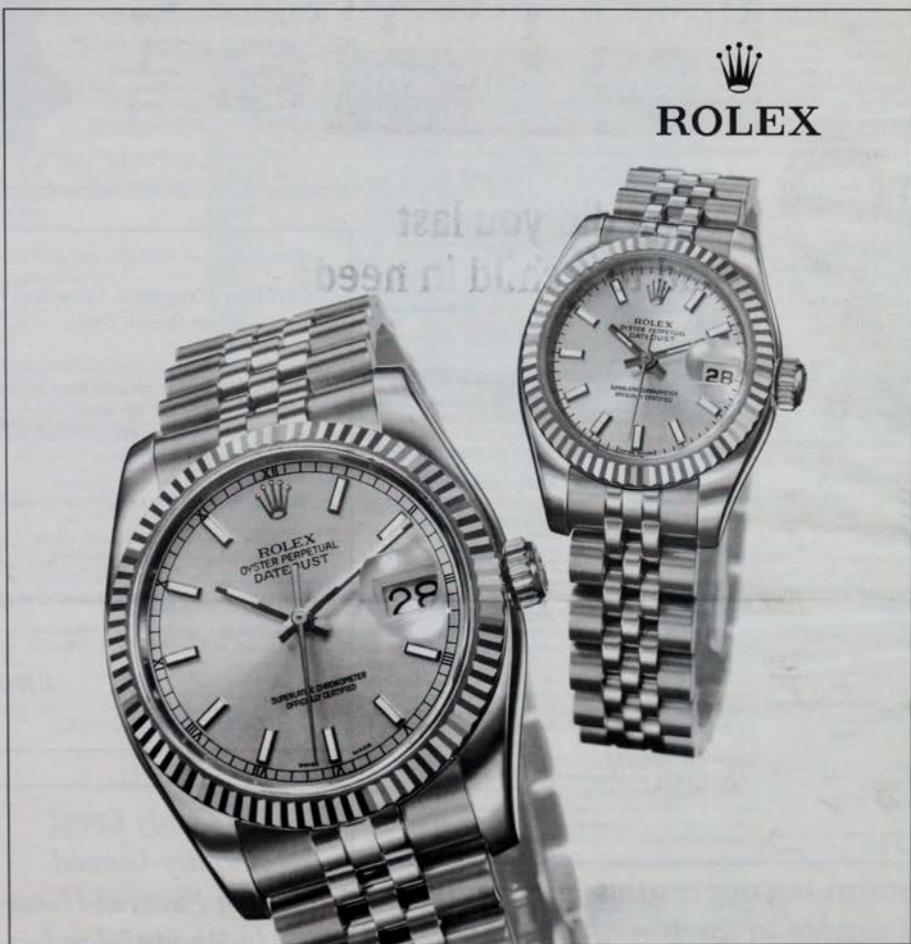


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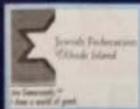
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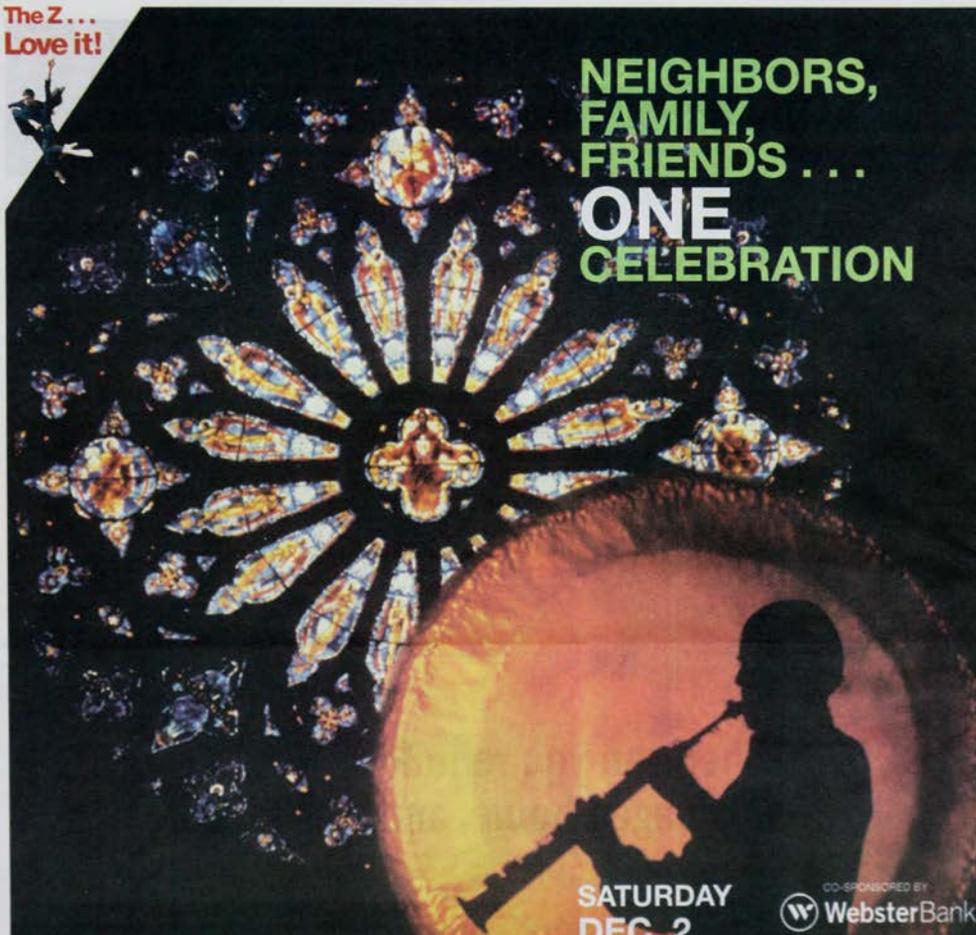


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