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RABBI MOSHE LAUFER in front of Barrington Town Hall.

Menorah to be lit at Barrington Town Hall

Chabad plans family celebration on Dec. 9

By Richard Asinof
rasinof@jfri.org

BARRINGTON — For the first time in the town's almost 400-year history, a giant nine-foot menorah will be on display on Town Hall grounds, though it will be carried on

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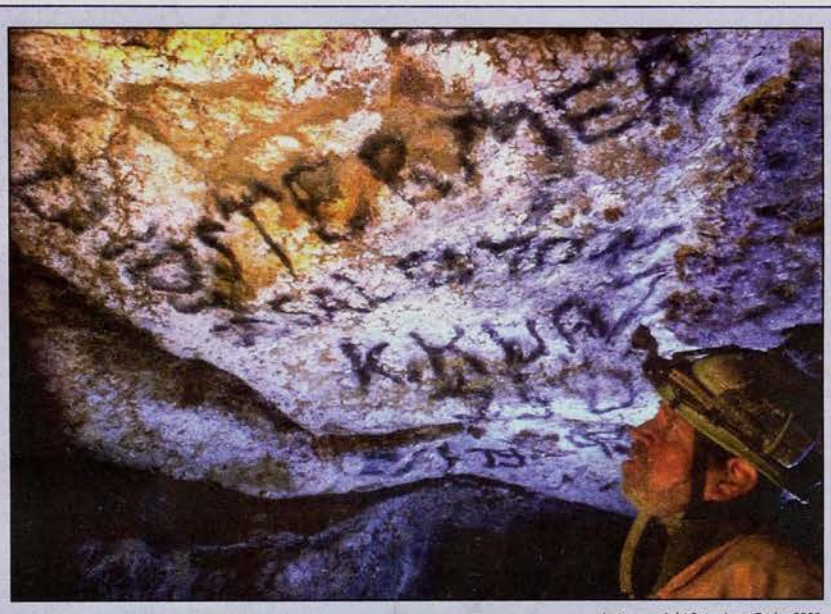

photo copyright Peter Lane Taylor 2003

A LIGHT IN THE DARKNESS

Mary Korr recounts an amazing Jewish miracle of survival during WWII in underground caves in the Ukraine. See cover of The Voice & Herald's Hanukkah section, Page 25

Bush shifts: U.S. to be sole arbiter of talks

By Ron Kampeas
Special to The Voice & Herald

ANNAPOLIS (JTA) — The most striking concession to emerge from the Palestinian-Israeli talks this week came neither from the Israelis nor the Palestinians, but from the Bush administration.

The United States agreed to become the sole arbiter of peace agreements between the sides — not only an about-face from a seven-year policy of "let the sides duke it out," but an unprecedented venture into waters even the hyper-involved President Clinton feared to enter.

See TABLE, Page 9

Safer Toy Story: Hasbro's strict standards

By Richard Asinof
rasinof@jfri.org

PAWTUCKET — In the swirl of stories about recalls of millions of dangerous toys made in China, Wayne Charness, senior vice president at Hasbro, the nation's leading toymaker, stressed that safety is his company's top concern: "If something's wrong, we're going to find it first," he said in a recent interview with *The Jewish Voice & Herald*. "Our number-one constituency is kids, so we'd better be good at what we do," he continued. "That's the kind of company Hasbro has been, is, and will continue to be."

According to Charness, Hasbro has been manufacturing toys in China for more than 30 years. The company has developed a series of strict safety standards as well as putting procedures in place to ensure that these standards are adhered to properly.

In terms of lead paint, Charness indicated that Hasbro has "a robust testing and inspection process" through all the phases of the production process to prevent the outlawed paint from being used. Indeed, Charness said that many of the new industry standards now being discussed are standards that Hasbro already has adopted.

Charness detailed some of Hasbro's testing procedures. "We always test the paint when it's a wet paint formula, as it's being applied, on the product line, and when it's done," he said. "We have not had any problems with lead paint."

Charness said that the effect of the recalls had been "negligible" on Habro's economic performance. "Despite a very tough economy, it's been a great season so far," he said. "For the first three quarters, our sales are up 18 percent over a year ago, and revenues have increased 25 percent to date."

Still, this year, the toy industry has been overwhelmed by a veritable

See TOYS, Page 2

New rabbi becomes builder at Habonim

For Rabbi Klein, youth groups, interfaith outreach vital for future

By Mary Korr
mkorr@jfri.org

BARRINGTON — The founders of Temple Habonim (Hebrew for builders) chose the congregation's name carefully, with an eye to the future. Five months ago, Rabbi Andrew Klein became one of the builders, as the temple's new spiritual leader, when Rabbi Jim Rosenberg retired after 33 years.

Rabbi Rosenberg's is a tough *tallis* to fill, but in his own way, the 55-year-old Rabbi Klein has folded himself into the congregation as naturally as the ebb and flow of the tidal Barrington River, which borders the front of the temple.

And, when tragedy stuck the community's young

See RABBI, page 12

Photo by Mary Korr

Rabbi Andrew Klein, center, Temple Habonim's new spiritual leader, led the recent Barrington Community interfaith Thanksgiving service at Temple Habonim. Participating in the service were, from left, Rev. Jeffrey Larsen, Rev. Charles Bark, Rev. Elizabeth Eide, Rev. Judith N. Mitchell and Rev. Paul Martins.

TOYS: Strong product safety reform is the best holiday gift

From page 1

tsunami of recalls. These include 21 million Chinese-made toys that were recalled this summer by Mattel because of high lead levels or dangerous magnets. Currently, Chinese-made toys make up about 80 percent of the market of playthings sold in this country.

Among the most egregious has been Aqua Dots, a product that had been on many retailers' "hot lists" this season, until it was discovered that the Chinese-made beads were coated with a toxic chemical which metabolizes into gamma hydroxy butyrate, or GHB, the so-called date-rape drug. These craft kits, priced to sell from about $17, were officially recalled Nov. 7 by the U.S. Consumer Product Safety Commission (CPSC), after at least two reports of children swallowing Aqua Dots and slipping into a comatose state, requiring hospitalization, according to the recall notice.

Overall, there have been more than 70 products recalled in 2007, according to the list compiled by CPSC at (http://www.cpsc.gov/cpscpub/prerel/category/toy.html). Some big corporate names have made this list, including: Target, Mattel, Fisher-Price, KB Toys, L.L. Bean, Toys "R" Us, Wal-Mart, among others.

On Nov. 13, World Against Toys Causing Harm, Inc., or WATCH, announced its annual list of the "10 Worst Toys" of 2007 with the potential to cause childhood injuries. The non-profit organization, founded by Edward M. Swartz, a nationally known trial lawyer and child safety consumer, has since 1973 practiced its own advocacy of *tikkun olam*, educating the public about what it deems to be life-threatening toys and other children's products.

On the morning of Black Friday, the biggest retail shopping day of the year, James A. Swartz, the son of founder Edward Swartz, also an attorney, who handles much of the day-to-day work at WATCH, spoke with *The Jewish Voice & Herald* from his office in downtown Boston.

"This year, the safety issues we've talked about four decades are getting much more attention," Swartz said. "There's a realization by consumers that just because toys are reaching the store shelves doesn't necessarily mean they're safe."

"The more that consumers get involved and become aware of our issues, the better the chance for reform," Swartz said.

Indeed, consumer involvement led the most recent recall of more than half a million pieces of Chinese-made children's lead jewelry necklaces, bracelets, charm bracelets, and tack pin sets sold at stores including Michael's and Big Lots, according to a story in *The New York Times* on Thursday, Nov. 22. Ward Stone, a New York State wildlife pathologist, at the urging of his daughter, Montana, 10, tested a number of jewelry items she received as gifts at birthday parties, and discovered high levels of lead. They then took the findings to the New York state attorney general's office. The 12 companies manufacturing the bracelets reached a consent agreement with Andrew M. Cuomo, New York's attorney general, promising not to sell items with elevated lead levels. The agreement also allows Cuomo to fine the companies for any future lead jewelry infraction anywhere in the country, a power that the federal consumer protection agency does not have.

Consumer involvement has also led to the discovery of flawed products such as poisonous toothpaste, baby's bibs containing dangerous levels of lead, as well as children's bracelets containing cadmium, considered a carcinogen, according to the story in *The Times*.

Here in Rhode Island, the Rhode Island Public Interest Research Group (RIPIRG) released its annual report on hazardous toys on Tuesday, Nov. 20, entitled "Trouble in Toyland." Laura Brion of RIPIRG explained that the recent high-profile recalls "have given us a chance to urge Congress to pass strong product safety reforms and give kids the best holiday gift of all," she told *The Providence Journal*.

Among the dangerous toys RIPIRG featured were "Curious George" plush dolls, manufactured in China for Marvel Toys of New York City. The dolls had been recalled on Nov. 8 by the CPSC because the surface paint on the toy's plastic face and construction contain excessive levels of lead, which violate the federal lead paint standard. The 12-inch dolls had been dressed to represent five various themes: birthday, fireman, sweet dreams, tool time and tool time with a soft face. The lead-contaminated plush dolls were sold with a Curious George storybook or activity book.

The U.S. Consumer Product Safety Commission has been criticized for not having enough money to police all the products for which it has responsibility, and Hasbro's Charness agrees.

"The Commission could benefit from some more funding," he said. Charness also agrees that the CPSC may need to have additional authority to leverage fines "within reason."

Charness said that some consumer advocates had very legitimate issues to raise to protect children as long as the complaints are based on fact. "I'm a parent; I have two kids; they play with lots of toys," he said. "Hasbro has always been a very giving, very caring organization."

Pain and process of healing serves as a great lesson

By John J. Clayton
jclayton@english.umass.edu

ONE moment I was feeling cocky – I'd just finished two hours of mountain biking on rough sand trails in the back woods of the National Seashore in Truro. Cocky because I'm 72 and not much of a biker and my biking partner, my son's friend, is 17 and a competitive biker.

The bike still moving as I cruised to a stop; I leaned my left foot on the pedal and lifted my right foot over the seat. The front wheel must have caught a patch of sand. It flipped the bike, sending me down so fast I didn't have time to put out a hand.

A crash – the heavy bike landed on top of me on the macadam. Instantly, I felt the rip in my shoulder. No longer so cocky, I was in pain, a lot of pain. A couple of weeks later, I had an MRI. In mid-October, I had surgery to repair the tear in my rotator cuff.

And then, when the morphine wore off, such grueling pain! Percocet didn't touch it. Groaning helped. Finally, the pain became manageable.

Commentary

Now, a long, slow healing, and months of physical therapy.

Try writing a short story – I'm a fiction writer – with your arm in a sling and the fingers sticking out.

Again and again I found myself replaying the accident, fantasizing a different two seconds. Less cocky, I bring the bike to a stop, then get off. I bring the bike to a stop, then get off. I tell myself, fool – you

See PAIN, Page 13

Charting a Course for Investors in the Micro-Cap Stock Market

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CANDLE LIGHTING TIMES

For Greater Rhode Island

Nov.	30	3:57
Dec.	7	3:55
Dec.	14	3:56
Dec.	21	3:58

QUOTE OF THE WEEK:

"Our number one constituency as kids, so we'd better be good as what we do."

Wayne Charness, Senior VP, Hasbro

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Quick and kosher recipes for jelly doughnuts.

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COMING NEXT ISSUE:

The Voice & Herald's special Camping section

No child left behind?

Hundreds protest proposed special-ed cuts

By Mary Korr
mkorr@jfri.org

PROVIDENCE — Members of the Jewish community were among hundreds of parents, teachers, social workers, school psychologists and administrators who testified recently at three hearings held by the state Board of Regents on proposed changes in special education regulations. An additional hearing has been added for Monday, Dec. 3, at 6 p.m. in South Kingston High School, Wakefield.

The state has until June 2008 to implement federal guidelines, which, in many instances, would reduce services to students with individualized education plans (IEPs) in Rhode Island.

Many parents and teachers are worried about class size, now restricted to 10 for self-contained special education classrooms. The proposed changes would lift that cap and allow more students in these classrooms.

"A class size of more than 10 is absurd," said parent Linda Flescher of Pawtucket, who testified at the Providence hearing. Her son David, 14, has fragile X syndrome (FXS), the most common cause of inherited mental impairment, which can range from learning disabilities to more severe cognitive or intellectual delays to autism spectrum disorders.

Currently, David is in a self-contained classroom with nine other students at Jenks Jr. High School in Pawtucket. The reality, Flescher said, is that each student is on a different level, with a different IEP (individualized education plan).

"The teacher is forced to become like a juggler," she said. "You can't teach to the entire group; everything is individualized." She issued a challenge to the education officials at the hearing: "Go into these classrooms and spend the day there."

Beth Brier, a staff member of the Bureau of Jewish Education's (BJE) special education program, said there were teachers who came to by the busloads to the hearing held at the Community College of R.I.

"The turnout was so large, the fire marshal had to clear out the room because the exits were blocked. We had to wait for the auditorium to become free."

She said of the 400 or so testifying that night, most were concerned about class size. In addition, school psychologists and social workers also spoke out against proposed changes that could increase their caseloads per school.

Cost cutting concerns

Larry Katz, asst. executive director/educational services at the Bureau of Jewish Education, was disturbed before he even got to the hearings. Apparently, the state Board of Regents failed to notify the day schools or the BJE that hearings were even taking place. He heard through a colleague in the Catholic schools.

He is most concerned about the impact reduced funding would have on students with special needs at the two Jewish day schools. If the proposed regulations are adopted, special needs students would receive a federal subsidy of $1,100 per student for the year, which would only pay for one to two months of services. Currently, the local school district is responsible for supplementing the federal reimbursement. The proposed regulations would change this.

Prior to the hearings, Katz sent out letters to the day schools and parents which stated:

"I am alarmed that the Board of Regents is considering setting up a two-tier system for some students whose parents place them in nonpublic schools. No matter where students may reside, they should all be treated equally. Using only federal dollars to provide just one or two months of special services will be very ineffective with students whose needs will otherwise not be met."

> **"A class size of more than 10 is absurd."**
>
> Linda Flescher of Pawtucket

Speech therapy

Betsy Singer Cable, director of student support services at the Jewish Community Day School (JCDS), is worried about another proposed change (there are 11 in all) which would make speech therapy a "co-dependent service." This year, JCDS has seven students receiving speech therapy.

The proposed regulation would require that the school would have to first show that the speech or language disability affected the student's academic performance. "The school has to show the student is not doing well and document the tried interventions and show no progress is being made," Cable said.

In general, she added, it is becoming more difficult to access special ed services and at the same time, more students are being diagnosed with learning disabilities. "We want to be able to provide a Jewish education to parents who want this for their child – this may not be possible if the state reduces special needs services and reimbursement."

The vote on the proposed changes is expected to take place in the spring.

Photos by Mary Korr

Thanksgiving helpers

Sixth-graders from the Jewish Community Day School collected and packed donations for the R.I. Community Food Bank during the Thanksgiving period. The school's student body also collected turkey coupons from Stop & Shop which were distributed.

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130 Sessions St., Providence, RI 02906
401-421-4111 • 401-331-7961 (fax)
E-mail:voiceherald@jfri.org

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President Herbert B. Stern
Exec. Vice President Stephen R. Silberfarb

How to contact us

Executive Editor
Richard Asinof/rasinof@jfri.org/421-4111, ext. 168

Editor
Mary Korr/mkorr@jfri.org/ 421-4111, ext. 204

Editorial Assistant
Marylyn Graff/mgraff@jfri.org/ 421-4111, ext. 204

Reporter
Jessica Perlman/jperlman@jfri.org/ 421-4111, ext. 204

Correspondents: Stanley Aronson, Alison Golub, Tema Gouse, Alan Krinsky, Yehuda Lev, Daniel Stieglitz, Joshua Stein, Alan Zuckerman

Copy Editor
Gladys Sollosy

Editorial Board:
Alison Rose, chair
Members: Eleanor L. Lewis, Rabbi Sarah Mack, Sara Masri, Richard Shein, Joshua Stein, Howard Tinberg

Editorial Consultant
Judith Romney Wegner

Advertising Representative
Frank Zasloff/fzasloff@jfri.org/ 421-4111, ext. 160

Production & Graphic Design
Leah Camara

Direct extension to advertising:
401-421-4111, ext. 160

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FROM THE EXECUTIVE EDITOR

Mission accomplished?

BY RICHARD ASINOF
Executive Editor

LISTENING to some of the "hopeful" commentaries following the American-sponsored Annapolis peace conference, where the Israelis and Palestinians committed themselves to negotiate a peace treaty by the end of 2008, I found myself wondering: how strong will be the impetus of the handshake between Israeli Prime Minister Ehud Olmert and Palestinian President Mahmoud Abbas, with President Bush in the center?

Or, will the promise of peace head south, changing once more into the refrain from Jeremiah: "*Shalom, shalom, v'ayn shalom* – peace, peace, but there is no peace."

After this made-for-TV moment of diplomatic theater, the high-stakes political poker game begins in earnest, with talks scheduled to begin Dec. 12.

Palestinian Prime Minister Mahmoud Abbas opened the betting: "I say that this opportunity might not be repeated. And if it were to be repeated, it might not enjoy the same unanimity and impetus."

Israeli Prime Minister Ehud Olmert saw that bet, and raised: "We want peace. We demand an end to terror, an end to incitement and hatred. We are prepared to make a painful compromise, rife with risks, in order to realize these aspirations."

President Bush moved his chips all in, saying he is dedicating the remainder of his term to working to broker an agreement to the Palestinians and the Israelis.

Also at the table was Prince Saud al-Faisal, the Saudi foreign minister, who reportedly clapped politely after Olmert's speech. During his address, Olmert looked directly at Prince Saud, and said: "Like us, you know that religious fanaticism and national extremism are a perfect recipe for domestic instability and violence."

With so much now invested at the peace table, there is that much more to lose. To be decided: the status of Jerusalem, the borders of a Palestinian state, the fate of Palestinian refugees, Israeli settlements on the West Bank.

President Bush cast the negotiations as: a historic moment "to inspire millions across the Middle East who want their societies built on freedom and peace and hope." In doing so, he seemed to be assigning the importance of overcoming the Israeli-Palestinian conflict the same importance he had once assigned to the war in Iraq.

Yet, Iraq declined to attend the conference in Annapolis. The underlying concerns of the Bush Administration clearly revolves around the increasing influence of Iran and Islamic radicalism in the region, very much a direct result of President Bush's Iraq policies. Hopefully, there is a long way to go before anyone says, "Mission accomplished."

A MAJORITY OF ONE

Annapolis: Was it a marriage or a funeral?

QUESTION: Why did the United States wait until almost the last moment to announce the dates for the International Conference on the Middle East at Annapolis? Answer: For a wedding you give two months notice. But invitations to funerals are issued only on the day before the event.

Yehuda Lev

If that reads like the next chapter in the lachrymose version of Jewish history, so be it. But if you examine closely the underlying reasons for the willingness of almost all of the 40 nations (plus the Palestinians) to accede to Washington's call for a Mideast conference, you will find that fear of failure is first among them. Puzzled? Read on.

Conferences have consequences. Leonard Fein, writing in *The Forward*, says that there are three probable impacts that a flat failure to set the stage for an agreement will bring about for the shaky regimes of the Middle East.

(1) The effects on the Palestinians: Only Fatah leaders attended. If there is a failure, Hamas may extend its reach to include the West Bank as well as Gaza and Israel will be faced with a stronger and even less amenable foe across its borders. This will strengthen the extreme right-wing faction in the Knesset and render a death blow to hopes for a compromise agreement with the Palestinians.

(2) The effects on Israel: All three of Israel's leaders who attended, Prime Minister Olmert, Foreign Minister Livni and Defense Minister Barak, are considered rivals, the latter two hoping to replace Olmert and Olmert trying to redeem his reputation after charges of financial hokey-pokey and a disastrous war in Lebanon. Failure will result in a continued state of weakness in Israel's political leadership.

(3) The effects on the United States:

Peace will not suddenly break out; there will be no international celebrations hailing the end of conflict on Israel's borders.

Failure probably ends Bush and Rice's bid for some redeeming achievement to counter the colossal failure of the Iraq War and leaves them to the mercy of future historians. More importantly, it means a sharp reduction in American influence in the region and strengthens Iran's attractiveness to China, Russia and other interested parties.

The initial purpose of the conference was ostensibly to lay the groundwork for a peace agreement involving Israel and the Palestinians under which Israel would evacuate most of its settlers in the West Bank and the Palestinians would relinquish their demand for a right of return to their former homes in what is now Israel. Laying groundwork is not the same as signing a peace treaty, more like a statement of intentions about what one hopes to accomplish. Now the best that can be expected is an agreement to begin negotiations. The future of the Golan Heights was also placed on the agenda as a way of getting Syria involved. Gradually, due to a combination of pressure from the United States and a fear of the consequences of failure, much of the Arab world has crept into the negotiating tent.

Which leaves open the critical question: How do you measure success in such a situation? Peace will not suddenly break out; there will be no international celebrations hailing the end of conflict on Israel's borders. The participants are too intractable, too unstable, too fearful to achieve such results. The best that can be hoped for is a reduction in tension in a few areas resulting from the possible discovery at Annapolis of common ground and a willingness to compromise.

Even this is threatened by the opponents of peace. On the same day this week demonstrations against the conference involving tens of thousands of people took place in Jerusalem and Gaza, an hour's drive from each other. In Israel the settler movement, religious and secular, holds virtual veto power over any decision to evacuate settlements in the West Bank or the Golan and Hamas has the same kind of veto power over those Palestinians hoping to end their conflict with Israel.

Is this a wedding or a funeral? At the moment it looks like the former but the divorce rate in America is nearing 50 percent of marriages and the record for failing to meet Middle East treaty deadlines is even higher than that. The same weak rulers are in power and, on the whole, they would probably have more success in remarrying than in renegotiating.

Yehuda Lev can be reached at yehudal@cox.net.

Letters to the Editor

We can not afford an Anna Baltzer; the cost is too high

Thank you for your article, 'Young author questions Israel's intentions'. It was extremely fortunate that Gail Kelley, the Jewish woman from East Providence, came to hear author Anna Baltzer speak. She is not an authority, nor is she to be believed or trusted. She is to be feared. She travels extensively, speaking mainly in universities and churches, spewing her venom of Israel and its people, especially to non-Jews. She is definitely not a friend of Israel, and shows blatantly that she is an enemy of Jews worldwide.

Kelley felt Baltzer gave a "frightening presentation", with her one-sided views and extreme bias of Palestinians. Israel's men, women, and children, and American and foreign visitors who are murdered, maimed, and dismembered by Palestinian homicide bombers, are not Baltzer's concern.

She should not be given venues to speak anywhere as a Jew, and is the antithesis of what it means to be a Jew. It appears she is creating 'shocking' publicity for herself and her book. Her statements are dangerous, and are likely to influence and benefit the rise of anti-Semitism. Her Holocaust survivor grandparents must be ashamed to their very core.

I am questioning why this article necessitated attaching her photo. I believe that when we publish the seemingly innocent picture, it promotes her as simply a nice young girl. It is then almost unbelievable that she is in fact outrageously anti-Jewish and anti-Israel. We cannot afford an Anna Baltzer. The cost is far too high.

Elly Leyman
Providence

Editor's note: *We choose to run the article – with the photo – to ensure that the Jewish community in Rhode Island was well informed about the activities of Palestinian advocate Anna Baltzer and her manipulation of the facts. It is not something that the Jewish community can or should ignore.*

As the editorial, "Wake-up call," in the Nov. 16 issue makes clear: "The message to the Rhode Island Jewish community is that we need to continue to be vigilant in communicating to our neighbors and colleagues – and the news media – the truths about Israel."

Your coverage was comprehensive, factual

I want to congratulate you on the excellent article Mary Korr wrote in the Nov. 30 issue of The Jewish Voice & Herald ("Community policing expert visits Providence") on the visit of Herman Goldstein (my brother) with Providence Police Chief Dean Esserman. Your coverage was very comprehensive, factual and well written.

Again, congratulations on the thorough coverage you provided of his visit with Chief Esserman and the Providence police force, and for giving Rhode Island's Jewish community a chance to learn about Herman Goldstein's career and its impact on Providence.

Sidney Goldstein
Warwick

THE OLD OLIVETTI

World War ll monument: A reflection

A MONTH AGO I gave a talk to the Jewish War Veterans of Rhode Island. My hosts were generally of an age to have been in service during the Second World War, possibly Korea. I thought of them again on the day before Thanksgiving.

Josh Stein

I'd done some shopping on Federal Hill and on my way back to the more familiar environs of the East Side I stopped at the newly dedicated World War II memorial on South Main Street. There were no legal spots to park, so I took my chances with the law and walked to the shrine. Its principal features are two low walls bearing the names of the 2,562 Rhode Islanders who died while serving in the war and eight pillars dedicated to specific engagements in the Pacific/ Far Eastern Campaign (3 of these); the South East Asia campaign; the Battle for the Atlantic; the Mediterranean conflict; and the European Theater (2 of these). The pillars support an open circle of stone, suggestive of a halo above the whole. Inscribed on the walls are two phrases, the first unintentionally ironic, given the length of time it took to complete the memorial. It's by Edward Everett, the other speaker at that famous Gettysburg cemetery dedication in 1863. "No lapse of time, no distance of space, shall cause you to be forgotten." The other is from Henry Wadsworth Longfellow's poem "Decoration Day": "Yours has the suffering been, the memory shall be ours."

Near this circle are four benches; while the inspirational lines and the names of the dead are the magnets to the eye; the benches, I think, provide the context. Onto each, carved by RISD professor Merlin Szosz (the idea was suggested by my friend and colleague Michael Fink, also of RISD), is one of the four freedoms enunciated by Franklin Delano Roosevelt in his sobering January 1941 State of the Union Address:

"I suppose," he'd said, "that every realist knows that the democratic way of life is at this moment being directly assailed in every part of the world .... During 16 long months this assault has blotted out the whole pattern of democratic life in an appalling number of independent nations, great and small. And the assailants are still on the march, threatening other nations, great and small."

Then, after discussing the munitions necessary to engage the enemy the president reminded:

"As men do not live by bread alone, they do not fight by armaments alone. Those who man our defenses and those behind them who build our defenses must have the stamina and the courage which come from unshakable belief in the manner of life which they are defending. The mighty action that we are calling for cannot be based on a disregard of all the things worth fighting for. [Mr. Incumbent President, are you listening?] In the future days, which we seek to make secure, we look forward to a world founded upon four essential human freedoms.

"The first is freedom of speech and expression — everywhere in the world.

"The second is freedom of every person to worship God in his own way everywhere in the world.

"The third is freedom from want, ...everywhere in the world.

"The fourth is freedom from fear, which, translated into world terms, means a world-wide reduction of armaments..."

> **"Yours has the suffering been, the memory shall be ours."**
>
> Henry Wadsworth Longfellow

If ever there was a rallying cry for a good and just war, these four freedoms, their summation carved into the benches at the World War II memorial, was it. Our enemies were real; their weapons were real; their conquests were real; their defeat as uncertain as it was necessary. We (they, those of that generation, my father's generation) were not fighting for natural resources, or for strategic advantage, or just because we could; they were fighting for a recognizably just purpose. That we have not yet achieved the goals is not the point. It may be impossible to achieve any of the four. But reading them on the benches at the memorial is the constant reminder or what freedom is really all about, what struggle with tyranny is really about.

When I got back to my car, I saw it had been ticketed by an over zealous constable. But how could I complain? My cost was as nothing compared to the 2,562 who I had come to commemorate, Rhode Island's dead of the Second World War. Zichrono Livracha; Requiescat In Pace; rest in peace, *haverim* of the previous generation who died in the effort to preserve our freedoms.

Josh Stein can be reached at jstein@rwu.edu.

NOT ALONE

Black Friday and values

DID YOU NOTICE the crowds of passionate, driven faces in the newspapers or on television the other day?

No, I do not mean the Pakistani lawyers protesting Musharraf's declaration of emergency rule and his clampdown on civil liberties.

Nor do I mean the monks in Myanmar demonstrating against the military junta and the continued imprisonment of Nobel Peace Prize Laureate Daw Aung San Suu Kyi.

And, I do not mean Bangladeshis fleeing the devastating cyclone.

Rather, I mean our fellow citizens, the frantic American shoppers on Black Friday. People losing sleep, fighting other shoppers, going beyond duty to shop, to save money, to spend money, at 7 a.m., 6 a.m., even 4 a.m.

Our actions speak loudly about our values, about what we deem important. What, then, does Black Friday say about us as a nation and about our priorities? What does it say about the meaning of what counts as news when this story makes the headlines year after year?

I suggest we ask ourselves what events or what issues are so important to us, reach so deeply into our hearts and minds, that we would be willing to forego sleep and comfort in order to join with like-minded people in a demonstration.

For some of us, this is protesting a war or supporting one, for others joining a parade in support of Israel, for some calling attention to the genocide in Darfur. When I was in college, we slept outside to raise awareness about hunger and homelessness. Students and others marched in annual Take Back the Night processions to demand safe streets for women.

All of these and many other examples, whether rooted in politics of the left or right or some position in between or on an entirely different scale, are about struggle and values and sacrifice and meaning. But what does it mean to harness such energy in the service of the service economy? To buy things?

I have to believe—and not only because Black Friday is focused on a non-Jewish holiday—that our Jewish community was not caught up in the Black Friday hysteria. That we anchor our values elsewhere. That our tradition's long-standing taboo against idolatry extends to the idolatry of money and materialism. That we value community and relationships and our rich heritage more than money.

Alan Krinsky

If we are going to open the newspapers to see our faces crazed and part of a crowd, let us make certain it is for a good reason—for Torah, for Israel, for an end to needless suffering, to protest human rights abuses, to stand up for those who have no other defenders.

I must admit, I have not been to many protests lately, no doubt caught up in the daily challenges of work and family. But when I do make a protest, in person or with words, when I take a stand on some local or national issue, when I consider my options for the upcoming presidential election, I want my children to be able to see and understand what it is that I value, what has meaning to me. That when I go the extra mile, it will not be for a Hanukkah present, but rather to add some small bit of light to the world.

Alan Krinsky can be reached at adkrinsky@pop.netzero.net.

Career Opportunity

Director, Women's Alliance, Young Adults & Affinity Groups

Jewish Federation of Rhode Island

The Jewish Federation of Rhode Island is seeking a dynamic individual to oversee the Women's, Young Leadership and Affinity Groups donor segments. Reporting to the Chief Philanthropy Officer, the position also involves building relationships and soliciting financial support from corporations and foundations.

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- Assigns and rates pledge cards within division
- Effectively communicates with and develops, manages and recognizes solicitors within division
- Recruits, trains and motivates, engages and communicates with relevant volunteers
- Recruits, trains and helps assign volunteer workers to implement activities and programs, and provides guidance and leadership in the conduct of an annual fundraising campaign

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- Knowledge of current trends in charitable giving, particularly in areas of "moves management" and data utilization

Submit resume to: Shalom@JFRI.org or WA, YA & Affinity Groups Position, c/o Jewish Federation of Rhode Island, 130 Sessions Street, Providence, RI 02906.

Fundraising group honors Arthur Robbins

Named R.I.'s 'Outstanding Philanthropic Citizen of 2007

Photo by Mary Korr

Philanthropist and community activist Arthur Robbins and his wife, Judith, at a recent fundraiser for the National Council of Jewish Women. At his left are Dr. Stanley and Gail Aronson.

PROVIDENCE Arthur Robbins, a long-time supporter of the Rhode Island Jewish community, was honored by the Association of Fundraising Professionals (AFP) as Rhode Island's "Outstanding Philanthropic Citizen" of 2007.

In a Nov. 20 ceremony commemorating National Philanthropy Day, Robbins, the president of Robbins Properties, Inc., and Mainline Partners, LLC, was recognized for his tireless work on behalf of numerous community and charitable organizations.

The honoree, who was joined at the AFP luncheon by his wife, Judith, and two of their three children, received a standing ovation upon the announcement of his honor.

"Arthur Robbins is a pillar of our community," said Stephen R. Silberfarb, executive vice president and CEO of the Jewish Federation of R.I. (JFRI.) "For more than two decades, Arthur has been active with the JFRI, unselfishly giving of his financial resources, time and leadership.

'Arthur's devotion to the community represents a model of unselfish leadership.'

Stephen R. Silberfarb, Executive Vice President and CEO, JFRI

A prime builder of the community, he has spent thousands of hours working with architects and engineers to be sure that our family of Jewish agencies has the proper space and equipment to provide educational, life-saving and human services to the community.

"Arthur is a mensch and his devotion to the Jewish and general communities represents a model of unselfish leadership," Silberfarb continued. "Few have demonstrated the combination of wisdom, patience and activism that has been his hallmark. Perhaps most notable about Arthur is his humility he is a person who resists recognition and accolades."

Gov. Donald Carcieri and Mayor David Cicilline presented Robbins with his award.

Iran, Al Qaeda and *The Future of Israel*

Jeffrey Goldberg
Author & Middle East Correspondent

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Book sale and signing

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Author Jeffrey Goldberg's *Prisoners* has been hailed as one of the best books of 2007.

As a journalist, Goldberg's reporting has taken him to Afghanistan and Pakistan, where he lived for a month in a Taliban madrasa, as well as to Upper Egypt, Syria, the Bekaa Valley of Lebanon and the Gaza Strip and West Bank. He has interviewed leaders of Hezbullah, Islamic Jihad, Hamas, Al Qaeda, Ansar al-Islam and the Taliban.

Goldberg is now the Washington correspondent for *The Atlantic*.

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Jewish News Briefs

Howard removed from power

BRISBANE, AUSTRALIA: John Howard, a staunch ally of the United States and Israel, has been swept from power in Australia, ending 11 years of conservative rule. A landslide victory brought the Labor Party to victory and installed Kevin Rudd as the new Prime Minister. Rudd, who has visited Israel twice, has close ties with the Jewish community and has declared that Iranian President Mahmoud Ahmadinejad should be tried at the International Court of Justice for his genocidal call to "wipe Israel from the map." (*JTA*)

Jewish Democrats urge Palestinian assistance

WASHINGTON: Twelve Jewish Democrats are among 135 U. S. Congress members urging increased assistance to the Palestinians. Rep. Gary Ackerman (D-NY), the Jewish chairman of the House's Middle East subcommittee and Rep. Charles Boustany (R-La), initiated a letter to Secretary of State Condoleezza Rice which said that the increased aid would be vital to bolstering Palestinian moderates. The American Israel Public Affairs Committee also backed the bill but sailed into heavy water with supporters who back right-wing causes in Israel. (*JTA*)

Israel maintaining Syrian contact

JERUSALEM: Israel's President Shimon Peres told journalists this week that Israel maintains contact with Syria and transfers messages both covertly and openly. "The Syrians however, must resolve two issues, the first of which is the possibility of Lebanon becoming an Iranian satellite and the other, the permission given to Khaled Mashaal, leader of the Hezbollah, to remain on its territory. Iran's extremist policy threatens and frightens many people. The Arab countries understand that the danger is not posed by Israel, but by Iran, which is a threat to the entire world." (*JERUSALEM POST*)

Jews win National Humanities Medal

NEW YORK: Five Jews are among the nine winners of the National Humanities Medal, the White House announced this month. They are Stephen Balch, president of the National Association of Scholars and a critic of perceived liberal bias on campus; Roger Hertog, a philanthropist and one of the backers of *The New York Sun* which has been strongly supportive of the Bush Administration; Cynthia Ozick, a novelist whose field is Jewish history; Ruth Wisse, considered the pre-eminent Yiddishist of modern times, and Richard Pipes, a Russian history scholar and father of Daniel Pipes, a noted conservative writer. Both Ms. Wisse and Ms. Ozick are backers of right-wing movements in Israel. (*JTA*)

Hate crimes rising

NEW YORK: Hate crimes in the United States rose nearly 8 percent last year, according to a new FBI study. In 2006, 7,722 have crimes were reported, following a year in which the number of such crimes was the lowest in a decade. More than 1,462 were religious-based crimes; 66 percent of those were directed against Jewish individuals and institutions. The Anti-Defamation League cautioned, however, that those numbers failed to account for 5,000 police departments that did not report their figures to the FBI. (*JTA*)

Compiled by Yehuda Lev

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Panel: Rabbi Amy Levin, Rabbi Sarah Mack and
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Child care available – $5

A panel of three rabbis will guide a discussion of Sarah and the other matriarchs in their roles as partners. Our rabbis will explore how modern family partnerships reflect or contrast with those in the Torah.

Rebekah – As Parent
Wednesay, Feb. 6 12 noon - 1:30 p.m.
Phyllis Siperstein Tamarisk Assisted Living Center, Warwick
$10 (lunch included)
Speaker: Clinical Social Worker Ruth Berenson
Child care available – $5

Psychotherapest Ruth Berenson will look at Rebekah in her role as a mother. We will look at similarities and differences between Rebekah's parenting and modern styles of parents.

Rachel & Leah – As Siblings
Thursday, Mar. 6 7 - 9 p.m.
Temple Torat Yisrael, Cranston
$5 (dessert included)
Speaker: Katherine (Kit) Haspel, Ph.D, M.A.J.S.

Educator and psychologist Kit Haspel will take us through the biblical stories of matriarchs Rachel and Leah. How did their relationship pave the way for sibling relationships in modern Jewish families?

RSVP by Dec. 1 by contacting Shanna Yarmovsky at 401-421-4111 x.206, or syarmovsky@JFRI.org, or by visiting www.JFRI.org and clicking the link on the home page.
Dietary laws observed at all sessions.

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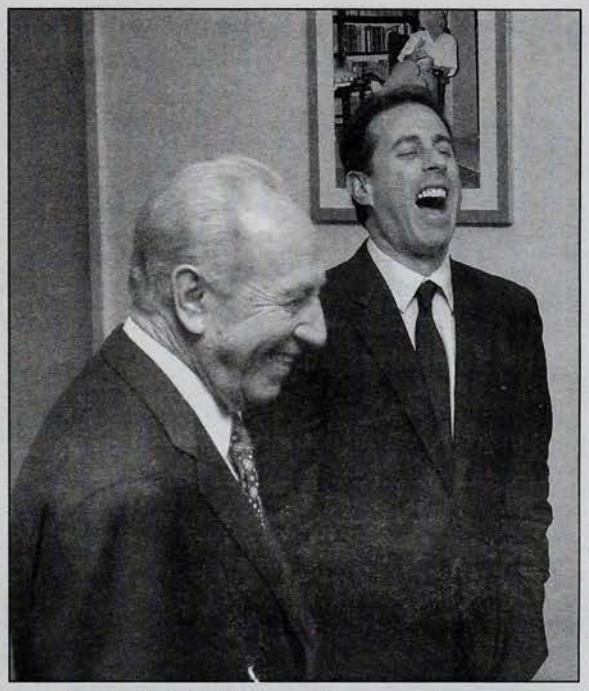

Seinfeld, Peres share a laugh

Comedian Jerry Seinfeld shares a joke with Israeli President Shimon Peres on Nov. 23, at his official residence in Jerusalem.

Chabad offers Hanukkah menorahs

The Chabad on Campus International Foundation is offering free Chanukah menorahs to Jewish students. The program, now in its second year, is focusing on students on campuses not served by one of the 100 Chabad Houses that deal with college campuses. The foundation sent 1,500 menorahs to Jewish students last year. Spokesmen for the program say they expect more requests this year because Chanukah falls during the semester rather than over winter break. Students can request the free Chanukah kit, including menorah, candles and explanatory booklet, www.chabad.org/hanukkahevents. A $1 fee helps offset shipping and handling costs.

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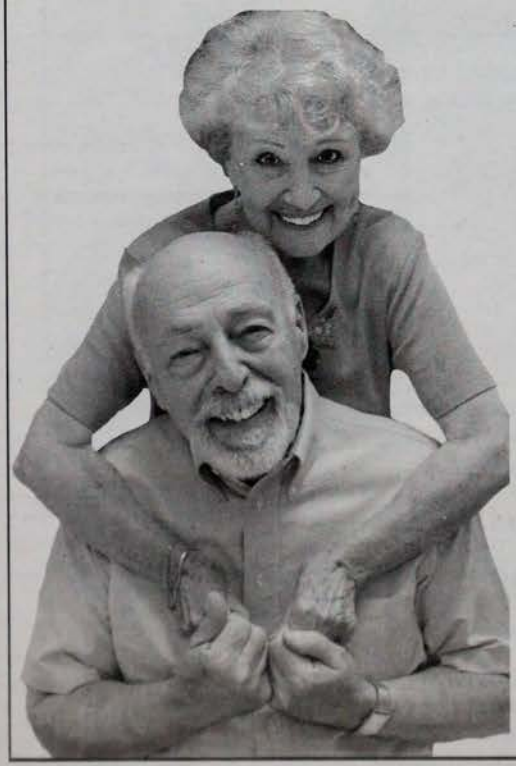

The Pension Protection Act of 2006 allows you to make a gift to the Jewish Federation of Rhode Island from your IRA with **no** adverse tax consequences. All you have to do is instruct the trustee of your IRA to make a direct distribution to JFRI. This direct distribution counts toward your annual IRA distribution requirement.

Since you can distribute as much as $100,000 from your IRA, your distribution can be used to contribute to JFRI's annual campaign or to establish an endowment fund. This fund will support forever, whatever charities you like.

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TABLE: At Annapolis conference, Israelis, Palestinians pushed for U.S. to be the sole arbiter for negotiations

From page 1

'Road map'

Reading a joint Israeli-Palestinian declaration at the outset of the conference here, President Bush said the parties "commit to immediately implement their respective obligations under the performance-based road map to a permanent two-state solution to the Israeli-Palestinian conflict issued by the Quartet on 30 April 2003 — this is called the road map — and agreed to form an American-Palestinian and Israeli mechanism led by the United States to follow up on the implementation of the road map."

The "road map," launched by the diplomatic quartet of the United States, Russia, the European Union and the United Nations, required in its first stage that Israel freeze West Bank settlement and the Palestinians combat terrorism.

While the plan remains on the table, it now seems the other members of the Quartet are no longer relevant.

"The parties further commit to continue the implementation of the ongoing obligations of the road map until they reach a peace treaty," Bush said. "The United States will monitor and judge the fulfillment of the commitment of both sides of the road map."

Mark Regev, the Israeli foreign ministry spokesman, said the Americans have the confidence of both parties.

"The role of the international community is not to supplement that" American role "but to support the dialogue between Israel and the Palestinians."

Nabil Abu Rudeineh, the Palestinian delegation spokesman, said the Palestinians would have preferred the Quartet, but were willing to settle on the Americans alone on Israel's insistence. The critical issue, he said, was having a third party. "The Americans are willing to do it alone," he said.

Deadline 2008

Sources in various diplomatic camps said the arbiter role was not one welcomed by the Bush administration. The Israelis and the Palestinians made the case that a sole arbiter was needed if the process was to get off the ground, especially if they were to meet their self-imposed deadline of December 2008.

Photo: Brian Hendler

Some of the demonstrators among several thousand at Jerusalem rally who voiced their disapproval for Middle East peace conference in Annapolis, Md., on Nov. 26.

While the plan remains on the table, it now seems the other members of the Quartet are no longer relevant.

That nod to process was perhaps the most significant development of the conference, and one that diplomats said was in the works for two months. It also was one that had been kept under wraps — as recently as Sunday, Stephen Hadley, Bush's national security adviser, was saying that a joint declaration was neither necessary nor desirable.

Some of the participants were taken aback. Europeans reportedly were unhappy at having been written out of a process that they, more than any other party, are underwriting in terms of funding the Palestinian Authority.

Saudi Arabia had qualms. Its foreign minister, Prince Saud al-Faisal, said it was "absolutely necessary to establish an international follow-up mechanism that monitors progress in the negotiations among the parties, as well as the implementation of commitments made."

The United States alone was not likely to meet the Saudi's definition of "international."

However close the parties had come on process, substantial gaps remained on substance. Mahmoud Abbas, the Palestinian Authority president, cited U.N. Resolution 194, passed in 1949 and calling for the return of Palestinian refugees to their homes, as a basis for the talks.

Israeli Prime Minister Ehud Olmert cited Bush's April 2004 letter to Israel rejecting such a return as a basis for negotiations.

Olmert, however, for the first time formally acknowledged a role for Israel in helping refugees resettle in a Palestinian state, and his sweeping rhetoric suggested how far Israel had come in recognizing the issue. He implicitly cast Palestinian suffering as a cause for terrorism.

"I know that this deprivation is one of the deepest foundations which fomented the ethos of hatred towards us," he said. "We are not indifferent to this suffering. We are not oblivious to the tragedies you have experienced."

Abbas adopted more of a defensive posture, framing his obligation to battle terrorism more as part of his responsibility to fellow Palestinians than to Israelis.

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General Assembly: focus on young Jews

PROVIDENCE — The challenges of drawing younger Jews into communal Jewish life present leaders of Jewish institutions with exciting opportunities to think creatively, as leaders of federations from around the country learned as they gathered in Nashville recently for the United Jewish Communities (UJC) General Assembly (GA).

"It was an inspiring exchange of ideas surrounding the hopes and dreams of younger Jews," said Stephen R. Silberfarb, executive vice president and CEO of the Jewish Federation of Rhode Island (JFRI), who was one of several Rhode Island attendees. "Younger Jews are re-imagining their Jewishness within the context of 21st century life, and that's something we need to focus on."

In addition to Silberfarb, Rhode Island participants in the GA included Amy Rovin, director of outreach and young leadership for JFRI; Sharon Gaines, a vice president and member of the JFRI board, and Minna Ellison, executive director of the Bureau of Jewish Education.

"The GA was a wonderful opportunity to network with other professionals and lay leaders from across North America," said Rovin. "What a great feeling to know that no matter the size of your Jewish community, you're not doing the work alone – we're all in this together."

Rovin found the words of Rabbi Dr. Jacob Schacter of Yeshiva University particularly memorable. "We're not in a time of survival, we're in a time of revival," he told participants.

Amy Rovin and Sharon Gaines attended the UJC General Assembly held in Nashville recently.

"His words spoke so clearly to me," said Rovin, 31. "We're no longer wondering IF the Jewish community is going to survive – we're now wondering what instead we will do to make it real, and relevant – and what it will look like for the next generation. It is an exciting time to be joining the UJC/Federation world, knowing that JFRI has already made it a priority to connect to this next generation, myself included. We're on the right track, and we're ahead of the game!"

Notable speakers at the GA included U.S. Secretary of State Dr. Condoleezza Rice; Isaac 'Buzi' Herzog, Israel's minister of the Diaspora, Society and the Fight Against Anti-Semitism, and minister of Welfare and Social Services, and Democratic National Committee Chair and former presidential candidate Howard Dean, whose 2004 campaign pioneered the use of online social networking.

Several young Jewish leaders who are finding bold new ways of evoking the ancient commandment of *tikkun olam* – repairing the world – also addressed the gathering, including:

- Jonathan Greenblatt, co-founder of Ethos Water, a bottled water brand designed to help bring clean water to children around the world;
- Dany Gliksberg of Israel's Ayalim Association, which brings young volunteers to work in underdeveloped communities in an Israeli version of Americorps;
- Sarah Chasin, a college student whose life was changed after she helped other people rebuild their lives in the wake of Hurricane Katrina, and
- Ari Sandel, whose "West Bank Story" won an Academy Award for short films.

"Going to GA gives you a great infusion of energy," said JFRI board member Sharon Gaines.

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On the N.H. campaign trail with an Orthodox woman reporter

A young Jewish reporter navigates the constantly changing, often quirky place of 2008 presidential politics

By Shira Schoenberg
Special To The Jewish Voice & Herald

MY story was written. For two weeks, Sen. Barack Obama's presidential campaign had been attacking Sen. Hillary Clinton with a fervor that was new to the candidate who tried to portray himself as above the political fray.

I had compiled the sharp back and forth emails from the campaigns, interviewed local political experts and pinpointed the major issues where the Democratic rivals disagreed. All that was left was to fill in the top of the story — the part where in that day's local appearance, Obama lashed out at Clinton.

The expected tongue lashing never came. Instead, I spent the afternoon frantically phoning experts in Washington, D.C. and Chicago to find comments for a story on Obama's ethics reforms.

Welcome to the New Hampshire campaign trail — a constantly changing, often quirky, always exciting place.

As a reporter for *The Concord Monitor*, a daily newspaper with a circulation of 20,000 in Concord, N.H., I have found myself in the center of presidential politics. It is an opportunity I am lucky to have, but one I never imagined.

As an Orthodox Jew, my friends told me I was crazy to take a job in Concord.

In the Orthodox world I grew up in, most people I knew were observant Jews who lived in large communities with other observant Jews. Concord certainly did not fit the bill.

But with the help of accommodating editors and good friends, I was able to take the job. I rented an apartment in Concord and kashered the kitchen, and found a weekend sublet that allowed me to spend every Shabbat with the Jewish community in Cambridge, Mass.

A year later, I found myself immersed in the most wide-open presidential campaign in decades. First, I was assigned to cover Sen. Joe Biden; then I was reassigned to Obama.

Slowly, I learned the challenges of following a press gaggle around a major candidate, trying not to miss the "quote of the day" delivered in an offhand remark to a voter. I tried to talk to as many voters as possible. I struggled to report stories with new angles when the stump speech sounded the same at rally after rally.

In New Hampshire, the press and the public enjoy enormous access. The campaign started in the spring of 2006. By Labor Day, nearly every day brought another candidate zipping through the state with a whirlwind schedule of town meetings, rallies and house parties. Reporters get several e-mails a day from campaign spokespeople - press releases, schedules, daily compilations of positive news coverage, sometimes a response to a recent event. New Hampshire press secretaries call us almost daily, and at odd hours; we quickly memorize their cell phone numbers.

Shira Schoenberg

Perhaps less glamorous than visitsfrom the leading candidates, but no less interesting, are the campaign stops of those farther from the top tier. One afternoon, Dennis Kucinich took reporters grocery shopping. While touting his support for organic food and free trade goods, he held an impromptu Q and A with supporters outside a natural foods store, then allowed the cameras and microphones to trail him as he and his wife shopped. He bought Cliff Bars, a rice drink and vegan chocolate cake. And he promoted his ideas for developing environment-friendly technology, withdrawing from international trade agreements and ending the war in Iraq.

"As we in New Hampshire test out the candidates, the rest of the country is able to listen in, learn, and hopefully make a more educated decision in the voting booth."

Because of our first-in-the-nation primary, New Hampshire residents have the privilege of listening extensively to the ideas of mayors, senior senators, a former United Nations ambassador, and all the other candidates who vie for votes. Even if some, like Kucinich, are polling within the margin of error, a central tenet of New Hampshire politics, and of *The Monitor's* coverage, is that every candidate has the right to be heard and treated with respect.

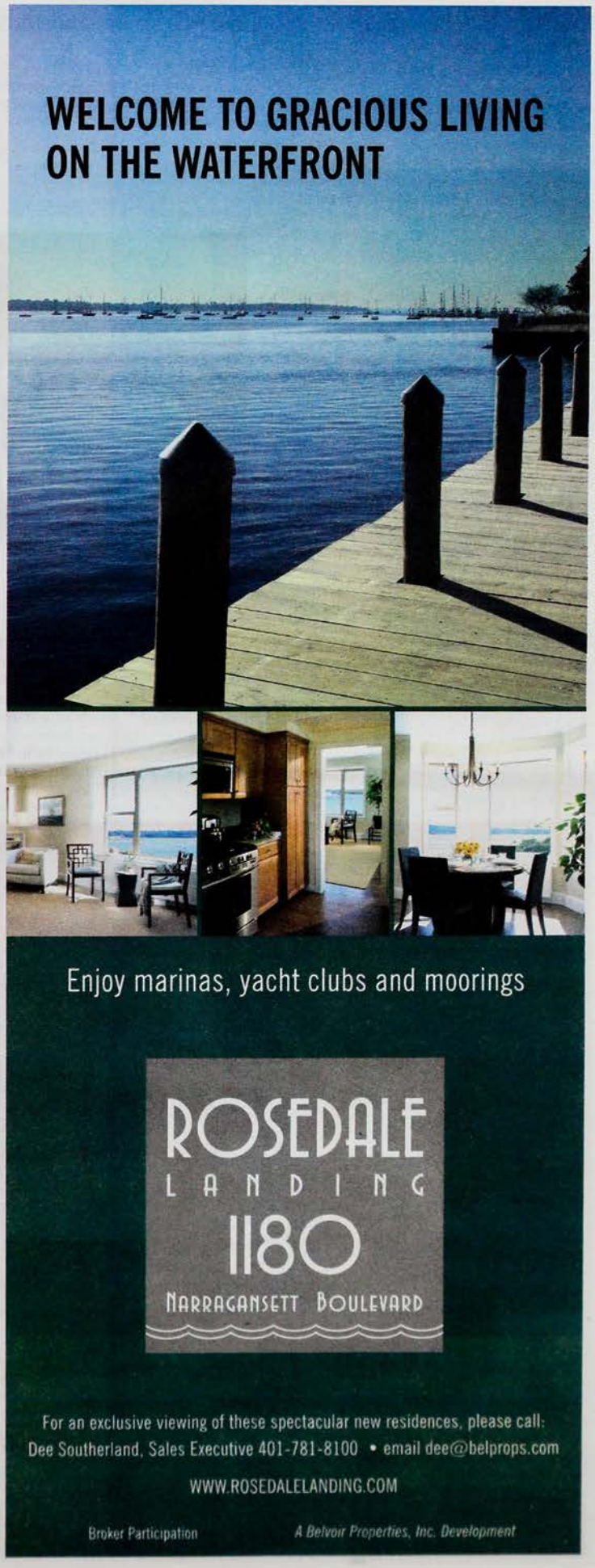
Here, voters pride themselves on requiring grassroots campaigning. They want to see candidates in their backyards, talking one-on-one and shaking hands, before the candidates are completely scripted.

They get to see Rudy Giuliani at a NASCAR race — where, my colleague reported, he wore a jacket and tie among blue jean-clad fans. They can hear Mike Huckabee play bass guitar with high school students.

For one of my first articles on Obama, I followed him from house party to house party, and opened my story with a question asked by a rabbi: Who are Obama's foreign policy role models? (The answer: Dean Acheson, George Kennan and George Marshall.) And, as we in New Hampshire test out the candidates, the rest of the country is able to listen in, learn, and hopefully make a more educated decision in the voting booth.

My Orthodox Jewish friends don't think I'm crazy anymore.

***Shira Schoenberg** started working at The Concord Monitor in June 2006, after earning a degree from Columbia's School of Journalism.*



RABBI: Judaism needs to go where people are and find out what they want

From page 1

adults, Rabbi Klein has been there to offer solace and search for answers through a Jewish prism. "Every single moment of life is precious and unique," he has repeated to temple youth after two separate tragedies that claimed the lives of their peers at Barrington High School.

The first happened on the Barrington River in the summer. Patrick Murphy, 17, died while reportedly kneeboarding behind a boat. And this month, Jon Converse, 16, was killed in a car crash on New Meadow Road, which winds its way past the temple. Alcohol and speeding have been implicated in both accidents. Converse was a passenger and was not wearing a seat belt; the driver and other passengers survived.

"How does Judaism help us deal with this?" Rabbi Klein asked his post-Confirmation students, a new group at the temple. "What does Judaism say about drinking?"

He read a story to 10th graders in class that week, from "My Grandfather's Blessings," subtitled: "Stories of Strength, Refuge and Belonging," by Rachel Naomi Renen, M.D., about someone killed in a car accident.

"It is an inspirational story," Rabbi Klein said. "The lesson is that every person is special and unique. But we all make choices, and sometimes we make choices that are not good. A teenager makes a choice to drink and be in a car. Sometimes you make bad choices and don't get a second chance," he told them. "It could be any one of you, or me."

It is part of an ongoing conversation he has with his students, sometimes over bagels and juice in his home. Call it preparation for college, for life.

"When they leave home and go off to college, perhaps it is the first time they will face anti-Semitism," he said. "Or anti-Israel students. Students need to have the tools to be able to respond to encounters they will have at many different levels."

Building youth programs at the temple is on the top of his agenda. In March, he is leading a youth delegation to the Reform movement's social action weekend in Washington D.C.

"Experiences like this can be life transformative events," he said. "They can spark an interest that can last for a lifetime."

Photo by Mary Korr

RABBI KLEIN, center, talks with congregants at Temple Habonim

Teacher

Prior to entering rabbinical school, Rabbi Klein was a classroom teacher and reading specialist and a small business owner in Houston, Texas. He grew up in San Antonio, graduated from the University of Texas and holds a master's degree in Hebrew literature and letters from Hebrew Union College.

When the Reform Movement opened the rabbinate to the gay community, he enrolled.

For him, it is important to "recognize and support the Jewish choices Jewish people make in the most open way possible."

Reform Judaism must be relevant, accessible and inclusive, he said. For example, the temple has adopted the new Reform prayer book, which the rabbi describes as more contemporary. It references are not gender-specific. There is a transliteration next to the Hebrew text, for those who want to participate but have not studied, or have forgotten, their Bar/Bat Mitzvah Hebrew lessons.

"Judaism needs to go where people are and find out what they want," he said recently in an interview at his office.

"What are people looking for today?"

"Spirituality," the rabbi answers.

"What do people mean by spirituality?"

"Meaning in their lives – what values to live by. The American secular culture is so much of the 'me and my personal happiness' that it leaves people feeling empty," he said.

To the interfaith gathering held before Thanksgiving at the temple, he said, "As Jews we believe we can never say too many blessings. It elevates our everyday activities to the sacred. By offering words of blessing it heightens our awareness that every single moment of life is precious and unique...it helps us to slow down and make us use our time wisely."

He needs to take his own advice.

As a new rabbi in the community, his schedule is a packed one.

"What do you like to do to relax?"

He laughed. "We (he and husband Adam Mastoon, a photographer) bike on the bike path. We used to do yoga; we need to find the time to do that again."

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SAVING LIVES IN ISRAEL

MENORAH: New policy allows for Hanukkah lighting ceremony at town hall

From page 1

and off the grounds for each of the eight nights of Hanukkah.

Rabbi Moshe Laufer, the spiritual leader of Chabad of Barrington, is planning to hold a menorah lighting and family celebration on Sunday, Dec. 9, from 3:30 5 p.m., featuring hot latkes and *gelt* for the kids. Beginning Tuesday, Dec. 4, at 5 p.m., the first night of Hanukkah, the menorah will be lit each night of the holiday.

The public celebration on Town Hall grounds is the result of two new policies adopted by the Barrington Town Council at its Nov. 5 meeting, following negotiations between the town solicitor, Rabbi Laufer, and a Chabad attorney from Washington, D.C.

The first policy says that holiday displays will be secular in nature, referring to the annual "Festival of Lights," during which Barrington traditionally places lights on an evergreen tree in front of the Town Hall. An illuminated tree has not been regarded by the courts as a religious symbol, Town Manager Peter A. DeAngelis told *The Providence Journal*.

The second policy addresses other potential uses of Barrington Town Hall grounds, either for religious or secular purposes. (To view the documents, they are available online at www.ci.barrington.ri.us.)

Under this new policy, it allows individuals or groups to request 15 days in advance to use part of the Town Hall property for a forum, as long as any displays are hand-held or steadied and not permanent. Events also cannot last longer than 10 days. The organization planning the forum must have liability insurance and leave the property in its original condition.

Rabbi Laufer has been working with the town attorneys throughout the year, after he was refused permission last year to display a menorah on Town Hall grounds.

"I am happy with the policy," said Rabbi Laufer. "It allows us to celebrate our holiday and educate people about it," he said.

The discussion by Barrington Town Council members at the Nov. 5 meeting certainly proved educational.

At first, Councilor Kate Weymouth said she felt that the 10-day limit was too long. She suggested that events only be permitted to last five days. When the remaining councilors seemed to agree, Rabbi Laufer addressed the group and, in a quiet voice, explained that 10 days would be better, given that Hanukkah lasts for eight nights. As a result, the language of 10 days was restored to the policy.

Town Council President Jeffrey Brenner took the opportunity to question Rabbi Laufer, asking somewhat pointedly: "What community do you represent?" In lawyer-like fashion, Brenner asked Rabbi Laufer to distinguish the Chabad of Barrington from the larger Jewish community in Barrington. Once again, Rabbi Laufer responded, in a patient voice, explaining that there were many Jewish residents in Barrington, while not part of Chabad, who participated in holiday activities and celebrations.

> **"It's the people's Town Hall."**
>
> Michael Ursillo
> Barrington Town Solicitor

At one point, earlier in the discussion, Councilor June Speakman had asked: "So, if the Wiccan coven wants to have a Solstice Festival at Town Hall for 10 days, can they do that?" Town Solicitor Michael Ursillo responded that yes, they could, as long as they did not interfere with programs or events run by the town. "It's the people's Town Hall, the people's grounds," Ursillo said.

Under the new policy, there are strict limits placed upon signs and displays; none can be placed into the ground. As a result, the sponsors of the annual Rubber Ducky Race to benefit the Barrington Education Foundation will no longer be able to have its large Rubber Ducky advertising the event remain overnight, stuck into the Town Hall grounds.

Rabbi Andrew Klein of Temple Habonim said that he welcomed that an agreement had been worked out with the town, but he added: "It's not a celebration I want to participate in, for a variety of reasons.

"I like the idea of religion and government being kept separate," Rabbi Klein continued, explaining his thoughts. "There are all sorts of ways to celebrate Hanukkah, as a family, as a community, more private than public."

— Mary Korr contributed reporting to this article.

PAIN: An observant Jewish novelist tears his rotator cuff

From page 2

can't change reality by going backwards. I'm an observant Jew, a religious person, and I can't help thinking about the pain and the healing from a religious perspective.

Pain is a great teacher. What does it teach? First of all, humility. You think you're anything special? You think you've had a good year, published a lot, feel strong, look good for your age? Well, the pain says, let me be the first to break the news: you're flesh, and I'm in charge now. And this is just the beginning, *boychikel*. You're mortal. All that vanity will die, and you along with it. Maybe not this year – but you've already had your three score and ten.

I start to pray. What can I pray for? Talmud tells me what I can't pray for. If you're on your way home and see a fire in the village, you can't pray that it not be your house that's burning. Not because implicitly you're asking that it be someone else's house – but that you're asking G-d to change what's already happened. You can't reverse time. That replaying I mentioned is a kind of inauthentic prayer. So what about asking that the tear be just a strain? Look, it is or it isn't. It's happened. And, what about the pain – can you ask God to make it disappear? It seems to me that this, too, is not kosher. The pain is a manifestation of the way things are in the cut and sewn shoulder.

I pray that I am given strength to bear the pain. I pray that I can accept the pain, not fight it. With equanimity and acceptance, I am able to bear the pain more easily. (Groaning, however, I'm not giving up on, as my family can attest; and painkillers help – no point in trying to be a hero). I pray that sooner or later, as it is willed, I'll be able to take over the cooking again, drive again, write again.

John Clayton

And in fact, by now, Nov. 21 as I write this, I can do those things. Arm still in a sling, I can function – and praise G-d for the privilege. The prayer we say early in the morning, thanking G-d Who has created the body in wisdom, with hollows and hollows, tubes and tubes, such that if one that should be closed were open or one that should be open were closed, we couldn't stand before You. Blessed are You, who heals all flesh and acts wondrously. I pray to share in this wondrous healing.

I wonder...suppose my flesh were not going to heal; suppose this were chronic, were life-threatening, cancer for instance. I have a friend whose neurological disease will never improve.

When it's hard to sleep at night, as it was for a couple of weeks, and you lie in the dark, your wife's even breathing, the dog's snoring, filling the room, you feel in a new way what it is to be a human being. Your daytime vanities and plans, your ideas, your work, all take a backseat to the simple (of course only partial) truth: you're just a fragile creature in the darkness, easily broken. You get up in the morning and say *Modeh ani lefanecha* ..."I give thanks before You... You have returned my soul-breath to me . . ." and it feels true.

Getting up to pray one-handed is some fun. I can't wear my full-sized *tallis*, because I can't use my left hand to fold it over my shoulder, so I use a little *tallis*. I've been told isn't exactly kosher. I make do with just my head *tefillin* since I can't wrap my arm. G-d makes me, and I make do.

Wordsworth speaks about a "wise passiveness." Perhaps this is like the Baal Shem Tov's trait of holy equanimity. It's paradoxical – impossible –to use will to achieve equanimity, and surely it doesn't come naturally to me. Pain, and the process of healing, have served as my teacher.

John J. Clayton is a writer, critic and teacher.

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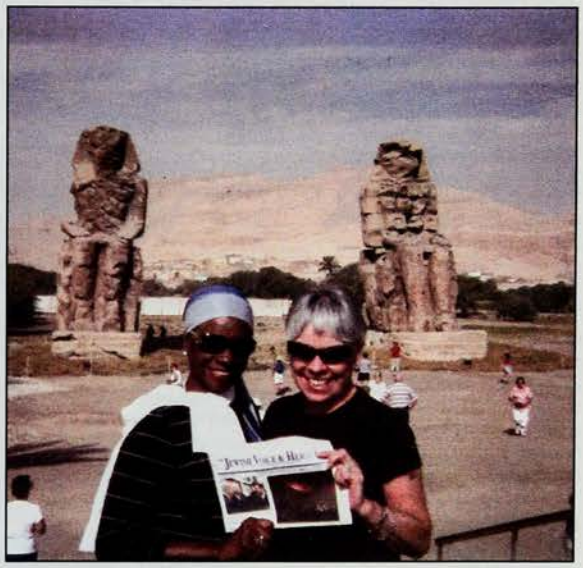

IN EGYPT — Deborah Smith, at left, and Armeny Apkarian brought the JV&H on (our) first trip to Luxor, Egypt. They are standing in front of the Colossi of Memnon (WOW!). They noted they were on a Jewish Federation mission for community leaders to Israel in 1993.

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IN TURKEY — Paul and Roberta Segal of Warren took the JV&H on a boat ride on the Bosporus in Istanbul, Turkey several weeks ago.

We have now been to:

Istanbul (more than once!), Luxor, Egypt; Paris, Prague, Italy, Quebec, Alaska, Hawaii, The Grand Canyon, Warsaw, Budapest, Vienna, Peru, Buenos Aires, Disney World, Iceland, Turkey, Brazil, Jerusalem, Jordan, the Great Wall of China, Florida, California, Tanzania, Germany, Israel and on a riverboat cruise in Europe.

The newspaper invites readers to take along a copy of the Jewish Voice & Herald on their next trip and send us a photo.

Photos can be emailed to voiceherald@jfri.org, with "We Are Read Everywhere" in the subject line. Or, send to JV&H at 130 Sessions St., Providence, RI, 02906.

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AS WE GROW OLDER

The politics of Medicare

BY TEMA GOUSE
Special to The Voice & Herald

DOES that phrase cause you to shake your head and wonder what this pipe-dreaming social worker has in mind?

To most of us the term "Medicare" implies that a program designed by the government for just that purpose will take care of the medical needs of the elderly. A caring Rhode Island congressman named John Fogarty conceived the idea, realizing that pensions, Social Security, and savings did not ensure that medical care when needed most (in our senior years) would be available to all seniors.

Tema Gouse

With few exceptions, his plan has provided an aging population with the basics of care, resulting in minimum financial stress for that group. But it seems that many needy families are unable to assure necessary medical care for their children.

So, the "bleeding hearts" (count me in) feel that it is as important to tend to the medical needs of ALL children as it is to take care of those who have survived past the age of 65.

But many of our elected representatives who have the best medical insurance plans (government-paid!) in this country, feel that a national health plan for all ages is too costly for the government, even if all the insured are participating in the cost, according to their ability to pay the premiums.

They created a working system for the elderly nearly half a century ago and it has worked without bankrupting the nation. But they feel that care for children (which is more affordable than caring for old ailing men and women) would be too costly.

The timing of this argument is repulsive. At the same time, Congress and the White House allocate money on a regular basis for a war that few wanted, that few feel should continue, that most feel has enriched politically connected corporations, and seems to have accomplished nothing positive.

These same officials reject government-financed children's medical assistance for families with income above the poverty level... If the members of Congress never experienced being part of the Lower Middle Class, then they have no concept of what is like to meet all of the family's needs on a marginal income. Dental care, except for emergencies, is seen as a luxury. To earn a living they must have a car to drive to work—and fill the tank with $3 per gallon gas. We will not discuss the price of shoes for kids—or buying the child the toy that is the current rage. And if a medical emergency occurs in a household that has no access to health insurance, disaster is courted.

"Amongst the voiced inanities is that a government-sponsored plan for health care for children would encourage socialism. They say that is more serious than serious illness."

Amongst the voiced inanities is that a government-sponsored plan for health care for children would encourage SOCIALISM. They say that is more serious than serious illness.

So what has this got to do with elderly, who are supposed to be the ones most likely to read these columns? Well, I feel some guilt that the government cares about my health more than it cares about the health needs of American children. Many of us have been blessed to live beyond the anticipated average of three score and ten. And many of us have cost Uncle Sam a boodle. (An illness I had a few years ago caused billing of well in excess of a million dollars, mostly paid by Medicare). Those elderly who are above the poverty line can also usually afford to buy supplemental health insurance and between that and Medicare, serious illnesses such as I experienced are not likely to deprive our children of their inheritance.

But what is the connection? The other night I woke up in the small hours. (That happens occasionally to senior citizens). And I began thinking about families who could not afford preventive or curative medical care for their children. I felt guilty because that will never be my problem. Here I am, entering my 85th year, having had more than my share of blessings (and medical problems) and I do not have to worry that I will be deprived of medical care I may need. But there are millions of families who must worry if their children are stricken with sickness that they cannot afford to have treated.

Am I politicizing? You can bet your sweet bippy I am! It is frustrating to realize that the health (good or bad) of so many children is at the mercy of our insensitive representatives. They value arming our country more than maintaining the health of our children, who are the voters and soldiers of the future.

I feel better having expressed this.

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Browntown: Student housing for veterans sat on today's Jewish Community Center's site

The barracks had names for World War II battle sites such as Normandy, Pearl Harbor, and Guadalcanal

By Aaron Cohen

When World War II ended in 1945, returning service men and women began applying for admission to college under the G.I. Bill of Rights. I was among those discharged in 1946. I married Judith Weiss, a Pembroke graduate, in August 1946. She had also served in the Army in the Women's Auxiliary Corp (WAC). My college education had been interrupted by the war, but my wife had graduated. We decided to further our education by applying to Brown University for admission under the G.I. Bill. She applied to the graduate school and I applied to the undergraduate school.

There was a very severe housing shortage following the war. Brown decided to do its share by creating special housing for married veterans, some with children and some with more on the way. The Baby Boom had started. The U.S. government war surplus division offered to supply a dozen two-story Navy barracks located at Coddington Point, Newport. The problem was where to put them. The city of Providence owned a piece of land, which was called the Sessions Street Playground, at the corner of Elmgrove Avenue and Sessions Street across the street from the Brown University Stadium. This is the area that is now occupied by the Jewish Community Center and the Jewish Federation of R.I. building.

Brown proposed to put the barracks on this lot. This was met with all kinds of opposition from neighbors on the bordering streets, who cited concerns about the water supply, sewage problems, drainage, parking, fire hazards and worries about the real estate values of existing homes. These issues were kicked around at a City Council meeting. A lawyer representing property owners said residents were concerned that this housing would create "a social problem." One councilman responded, "A social problem would have surely existed if those boys had laid down their arms overseas. The winner would have rezoned the East Side." This was a colorful way of saying that if Hitler had prevailed, the whole East Side would have changed drastically. But thanks to the leadership and maneuvering of Mayor Dennis Roberts, the City of Providence offered the Sessions Street playground as the site for the housing. The playground operations were shipped to a parking area alongside the Brown Stadium.

"During the first year, Browntown couples were producing a baby a week."

It was decided that the Sessions Street space could accommodate no more than eight barracks. The site was officially named Brown Town by the University, but everyone referred to it as Browntown and it was always written as one word. The eight barracks were brought up from Coddington Point, Newport, and set up on cement post foundations. One hundred families moved in on Dec. 9, 1946.

During the first year, Browntown couples were producing a baby a week. At the height of the development, there were 120 children and 260 families living there. The Veterans' Administration gave monthly stipends of $90 per month to each veteran. Since we were both veterans, my wife Judy and I were well off compared to families getting a total of $90 monthly.

The apartments consisted of a living room, kitchen and bathroom. Each unit had an ice box complete with a water pan for the melting ice, which had to be emptied regularly to avoid flooding. There was a space heater to warm the apartment. A drum of kerosene was outside each unit with a copper tube connected to feed the heater inside. A small tank water heater was barely enough to cover the needs of families with children. The rent for the units started at $26.50.

We extend our warm wishes for a happy Hanukah.

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-Pablo Casals

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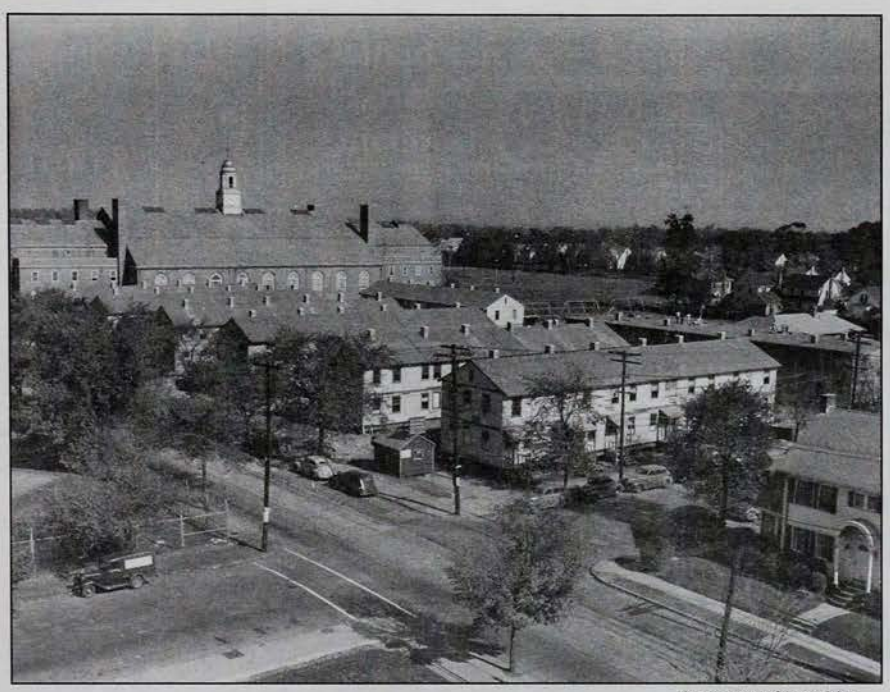

Photo courtesy of Aaron Cohen

Browntown was a complex of barracks on Elmgrove Ave. and Sessions St. which housed veterans attending Brown University on the G.I. Bill.

MEMORIES: From Archives of the R.I. Jewish Historical Association

From page 1

One child entitled the family to a bedroom and raised the rent to $32.50. A family with two children got a two-bedroom unit for $41.00. Brown University was a good landlord, and guests were allowed — even mothers-in-law. When you figured in the costs of food, fuel and utilities, the total cost per month was approximately $125. Families needed more income to make it and husbands and wives were willing to work and found ways to earn money. Everyone was willing to help form babysitting pools. Some sold milk, another sold ice for the ice boxes.

There were conditions of occupancy, but Brown was flexible. Handyman building inside was permitted as long as it improved the property. Some people put out flower pots and flower beds.

The address system required some kind of system to help the mailmen, movers and deliverymen. The veterans named the buildings to make it easier. They used war-time names such as Guadalcanal, Normandy, Pearl Harbor, etc.

The era of Browntown lasted about five years. Half the units were shut down in 1950 and the rest were removed in 1951, when almost all the veterans had graduated.

It was remarkable that with such close living quarters, there were no riots and the place never burned down. Maybe self reliance and a sense of purpose figured in there.

My wife Judy and I were very grateful for the G.I. Bill and the opportunity Brown University gave us. Fifty years later on the same site where we lived in the Browntown barracks, the Jewish Community Center and Federation building now stand. This site continues to play an important role in the community.

The Rhode Island Jewish Historical Association is now housed in the Federation building. My wife served as editor of the RIJHA NOTES and I served as the president of RIJHA for four years.

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GesherCity building relationships among those in 20s-30s

By Jessica Perlman
Perlman_jessica@yahoo.com

PROVIDENCE — What are Jewish adults in their 20s and 30s actually looking for? This is the question that GesherCity, the non-profit, national organization which aims to connect young adults in their 20s and 30s to the Jewish community, is attempting to find out.

"We're talking about the next generation of leaders," said Adam Courtney, continental director of the Young Adult Initiative/GesherCity, who spoke at the GesherCity RI community meeting held recently at the Jewish Community Center. "This is a very significant age in terms of our development of people."

Courtney led the discussion, exploring GesherCity by focusing in on what it is, and how it can help the community. Developed as a model, there were many obstacles that the organization needed to initially surpass. In addition to first finding the young Jewish community, there had to be some level of interest, income and marketing.

"We're dealing with a lot of competition," Courtney explained. "When we talk about marketing, this age group is the one that every business is trying to get. Coco-Cola spends a billion dollars a year."

GesherCity offers the online community calendar, which is the main location of contact. Composed of events and weekly e-news, "it's one-stop shopping for programming." Clusters, the theme based activity groups, allow people with similar interests to network. Some may choose to become cluster coordinators (CCs) which can provide social and professional skills. Additionally, becoming a GesherCity consultant or director, is an alternative approach to help one build a resume.

Though GesherCity operates through a web-based portal, Courtney wants to make it clear that the organization is not specifically an internet tool.

"We're not looking to create online relationships; we want to put people together. All the efforts of GesherCity are about putting people together in person."

According to Jacob Brier, GesherCity RI coordinator, the local branch is coming along quite successfully. There have already been events and people have contributed many thoughts and ideas as to what they would like to see happen with GesherCity in the future. And Brier's email list which began at 40 has risen to over 100.

"We're building something that people are going to value," said Courtney. "Value is why we stay connected and get involved in the first place."

For more information, visit www.geshercity.org

Jessica Perlman is a freelance writer. She can be reached at perlman_jessica@yahoo.com

At Tamarisk, joys of the Yiddish Club

By Jessica Perlman
perlman_jessica@yahoo.com

WARWICK — Imagine that you're sitting in Fenway Park in Boston, the hot sun is beaming down upon the crowd, but is pleasantly counterbalanced by the light breeze blowing throughout the stadium. It's the seventh inning stretch, and the Red Sox are up 10-0. Suddenly, out of the speakers, you begin to hear the first few notes of "Take me out to the ballgame." Certainly, this occurrence is typical at Fenway. Imagine, however, that the crowd is singing along in a language other than English...imagine that they're singing in Yiddish.

Believe it or not, this has actually happened...well somewhat anyway. At Tamarisk Assisted Living Residence in Warwick, residents of the Yiddish club meet every two weeks where they converse, socialize, and yes, occasionally sing in Yiddish. Though they may not have actually been in a baseball stadium, upon hearing the music, recollections of the sport began pouring out. Lev Poplow, the director of resident programming at Tamarisk, remembers this day fondly, as the residents, many from New York, spoke about the days of old.

"For many of them, there was a real connection to the Dodgers, and the song was bringing out those memories," he said.

Carolyn Marks, a member, described in Yiddish, how the game is played. Her explanation was hilarious as only Yiddish can be, and had everyone laughing and joining in.

The Yiddish Club began about half a year ago. Though Poplow assists the residents with the club and suggests various ideas for

See TAMARISK, facing page

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Photo courtesy of Rabbi Laufer

Rabbis convene

A group of Rhode Islanders attended The International Conference of Chabad-Lubavitch Shluchim, more commonly known as the Kinus, which brought together some 3,000 colleagues in New York City two weeks ago. From left are Rabbi Mendel Laufer, of Chabad College Hill, Brown University student Amery Prop, Rabbi Moshe Laufer of Barrington Chabad, Marc Adler of Barrington and Rabbi Yehoshua Laufer of Providence Chabad.

TAMARISK: Singing 'Take me out to the ballgame' in the *mameloshen*

From page 18

activities, it exists mainly because the residents want it, and enjoy it.

"They support and help one another, and they decide where they group is going," Poplow explained.

Throughout a general club session, there is usually a lot of laughter. At times, when one person is having some trouble thinking of a particular word, they may look to another resident for assistance. They freely correct one another, and at times, will debate over words.

Some residents speak Yiddish fluently, while others are not quite as well-versed, and there are also others that can understand the language, but are unable to speak it. When everyone comes together, there is more than enough expertise for them to enjoy the experience.

The club is truly allowing the residents to keep the language alive. One woman explained how surprised she was that she could remember so much of it. She hadn't spoken Yiddish since she was a young girl.

After attending his first club, one man was so excited about his experience, that for the next two days, he spoke only Yiddish. When residents and staff at Tamarisk could not understand him, his wife had to translate for him.

For many of the residents, Yiddish was primarily spoken in their homes, by their parents, and the club is helping the residents reconnect to their past, who they are and where they have come from.

As smiles form and laughter consumes the room, the magnitude of pure enjoyment that the Yiddish club produces, is not lost. Memories reappear, and a language once feared forgotten, prevails.

For more in formation please go to www.tamariskri.org.

Jessica Perlman is a freelance writer from East Providence. She can be reached at perlman_jessica@yahoo.com.

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Photo by Jessica Perlman

Rabbi Sarah Mack of Temple Beth-El invited film director Irena Fayngold of WGBH to speak about the making of Hineini: Coming Out in a Jewish High School after a screening at the temple recently.

Film on coming out at a Jewish high school shown at Beth-El

WGBH director speaks about difficulties in making film

BY JESSICA PERLMAN
perlman_jessica@yahoo.com

PROVIDENCE — "I feel like struggling with Torah and with God is one thing and I think I can do that. I think that I understand that struggling is essential to being a Jew. What I don't want to struggle with is my community."

These are the words of Shulamit Izen, a young, Jewish American lesbian, featured in the documentary, "Hineini: Coming Out in a Jewish High School," which was shown at Temple Beth-El on Oct. 14, in conjunction with National Coming Out week.

Upon returning home from her first trip to Israel, and in addition to coming to terms with her sexuality, Izen acknowledged another powerful realization; she wanted to become a religious Jew.

"I came back and wrote in my diary, 'I want to be religious.' I decided that I wanted to go to a Jewish high school."

Izen entered The New Jewish High School (currently the Gann Academy), not hiding that she was gay. In time, she began campaigning to form a Gay Straight Alliance in her school and in the process, encouraged four teachers and two other students to come out as well.

Idit Klein, one of Izen's teachers, was extremely moved by her student's bravery and compassion and she decided to get in contact with an old friend.

"She obviously knew about Shulamit, and had worked with her and she approached me about making the film," explained Irena Fayngold, director and associate producer/editor at WGBH, Boston's public television station.

"It's a beautiful film about the power of community and the courage of one young woman."

"We've been showing it quite a bit around the country," said Fayngold. "The film premiered two years ago, and we have screenings every month."

"It's a beautiful film about the power of community and the courage of one young woman," said Temple Beth-El's, Rabbi Sarah Mack.

However, there was a point when the film almost went into hiatus...indefinitely. Although the headmaster of the school, Rabbi Daniel Lehmann, had approved Fayngold's request to make the film, the school board voted to reverse his decision. Fayngold had only completed one shot, and was skeptical as to how she would finish the film.

"You just have to persevere and things will happen. You have to have faith that you're doing the right thing and the blessings will appear."

They did. Although Fayngold was not allowed to shoot her footage in the school, Arnon Shorr, a student, (who is currently a filmmaker) walked around the school with his video camera.

"What he gave me was better than anything I could have ever shot because the kids were acting normally in front of him, which they wouldn't have in front of me," she said.

In time the school board ended up reversing their decision. Fayngold was later approached by one of the board members who had initially voted against the making of the film.

"He told us that after seeing the film he wished he had been able to see it at the time he had been making his (original) decision."

Izen graduated high school and attended Brown University. She is currently in rabbinical school.

For more information, visit http://www.boston-keshet.org/hineini/index.html

Jessica Perlman is a freelance writer. She can be reached at perlman_jessica@yahoo.com.

Anne Abelson, 94

AVENTURA, FLA.

Died Nov. 12, 2007.

Nielson M. Caplain, 96

FALL RIVER — Neilson M. Caplain, 96, died Nov 15. He was the husband of the late Hattie (Kossoi) Caplain.

Born in Jamaica, N.Y., he was the son of the late Samuel Jacob and Nettie (Zoline) Caplain. A graduate of Erasmus High School in Brooklyn, he attended New York University and was the founder and president of U.S. Ring Binder of New Bedford where he worked for 30 years.

He was a member of Temple Beth El of Fall River, a trustee of Charlton Memorial Hospital, founder of the Fall River Marine Museum, Worshipful Master of the Watuppa Masonic Lodge, a member of the American Philatelic Society and past president of the Historical Society of Fall River. Considered to be a Lizzie Borden aficionado, he was a contributing writer for the magazine called "The Hatchet."

He leaves his two sons, Ronald and his wife Claire Caplain, and Scott and his wife Susan Caplain, all of Fall River; as well as six grandchildren and six great-grandchildren.

Burial was in Temple Beth El Cemetery, North Main St., Fall River. Contributions may be made to The Lown Foundation, 21 Longwood Ave., Brookline, MA 02446.

Myrna Green, 75

WARWICK — Myrna (Kagan) Green, 75 of Greenwich Ave., died Nov. 19. Born in Providence, she was the wife of the late Gerard Green. Daughter of the late Edward and Eva (Broadman) Kagan, she had lived in Warwick for eight years, previously residing in N.J. She is survived by her twin sisters, Hope Kagan and Enid Kagan, both of Warwick and Paula Meyerson and her husband Larry of Cranston. She was an aunt, niece and cousin. Contributions in her memory may be made to your favorite charity.

John Kaufman, 88

PEMBROKE PINES, Fla. — John Kaufman, 88, born in Providence, died Nov. 21. He was the son of the late Morris and Gertrude Kaufman; father of Barbara Rubin and Edward Kaufman; stepfather of Chuck and Ronnie Goldsmith; and husband of Judy Kaufman and the late Rose Gregerman Kaufman. He was the brother of Leo Kaufman, Marty Kaufman, Selma Dubey, Francis Rodinsky and the late Evelyn Goldberg and Sadie Shanfeld; the grandfather of Andrea, David, Randee, and Stacey. During WW II he served the Navy in the Philippines and was the owner of "Johnny's Market" in Narragansett. Contributions may be made to the Salvation Army.

Robert "Bo" Kudish, 78

CRANSTON — Robert "Bo" Kudish, 78, died Nov. 22. He was the husband of the late Zelda (Ladow) Kudish. Born in Cuba, a son of the late Boris and Mary (Elboim) Kudish, he had lived in Cranston for 50 years.

He was a graduate of Classical High School, class of 1947 and the University of Rhode Island, class of 1951. Mr. Kudish was a co-owner of the former Nyanza Discount Department Stores for 27 years and was an importer for 20 years.

He was a member of Crestwood Country Club for over 35 years and was an avid golfer. He leaves a son, Brian Kudish of Franklin, Mass.; daughters, Beth Shuman of Southboro, Mass., and Joy Abrams of Coral Springs, Fla.; and brothers Edward Kudish of Cranston and Henry Kudish of Hartford, Ct. He was the grandfather of Dana, Marisa, Marc, Kara, Matthew and Liza Zoe, and the companion of Elaine Auger, of Providence. Contributions in his memory may be made to Make-A-Wish Foundation, 757 Park Ave., Cranston, R.I .02910 or American Stroke Association, P.O. Box 3049, Syracuse, N.Y. 13220-3049.

Gertrude Marcus, 89,

JERSEY CITY, N.J., died Nov. 24.

Frieda Miller, 99

CRANSTON — Frieda Miller, 99 of Scandinavian Home, died Nov. 21. She was the wife of the late Harry H. Miller. Born in New York City, she lived in Fairlawn, N.J., before moving to Cranston in 1977.

She was a member of Temple Torat Yisrael and the Jewish War Veterans Auxiliary. She leaves a daughter, Evelyn Streich of Cranston; grandchildren, Francine, Mark and Neil; eight great-grandchildren, and was the sister of the late Meyer Perlin, Birdie Green and Martha Schnieder.

Emily M. Pavlow, 92

CRANSTON — Emily M. Pavlow, 92, died Nov. 21. The wife of the late Herman Pavlow, she was born in Bath, Maine, and had lived in Cranston for 54 years. She was the daughter of the late Benjamin and Sarah (Glaff) Gediman and friend of Cheryl, Anthony and Marina Martino. She leaves many nieces and nephews, and was predeceased by eight siblings.

She was a member of Temple Torat Yisrael and the Cranston Senior Guild. Contributions in her memory may be made to your favorite charity.

Valentin Pesin, 75

PROVIDENCE, died Nov. 10.

Sonny Sanft, 73

FALL RIVER — Sonny Sanft, 73, died Nov. 16 at Fall River Jewish Home, where he had lived for 24 years. Born in Fall River, he was the son of the late Israel and Celia (Cohen) Sanft.

Mr. Sanft is survived by his sisters and brother, Bertha Knowenstein of Bronx, N.Y., Ruth Groh of North Dartmouth, Ethel Schwartz of Swansea, Goldie Rudacevsky of Warwick, and Aaron Sanft of Mesa, Ariz.

Burial was in Hebrew Cemetery, Fish Road., Fall River.

Contributions may be made to Fall River Jewish Home, 538 Robeson St., Fall River, MA 02720.

Obituaries may be sent to:
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Ukrainian Torahs still not returned

(JTA) — Ukrainian Torah scrolls have not been returned to the Jewish community, despite a presidential decree. In spite of Ukrainian President Viktor Yuschenko's Oct. 24 decree to transfer Torah scrolls held in Ukrainian state archives to the Jewish community within a month, government bodies and state archives say they are still not ready to do so.

Georgy Popov, head of the Ukrainian State Committee on Nationalities and Religious Affaire, said on the Inter TV channel Sunday that "there are some technical problems" and "it is necessary first of all to make some changes in legislative acts and other documents." Aleksandr Bystrushkin, head of the president's humanitarian department, said the administration will demand adherence to Yuschenko's instructions without delay. More than 1,000 historic Torah scrolls are sitting in state-run museums and archives in Ukraine, according to Josef Zissels, head of the Va'ad, or Association of Jewish Communities and Organizations of Ukraine.

Jewish leaders have been asking for their return to help revitalize Jewish religious life in the country. They believe Yuschenko will keep his promise.

The scrolls originally had belonged to synagogues and private Jewish households in Ukraine, and were either confiscated by Communist Party authorities during anti-religion campaigns during the Soviet era or seized by Nazi forces during the World War II occupation of Ukraine.

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Third-graders at JCDS quiz the Mayor about his job

By Alisa Amaral
Special to The Voice & Herald

"What is the best thing about being the mayor?" asked a third grader from JCDSRI. The mayor responded with a smile and said, "Not having to drive anywhere!"

On Monday, Nov. 19, 2007, Mayor David Cicilline took time out of his normally hectic schedule to visit the third grade class at The Jewish Community Day School of Rhode Island. The mayor was asked to speak to this class in conjunction with the students' learning about communities. Third-grade teacher, Alisa Amaral, focused on the idea of "getting along in our community" while teaching her students. While listening to Mayor Cicilline, the children were exposed to the power and purpose of government in a community. These ideas challenged students to identify possible areas of conflict among community members and then recognize methods by which order and government help people solve these conflicts.

Mayor Cicilline was able to enrich the class by discussing, listening, and learning with the third graders. Already filled with knowledge about the mayor's job, the students and visiting adults asked numerous questions about the mayor's role in our community. The mayor responded to inquires about how he helps the community function properly, if and how his Jewish identity influences his choices, and what different kinds of volunteer work he participates in.

Mayor David Cicilline visits third-graders at The Jewish Community Day School of RI.

GTECH donates computer to JCC after-school program

PROVIDENCE — The Jewish Community Center of Rhode Island (JCCRI) was selected by the GTECH Corporation to receive a brand new, $15,000 computer lab, set to open Tuesday, Dec. 19. The lab will feature state-of-the-art computer equipment, including computer hardware, software, and new furniture.

The lab is part of GTECH Corporation's After School Advantage program, which was designed to enable children of all backgrounds to have access to computers and is given to nonprofits in jurisdictions where GTECH does business. The JCCRI will use the computer lab to offer educational training and new programs to children.

Dr. Florence to speak on new book

PROVIDENCE — You know about T. E. Lawrence (maybe you've even seen Peter O'Toole play him in an epic movie) but you've probably never heard of Lawrence's contemporary and counterpart, Aaron Aaronsohn. Lawrence of Arabia, a soldier and an agent of British intelligence, passionately embraced and promoted the cause of Arab nationhood. At the same time Aaronsohn, a Palestinian-born agronomist, left his career in science and became an agent of British intelligence, creating — with the help of his sister, Sarah — a spy network on their native ground, which aided Britain's victory over the Ottoman Turks and which provided Aaronsohn a position from which to promote the Zionist cause and influence the future of the region.

On Saturday, Dec. 8, Dr. Florence will speak about Aaronsohn and Lawrence at a Lunch and Learn session following services and Kiddush at the synagogue. Anyone interested may attend the session, beginning at about 12:30 p.m. in the Alperin Meeting House, downstairs in the synagogue building.

Florence graduated from the University of California at Berkeley, then earned a Ph.D. in European History at Harvard University. As both historian and novelist he has eight books already published, both fiction and non-fiction.

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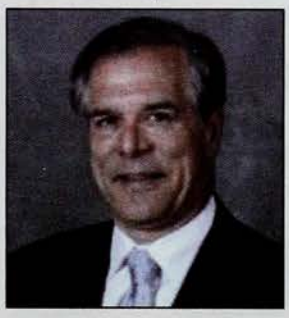
People

Licht, Leach Deblasio named Super Lawyers

PROVIDENCE — Partners Richard A. Licht and Susan Leach DeBlasio of Tillinghast Licht LLP have been named to the list of Rhode Island Super Lawyers, a listing of outstanding lawyers who have attained a high degree of peer recognition and professional achievement.

A former Rhode Island Lt. Governor, Licht was singled out as the top attorney in the area of Government Relations and DeBlasio, chair of the firm's Corporate Practice Group, was cited in the category of Business and Corporate law.

Both attorneys are active members of the Jewish community serving in leadership positions on the Board of the Jewish Federation and Jewish Seniors Agency.



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Wedding

Joshua Palley and Julie Berstein

Julie Berstein, daughter of Richard and Meryl Berstein of Warwick and **Joshua Palley**, son of Gilbert and Robin Palley of Philadelphia were married on Sept. 1 in Newport. Rabbi Alan Fuchs of Philadelphia officiated.

The bride's grandparents are Bernard and Dorothy Berstein of Narragansett, Seymour Weinstein of Lake Worth, Fla., and the late Gloria Weinstein.

The bridegroom's grandparents are Reese Palley and Marilyn Arnold Palley of Philadelphia; Bella Alexander of Albuquerque; Pearl Lichten of Atlantic City; and the late Richard Lichten.

The bride received a bachelor of arts degree, cum laude, from the University of Pennsylvania in 2003 and her Juris Doctor from Temple University in 2007. She is counsel at the Pennsylvania Securities Commission in Philadelphia.

The bridegroom received a bachelor of arts degree from the University of Pennsylvania in 2004 and is a healthcare consultant in Radnor, Penn.

The couple honeymooned in Prague, Budapest and the Croatian Riviera. They are making their home in Philadelphia.

Wedding

Lori M. Newman and **Benjamin A. Supnik** were married on Oct. 7 by Amichai Margolis in upstate New York.

Both the bride and bridegroom are 1998 graduates of Brown University.

The bride is the daughter of Louis and Barbara Newman of Poughkeepsie, N.Y. She is the granddaughter of the late Percy and Gertrude Newman and Harry and Ida Lieberman of Providence. The bridegroom is the son of Robert and Martha Supnik of Carlisle, Mass. He is the grandson of the late Florence and Michael Supnik and Max and Jeanette Presberg.

Lori M. Newman and Benjamin A. Supnik

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The Bureau of Jewish Education of Rhode Island is the place for Jewish teens to strengthen their connections to the Jewish community through a wide variety of innovative and engaging opportunities.

The Jewish Federation of Rhode Island ensures that more than 200 Jewish teens are actively engaged with Jewish learning, Jewish living and Jewish community.

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Live Generously... It Does a World of Good

The secret to good-tasting jelly doughnuts SEE Page 41

Happy Hanukkah

Setting the Hanukkah table with song SEE Page 32

Into the darkness, eluding the Nazis

Discovering a Jewish miracle in the Priest's Grotto

By Mary Korr
mkorr@jfri.org

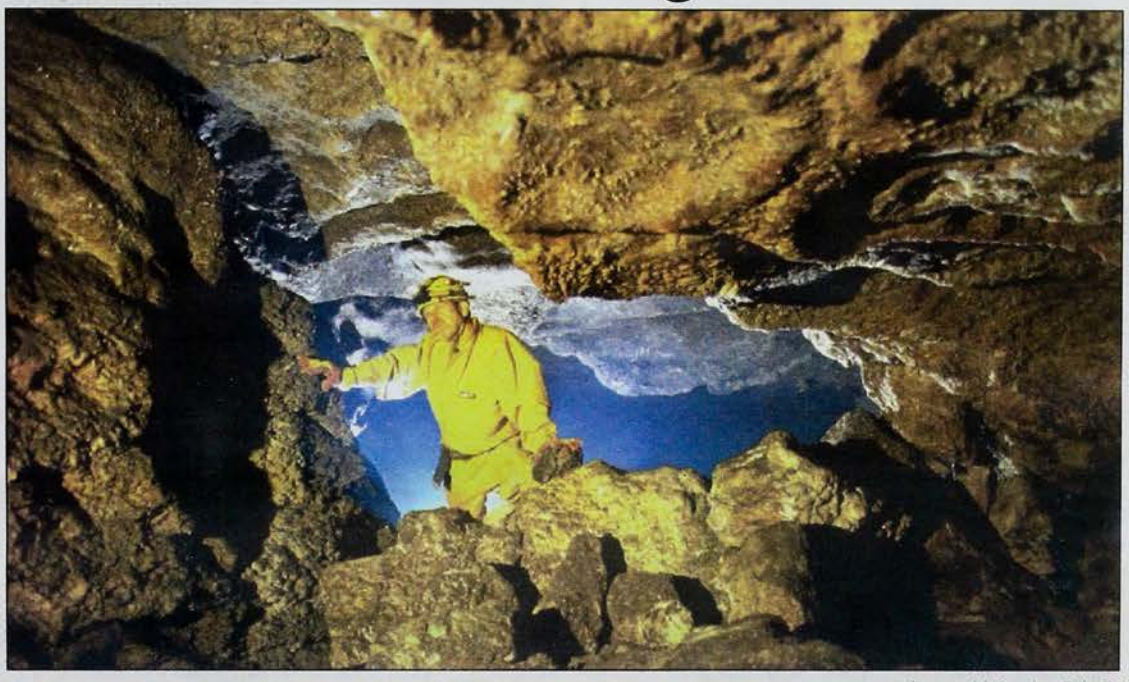


photo copyright Peter Lane Taylor 2003

Caver Chris Nicola, who discovered the Priest's Grotto cave system in the Ukraine, also co-authored a book on its secrets.

WOONSOCKET resident Samuel Dodick, 77, flew to Ukraine last summer to see his birthplace. He was a small boy when he left what was then Poland in the mid 1930s, with his mother and siblings; earlier his father Abe Dodyk had emigrated to Canada.

But what he saw infuriated him. The synagogue was burned out and in ruins, the gravestones in the Jewish cemetery toppled. Dodick marched to the mayor's office. "It's a disgrace," he shouted, among other things.

Yet what is remarkable about his story is not what was destroyed but who survived – 38 members of Korolowka, Poland, a town which originally had a Jewish population of 500, among whom were members of his family, the Dodyks and the Stermers. Most of the Jews in the town were persecuted by the Soviets; their neighbors, the Ukranians and the Poles, and finally exterminated by the Nazis.

Their story is told through Dodick's Aunt Esther Stermer's privately published memoir "We Fight to Survive," which she wrote in Yiddish in 1960. It is a story of madness, everyday miracles and the dogged determination of a family who was forced to bend but would not

See DARKNESS, page 56

It's a miracle! Pure, unadulterated olive oil

Using olive oil can create rich, moist and luscious desserts

By Lauren Klatsky

Special to The Voice & Herald

IT'S THAT TIME of year again. Time to dust off your menorah in preparation for the annual eight-day candle-lighting ritual of Hanukkah. While igniting wax candles will fulfill the holiday mitzvah, Jews committed to celebrating the festival of lights in the most genuine way possible will fuel their menorahs with olive oil, like the candelabras of ancient times.

Only pure, unadulterated olive oil, bearing the seal of the High Priest, was used in the Holy Temple. Fortunately, for modern Jews, oil that meets Talmudic standards is readily available in local Judaica shops and grocery stores. Ninety-five percent of the olive oil produced for the international market is monitored by the International Olive Oil Council, which has established parameters to ensure the integrity of the olive crop.

Oil designated extra-virgin grade comes from the first pressing of the olives and can not contain any refined oil. This grade is not only appropriate for Hanukkah use but also preferred by serious cooks and discriminating diners for its robust and alluring flavors. According to IOC standards, extra virgin olive oil must also meet stringent chemical analysis and taste tests.

"Its distinctive flavor and luscious texture make olive oil ideal for salad dressings and drizzling over cooked foods."

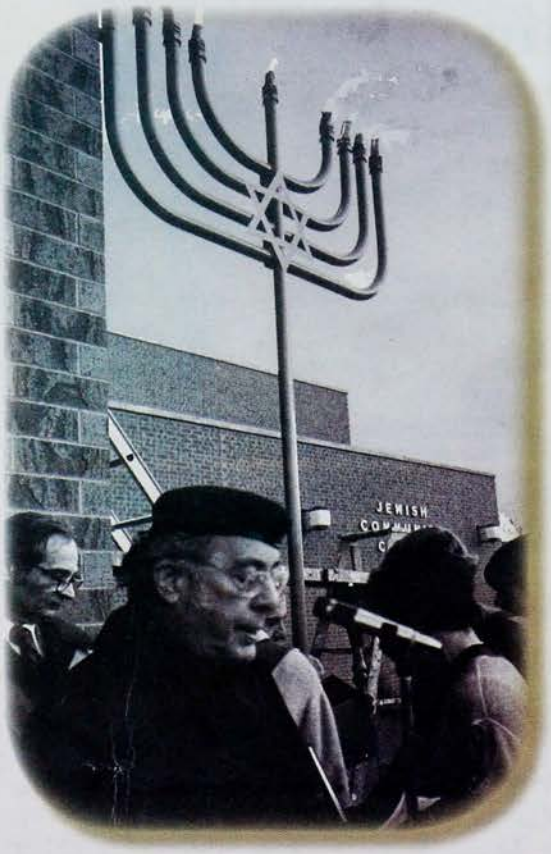
The flavor and aroma of high quality oils is dependent on various factors including the variety of olive, time of harvest and its country of origin. The Mediterranean regtion dominates the international olive oil market with Spain, Italy, Greece and Turkey accounting for 93 percent of the world's production. Delicious imported and domestic olive oils, produced by boutique orchards in California, are easy to find and enjoy.

Since extra virgin oil is minimally processed, the naturally occurring free fatty acids cause it to smoke at a lower temperature, called the smoke point, than refined vegetable oils. While not appropriate for frying latkes, extra virgin olive oil may be used for moderate heat sautéing and baking. And, of course, its distinctive flavor and luscious mouthfeel make it ideal for salad dressings and drizzling over cooked foods.

Replacing butter with olive oil in breads and cakes is a healthful substitution employed by bakers in Mediterranean countries that rely on the local olive harvest. I particularly like the traditional polenta cakes of Italy made with olive oil, a heavy dose of citrus and topped with toasted almonds. If you wish to convert a familiar recipe that calls for butter or margarine, the amount of fat will need to be adjusted. Only three-quarters of a cup of olive oil should be used for every full cup of solid shortening required. Try olive oil in chocolate cake or a batch of brownies. No one will suspect such a rich, moist dessert

See OIL, page 44

Hanukkahs of yesteryear

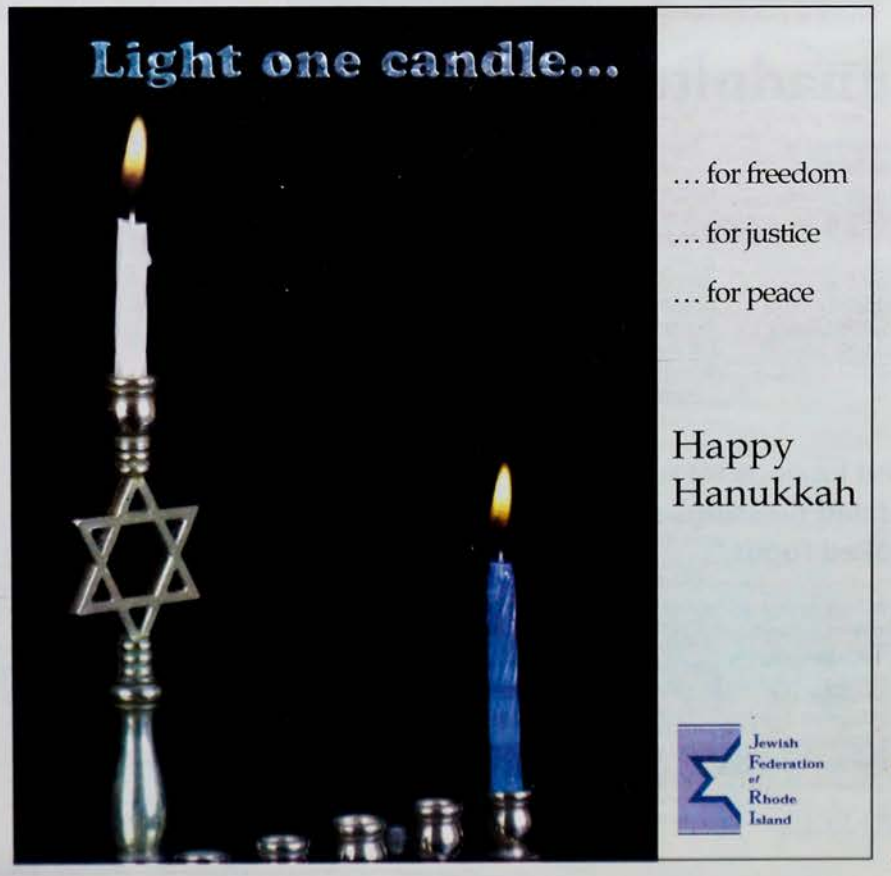


ANNE SHERMAN, office manager of the R.I. Jewish Historical Association, delved deep into the archives to come up with these Hanukkah pictures from yesteryear. If anyone has information about the Hanukkah "torch run," we would love to hear from you.

At left, Rabbi William Braude of Temple Beth-El stands in front of the Jewish Community Center at a Hanukkah event. At his left is the late Jeremiah Gorin, who was president of the JCC at the time.

Above is a photo taken at the former Jewish Home for the Aged; the caption identifies the candle lighter as Mr. Einstein, a cantor and resident of the home.

Below, who is Little Miss Dreidel? Why Ruth "Duffy" Page, formerly of the Bureau of Jewish Education until she retired several years ago.



From the archives of the R.I. Jewish Historical Association

Hanukkahs of yesteryear

From the archives of the Rhode Island Jewish Historical Association.

Photo by Fred Kelman

Hanukkah torch relay

Above, Gov. Frank Licht holds the torch with runner Leonard Kortick of Cranston on his left on Dec. 17, 1971; he is also shown below in 1975. The torch route was from Israel (flown into Boston), then on to Green Airport in Providence, and then met by Kortick and other runners, who proceeded to the Jewish Community Center in time to light a Hanukkah candle. Notice the Soviet Jews advocacy sign in the background.

Courtesy of Temple Beth-El archives

The kindling of Hanukkah lights at the outdoor menorah at Temple Beth-El in Providence sometime in the 1950s.

בס"ד

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'To be a (CFL) light among the nations'

From compact fluorescent lights to Soviet Jewry, Hanukkah celebrations take on new agendas

By Ben Harris
Special to the Voice & Herald

NEW YORK (JTA) — One of the Jewish calendar's most widespread and public observances, the Hanukkah holiday has traditionally emphasized two miracles: the military victory of Jewish rebels over Greek invaders, and the one vial of oil that lasted for eight nights

But just as other holidays have seen their historic purpose shaped to contemporary narratives, Hanukkah is increasingly being used as a vehicle for other Jewish agendas that seem to stray far from the holiday's original meaning.

This year, much of the focus is on global warming. The Shalom Center, a Philadelphia-based group focused mainly on environmental issues, has launched the Green Menorah Covenant campaign to promote improved energy efficiency among Jewish communities. The campaign, which is timed to coincide with Hanukkah and a U.N.-sponsored conference on climate change in Bali, Indonesia, follows a similar effort, begun last year, to encourage switching to more energy-efficient light bulbs.

"A Light Among the Nations," a project of the Coalition on the Environment and Jewish Life and the Jewish Council for Public Affairs, aims to get Jews to switch to compact flourescent light bulbs during the holiday. This year, the program is being tied to JCPA's anti-poverty campaign, which in December will focus on energy.

The JCPA was also involved in the creation of *Ner Shel Tzedakah* ("candle of righteousness"), a joint initiative of the Reform and Conservative movements that aims to teach about poverty by encouraging families to donate their holiday gifts to organizations assisting the poor.

The most famous figures of the Hanukkah story, the mythic Maccabees, have been appropriated as symbols of Jewish sport -- no small irony considering the Maccabees rebelled against the worship of athletic prowess that characterized Hellenistic civilization.

Soviet Jewry

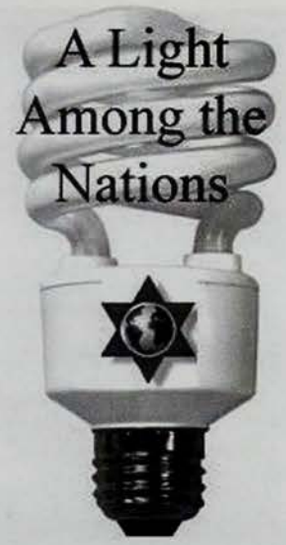
And on the shabbat that falls in the middle of Hanukkah, on Dec. 8, rabbis are being encouraged to tie their sermons to the struggle for Soviet Jewry, which is marking its 40th anniversary this year.

"The roots of Hanukkah, are sufficiently complex to open up a variety of contemporary issues to weave into our own understanding."

Rabbi Leon Morris

Jeffrey Gurock, a history professor at Yeshiva University and author of a book about Judaism's encounter with sports, says that sports teams should more aptly be called the "anti-Maccabees." The shift in thinking about the Maccabees, Gurock said, is linked to the Zionist thinker Max Nordau, who sought figures in Jewish history as models for what he called "muscular Judaism."

"It was an appropriation of a particular moment in ancient Jewish history that's revived and used in modern times," Gurock sad. "Jews were fighters in the ancient world. And they want to go back to this image of Jews."



Logo from "A Light Among the Nations," a project of the Coalition on the Environment and Jewish Life and the Jewish Council for Public Affairs, which aims to get Jews to switch to compact flourescent light bulbs during Hanukkah.

Indeed, Hanukkah has more to do with ancient miracles than with environmentalism or concern for the poor. The holiday marks the victory of Maccabean rebels against their Hellenistic rulers in the second century BC and the subsequent miracle of the temple oil lasting for eight days.

Rabbi Leon Morris, executive director of the Skirball Center for Adult Jewish Learning in New York, says he has no problem with added layers of meaning being added to the Hanukkah story provided it doesn't eviscerate its underlying themes.

"I think every holiday gives us an opportunity to look for contemporary resonance of the holiday's themes in our lives," Morris says. "The roots of Hanukkah, are sufficiently complex to open up a variety of contemporary issues to weave into our own understanding."

Morris also noted some further ironies in the contemporary American celebration of Hanukkah. The holiday, which invites thinking about the tension between Jewish particularism and Hellenistic universalism, is played out against the backdrop of the dominant culture's celebration of Christmas. Hanukkah's timing to the winter solstice, Morris speculated, may

See AGENDAS, facing page

Warm Hanukkah Wishes from Brown Hillel.

May it be a time of light and blessing.

AGENDAS: Different groups give Hanukkah a modern focus

From page 28

also imply something about non-Jewish influence on the holiday.

"I guess the question we should ask is not whether these interpretations are legitimate, but what's prompting them," Morris said. "As contemporary Jews look at the liturgy, narratives and stories, what is it that's sparking these different sorts of ideas?"

Confronting poverty

In the case of poverty, the spark was in part mounting concern over the growing commercialization of the December holiday season.

"Our thinking was to raise the profile of the issue of poverty," said Rabbi Marla Feldman, director of Commission on Social Action of Reform Judaism. "I think a lot of families these days are feeling overwhelmed by the consumerism that has become a focus of the holiday."

Grafting a concern for the environment on to Hanukkah celebrations is clearly motivated by the contemporary awareness of climate change and its related risks. But as many note, it may not be such a stretch of the imagination to see resource conservation as, albeit a lesser, moral of the Maccabbean tale.

Rabbinic tradition, with its reluctance to glorify military triumphs, emphasized instead the miracle of the oil lasting for eight days and it's but a short leap from rescuing a lone vial of oil to preaching the necessity of conserving natural resources.

"It's substantively a part of the holiday because there was a time when we really needed to have a little energy go a long way. And we call that time Hanukkah," said Rabbi Steve Gutow, executive director of JCPA. "By the same token, we think we're at a time in our world history where we need to conserve and husband our energy."

Likewise, Gutow says Hanukkah also recalls a time when the Jewish community was poor in resources. "It was a time when we were at a nadir of our ability to find energy and to use it," he said. "And it ties in well to the difficulties that poor Jews and poor Americans have. It makes perfect sense to me."

Agudas Achim holding Hanukkah festival Sunday, Dec. 2

ATTLEBORO — Congregation Agudas Achim will host a pre-holiday Hanukkah festival for all ages on Sunday, Dec. 2 from 11 a.m. to 1 p.m. at the synagogue located at 901 North Main St.

The festival will allow participants to learn about the rituals of Hanukkah, known as the Festival of Lights, and to participate in a hands-on demonstration on how oil was made for the lamps during the time of the Maccabees. There will be a Judaica and book sale, Hanukkah games and crafts for children, and latke (potato pancake) and applesauce taste testing.

There will also be an adult discussion, led by Rabbi Elyse Wechterman about women's stories in Hanukkah and how Hanukkah has been celebrated throughout the ages.

In addition, Congregation Agudas Achim will be collecting donations of used cell phones that will be donated to victims of domestic violence. Equal Exchange chocolate and coffee will be available for purchase.

For more information, contact the synagogue at 508-222-2243 or on-line at www.agudasma.org.

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JEWISH PARENTING

Giving the gift of ritual lasts a lifetime

BY SHARON DUKE ESTROFF
Special to the Voice & Herald

DURING my family's annual Thanksgiving beach road trip, my kids showed remarkable stamina for tolerating monotony as they voluntarily watched the same Rugrats Hanukkah video 12 times in a row without ever coming up for air. I was about to inquire how it was that they could manage to consistently laugh like fiends each time they saw Stu dress up like Latke Man or Angelica spew out ominous warnings about the Meanie of Hanukkah; but I stopped myself short upon realizing that they could easily turn the question back on me. After all, I'm no stranger to repetition myself, having managed to spend the Thanksgiving holiday on Hilton Head Island, S.C., taking part in the same quirky rituals every year since I was in first grade.

Sharon Estroff

Routine and ritual, are not simply hard habits to break; they are, many psychologists believe, the very fabric of the human existence. For it is in the simple repetitions of life — not the grand black-tie events — that we find the sense of stability and continuity we need to thrive in an unpredictable world.

In Anatevka at the turn of the 20th century, Tevye the Milkman touted tradition as the fundamental means of holding family life together in a new rapidly changing world. In America at the turn of the 21st century, this basic premise still holds true, and perhaps exponentially so, as many experts believe that the demands of today's fast-paced, technology-based, achievement-driven, media-ridden society have transformed the overall childhood experience from playtime to pressure cooker.

My kids look forward every year to our Thanksgiving return to Hilton Head Island where they unfailingly celebrate the holiday on Friday rather than Thursday, abidingly make like Pilgrims and Native Americans and hunt for their supper (albeit searching out the frozen turkey and cans of cranberry sauce their parents hid outside) and play charades late into the night. But this annual pilgrimage to South Carolina represents far more to my family than just fun. It is the makings of our greatest memories, the links between our past, present and future and the safety net that is woven out of knowing where we have been and where we are going. For in this longstanding ritual my children learn about the continuity of life, formulate a sense of connection and belonging and gain the security that comes along with believing that no matter how crazy their world may feel the other 51 weeks of the year, they will spend that one glorious week that happens to include the third Thursday in November, embedded in the familiar, the mundane, the somewhat bizarre traditions that weave our lives together year in and year out.

Perhaps our richest sources of ritual can be found in Judaism, as the passing of longstanding traditions from generation to generation, *L'Dor Va Dor* is at the very core of our religion. Jewish life is rife with ritual by definition. Saying the weekly Shabbat prayers, eating sweet apples and honey on Rosh Hashanah, booing Haman on Purim, and lighting the Hanukkah candles all combine to help our children cope in an predictable world.

Even if your child is convinced, therefore, that the only present he wants for Hanukkah is a new updated video-game system to replace the his old new updated video-game system, you can rest assured that what he really wants is something far more abstract. So this year on Hanukkah, give your kids an extra present, one that will last far longer than the batteries in their hot new toys.

Here are ideas for eight nights of rituals to help you begin to weave a lasting emotional safety net for your families, leaving them feeling as warm as the menorah's glowing flames and strong as the courageous Maccabees for many Hanukkahs to come.

• **Hanukkah Memory Night:** Invite friends and relatives over for a night of *sufganiot* (jelly doughnuts) and Hanukkah memory swapping. Follow the storytelling with Hanukkah picture frame-making. Inexpensive plastic frames, holiday accessories (like dreidels and colorful candles), and a hot glue gun are all you'll need to preserve the memory of Hanukkah memory night forever.

• **Tzedakah Night:** Take your kids to the toy store where they can use a portion of their *tzedakah* money to buy a gift for a needy child. Let them personally deliver it to a children's hospital, homeless shelter or toy collection site.

• **Dreidel Showdown Night:** Your family will have a "geltload" of fun taking part in an annual family dreidel tournament.

• **Movie Night:** Follow up the Hanukkah candles with a bowl of popcorn and a family movie. (Try Rugrat's Hanukkah or Adam Sandler's Eight Crazy Nights)

• **Latke Making Night:** Whether it is peeling, washing or frying, making latkes is almost as much fun for kids as eating them.

• **Book Night:** Reserve the gift-giving on this night exclusively to great reads. Follow up by baking Hanukkah cookies together and reading books aloud. (Try Eric Kimmel's Herschel and the Hanukkah Goblins and How Mindy Saved Hanukkah).

• **Share the Magic Night:** In the spirit of Palio, invite non-Jewish friends to share in a night of Hanukkah fun. Play traditional games and songs, and of course, serve up plenty of latkes.

• **Big Present Night:** OK, so it's materialistic. But when balanced with seven nights of meaning and ritual, it feels just right.

Sharon Duke Estroff is an internationally syndicated parenting columnist. Her book, "Can I Have a Cell Phone for Hanukkah?" is now available www.sharonestroff.com.

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Happy Hanukkah

Congressman Jim Langevin

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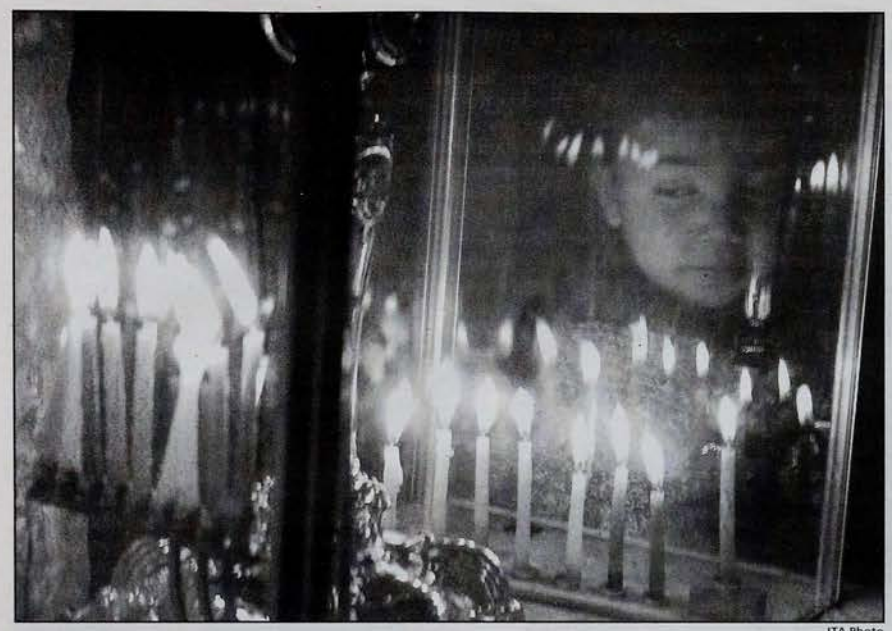

JTA Photo

An Israeli boy watches candles burning in fully lit menorahs on the last night of Hanukkah, Jan. 1, 2006, in the Jerusalem neighborhood of Meah Shearim.

From a single lamp to the miracle of Israel today

By Daniel Stieglitz
Special to the Voice & Herald

Jerusalem Journal

HANUKKAH is often referred to as the Festival of Lights. I will undoubtedly not be the first person in this Hanukkah section of *The Voice & Herald* to explain that it is called the Festival of Lights, not just because we light the Hanukkah menorah for eight nights in a row, but due to this custom's origins that stem from the miracle of the lights. Most of us know the story of how after the Maccabees had finally taken back Jerusalem and the Beit HaMikdash (Holy Temple), they didn't have enough pure oil to keep the menorah lit for more than a day. But nonetheless, the menorah miraculously stayed lit for eight days and nights, until a new supply of oil had arrived.

Daniel Steiglitz

Other interpretations

However, there are other explanations as to why we associate Hanukkah with the miracle of light. For instance, there is a story of how after Adam and Eve were expelled from the Garden of Eden, they did not know what was to become of them. They also did not know if God's disappointment had fully subsided after banishing them from Eden. Keeping in mind that the world was still young, and that there was no one prior to Adam and Eve to have passed down any precedents to them, you can imagine their anxiety when, as the seasons progressed, the days started becoming shorter and shorter. As the story goes, they did not know what to make of this and feared that God was slowly destroying the world by taking away the light little by little. It was around this time of year (i.e. the weeks that would eventually hold the days of Hanukkah) that their fears subsided since the amount of light contained within each day began to increase once again.

While each of these stories can hold great sources of meaning, I believe there is a more modern-day example of the miracle of lights taking place in Israel each day, particularly during the days of Hanukkah. By going to the Old City of Jerusalem you can get a sense of how little land was actually inhabited by the Jews of Ancient Israel. Now, the Old City is just a small percentage of the city of Jerusalem. You could spend hours riding around in cars or busses before you've passed through each of Jerusalem's neighborhoods.

"I believe there is a more modern-day example of the miracle of lights taking place in Israel each day..."

And it certainly doesn't end there. Especially at this time of year, when day gives way to night earlier and earlier each week, you can stand on any number of balconies in Jerusalem and look out to see the lights of nearby communities and cities. While staying with a family I'm friendly with in the town of Chashmonaim, I was able to stand in their backyard and see the illuminated high-rise buildings of Tel Aviv, which is an hour drive away from their home.

This is the modern day miracle of lights. The lights of homes and buildings, traffic lights and cars, can be used to pinpoint exactly how far we've expanded ourselves within the land of Israel. From confining ourselves within the walls of the Old City, to continuously expanding the boundaries of our own cities and communities. This expansion of the Jewish people within their homeland is even further enhanced around the time of Hanukkah, when it is not just the lights of the home that shine through everyone's windows, but the lights of the menorah as well. Within Israel, if you want to witness the true miracle of Hanukkah and how the Jews once again are masters of their own land, you don't just have to read about the story of the Maccabees, you just have to look out a window.

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—Natan Sharansky, on Hanukkah in prison, Siberia

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Borders to display Hanukkah music tables nationwide

Special to the Voice & Herald

LOS ANGELES — Jewish music production company Craig 'N Co. announced a special promotion with Borders Books & Music this holiday season. A prominently displayed Hanukkah Table, placed in all Borders stores nationwide, will feature the Craig 'N Co. albums *Celebrate Hanukkah* and *The Hanukkah Lounge*.

Featuring Holiday classics 'Not By Might-Not By Power' by Debbie Friedman, 'Light One Candle' by Peter Yarrow, and Craig Taubman's own 'Maoz Tzur,' *Celebrate Hanukkah* has consistently been one of the top-selling Hanukkah CDs for the past 5 years.

The Hanukkah Lounge, billed as 'Instrumental Jew Age Music,' is the debut CD for Craig 'N Co.'s edgier Lounge series of Jewish music. The album features smooth reworkings of Hanukkah melodies from Josh Nelson, The Afro-Semitic Experience, and Grammy award winners Laurence Juber (former Wings guitarist) and The Klezmatics.

According to Craig 'N Co. label manager Michael Crowley, "The prime placement of these CDs at Borders is indicative of a growing awareness of the Jewish music genre throughout the mainstream arena."

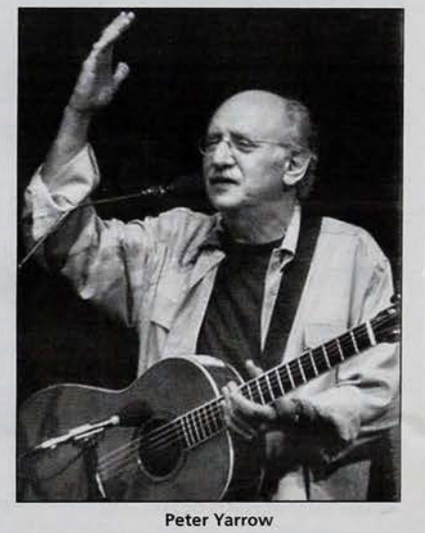
Thanks to the huge success of artists like Matisyahu, Craig 'N Co. is expanding its roster of emerging Jewish music artists to include progressive rock artist Josh Nelson and Hip Hop artist Y Love. Opportunities like these only reassert the validity of Jewish music as a force both in and of itself and in the music community at-large.

Grammy award winner Laurence Juber

The Klezmatics

Celebrate Hanukkah, an album sampler

Debbie Friedman



Peter Yarrow

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Fellow travelers for the Hanukkah season

(Editor's note: The following is reprinted by permission from Life In the Present Tense: Reflections on Faith and Family, by Rifka Rosenwein, a collection of essays published originally in The New York Jewish Week. Rosenwein, a former managing editor of the Jewish Telegraphic Agency, died in 2003. She was 42.)

By Rifka Rosenwein
Special to the Voice & Herald

NEW YORK (JTA) — So there I was at the Dallas-Fort Worth International Airport — don't ask — with about an hour and a half to kill before my flight back to New York. I am by no means a well-seasoned traveler, and though I had been away only two days, I couldn't wait to get home. I ended up spending most of my time buying Dallas Cowboys paraphernalia for my kids and hunting for some food, since I had failed to order kosher food for the trip home.

Finally, I decided it was time to find my gate. I walked down a seemingly endless corridor, schlepping my bags, looking for my gate. I got about two-thirds of the way down the aisle when, suddenly, I knew I had arrived at the right place: There, as if a mirage in the midst of the Dallas desert, a large Hasidic family was camped out waiting for the flight to New York.

"December is probably the only time of year when we really notice our separateness."

I felt this sudden urge to rush over and embrace them like long-lost relatives, to share with one another the travails of being so far from our respective shtetls in the New York metropolitan area (I was also tempted to ask them for some food, since they were naturally well-stocked for the journey).

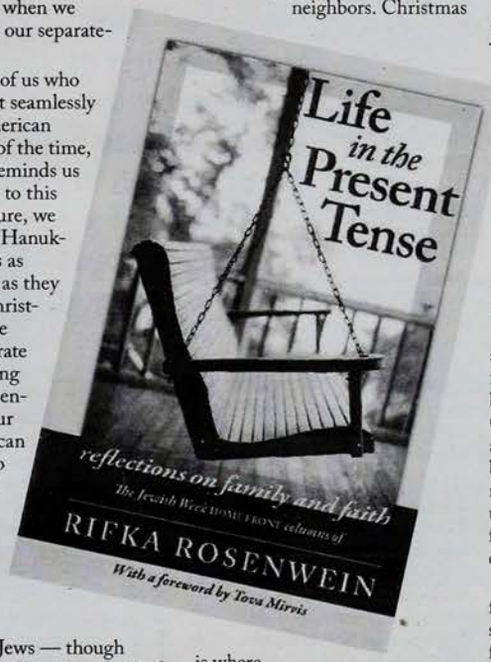
But, alas, short of going over to them and introducing myself, I had no way to signal to them that we were — literally — fellow travelers, members of the same tribe, "lantsmen." And what if I had gone over to them? Would they have felt a true kinship toward me? I have opted to live a life in which my Jewish observance is not obvious to the naked eye. I wear no outward sign of my Jewishness, let alone of my religious commitment.

This is my choice, of course, and most of the time I am quite comfortable with it. In fact, I admit, it has served me well in the workplace and other settings. But there are times, and that moment in Dallas was one of them, when I almost envy the Hasidim their *bekeshes* (the long coats many of the men wear) and their *sheitels* (the wigs worn by the married women).

There they were, out in the Wild West, loudly, confidently, and yet unself-consciously proclaiming their Jewishness. Sure, I blended in with the crowd, I didn't stick out, no one stared at me. But I was the one who felt alone and isolated, out of my element.

They, on the other hand, could create a sense of community almost instantly. Any Jew happening by would immediately feel a connection. Had another Hasid or recognizably Jewish person come along, they would have been breaking bread together within minutes.

I think about this chance encounter as we head into the "holiday season" — a term, which, while meant to be inclusive, is really just a euphemism for the Christmas season. In an era of unprecedented comfort and security for Diaspora Jews, December is probably the only time of year when we really notice our separateness.



For those of us who blend almost seamlessly into the American fabric most of the time, December reminds us of the limits to this approach. Sure, we can buy our Hanukkah presents as aggressively as they buy their Christmas gifts, we can incorporate the gift-giving almost too centrally into our holiday, we can even get into the "Christmas spirit" — if that is defined in its most charitable sense.

But most Jews — though certainly not all — stop short of actually celebrating Christmas. This, as opposed to say, Thanksgiving, where many Jews partake as heartily as their Christian neighbors. Christmas is where we don't fade into the woodwork, we don't go unnoticed, we do stick out.

And maybe that's a healthy thing, a good thing for the Jewish people. Like the Hasidim I spied at the Dallas airport, you can spot a Jew at Christmastime a mile away. They're the ones at the movies or the Chinese restaurants, or, in more recent years, they're the ones snaking around the block to get into The Jewish Museum on Christmas Day or joining in days of learning at various synagogues and institutions in and around the city.

And at a time when we Jews are caught up in all our differences and the gaps that lie between each of our little groups, Christmas is as good a time as any to remind ourselves of what binds us together. It is a time to remember that the things that unite us are far greater and more fundamental than those that divide us.

So, enjoy having the kids home from school, enjoy having a lighter schedule at work, have a wonderful Hanukkah, and go take in a good exhibit at the museum. Make the most of the season.

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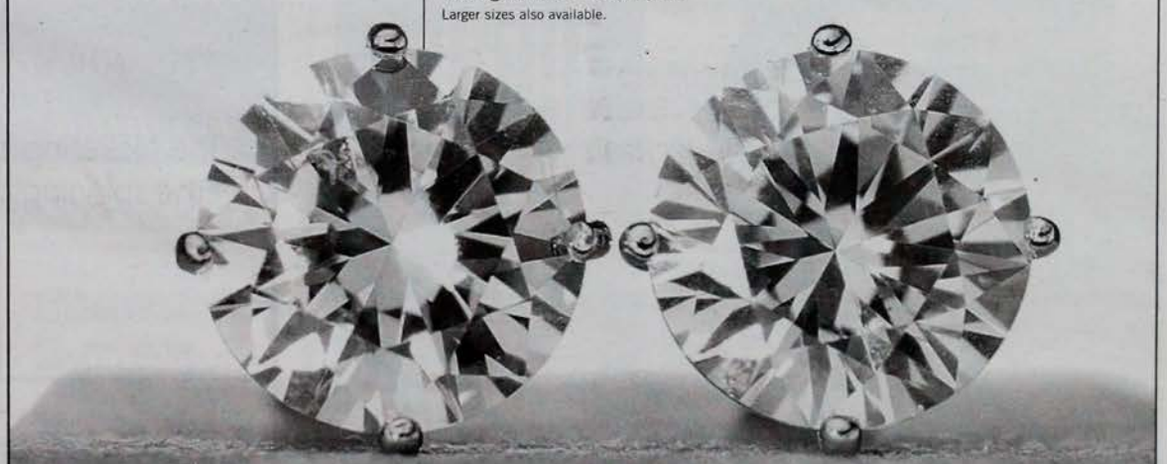

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Taking the Christmas out of Hanukkah

By Yosef I. Abramowitz

Special to The Voice & Herald

ALMOST every year, Hanukkah falls very near to Christmas, which always leads to feel-good articles and sermons about the similarities in spirit between Judaism and Christianity. Interfaith families, especially those with children, will celebrate both as a way of bringing their families together. And the marketing, sales, and merchandising will further solidify the linking of these two holidays in the American popular consciousness.

The American Jewish community, a mere 2.7 percent of the U.S. population, has watched with amusement as our minor festival has increasingly been elevated to near-equal status as Christmas. We have seen this trend as a validation of not only our buying power, but of our political and social standing in society. As generation after generation of American Jews watched America convince itself of our growing social importance, however, we failed to understand the dangers inherent in our tacit approval of the Christmasification of Hanukkah.

For the sake of both Judaism and Christianity, American Jews must draw a line in the spiritual snow. The danger to both Judaism and Christianity comes from the rabid materialism of the United States, where the commercialization of our winter holidays has transformed and bastardized both.

Unlike many religious Christians who have thrown their hands up and accepted that the growing commercialization is inevitable, Jews know that a small group of zealots with a worthy mission can miraculously overcome great odds. This is, after all, what the Hanukkah story is about.

"As American Jews, we face the challenge of preserving the Jewish ideals of Hanukkah in the midst of a commercialized Christmas-oriented society."

Now Disney has launched Mickey Mouse dreidels and Winnie the Pooh Hanukkah menorahs. My first reaction is to roll my eyes and point to this as evidence that American Judaism is going down the tubes. But upon further reflection, there may be a brighter side to all the public recognition that Hanukkah is receiving. If we can embrace the image of Mickey spinning the dreidel without spending hundreds of dollars on Disney gifts, perhaps we can truly balance the normalization of public Judaism with our own meaningful values.

Here are some tips to help:

• **Double Chai:** The average U.S. family will spend $813 on gifts, some surveys say. By capping our own spending at $36 per person we can acknowledge the gift-giving season without going too commercial. It will also model for your children restraint and financial planning. Why 36? Because it is double 18, which in the Jewish tradition of assigning numerical values to letters equals chai, meaning "life." Multiples of $18 are therefore common amounts for Jews to give as gifts.

• **Love, Love, Love:** What our children really want, especially if they are young, is more fun family time. We need to weaken the societal linkage between love and big presents. Since we love our families, try to come home early every night of Hanukkah for candle lighting, cooking, stories, and games.

• **Enjoy the lights:** Our daughters love the galaxies of colorful lights that appear in the evening. Appreciate beauty wherever you see it, whether in a pine tree or in a snow-covered field. Just because the lights are not Jewish lights does not mean they pose a spiritual threat.

• **Tzedakah [charity]:** Bring your children to a toy store, and give them a budget to buy two toys for a children's shelter. Also give your children money for *tzedakah* and help them pick appropriate causes. By helping the less fortunate, children better understand the many blessings in their lives.

• **Blackout:** During the month of December, we limit more than usual the amount of television we allow our children to watch because of the endless Christmas commercials, references, and shows. December is the month when we introduce more Jewish videos (check out the Alef, Bet... Blastoff! series) and audio tapes and keep the TV and radio off.

• **Food:** Yes, latkes and many creative recipes are available. But the Maccabees did not eat latkes; they only celebrated the miracle of the oil burning eight days. The wok could be a new symbol of Hanukkah and Jews should innovate far more with cooking with oil.

Most importantly, celebrating Hanukkah should not be done in a spiritual vacuum. When I ask Aliza, my eldest, if she would like to celebrate Christmas, she answers very proudly, "No." And then she sometimes gives me a lecture about those poor Christians who only have one or two big holidays while Jews are blessed to have so many holidays and Shabbat!

The new American Jewish miracle during our festival of Lights is that we can observe and appreciate other lights without being a nervous minority or feeling spiritually inadequate. And we can be a light to others by reversing the commercialization that has also corrupted the birthday of a Jewish boy who radically preached the need to return to spirituality.

Yosef I. Abramowitz is the founder of Jewish Family & Life! The following article is reprinted with permission from Jewish Family& Life! Media.

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Jewish Community Calendar

SATURDAY
December 1

Health: The Key to a Better Health Care System: Lecture by Michael Fine, MD

How does a relationship-centered definition of health become the basis for a better, just and more affordable health care system? Michael Fine will discuss this and other issues addressed in his new book *The Nature of Health: How America lost, and can regain, a basic human value.*

WHERE: Rochambeau branch, Providence Public Library, 708 Hope St., Providence.

WHEN: 3 p.m. to 4 p.m.

COST: Free

MORE INFO: 401-455-8110

Klezmer Concert with Shtreiml

Shtreiml offers high-octane mix of not so traditional Eastern-European Jewish and Turkish music. Latkes will be available from the Woythaler grill.

WHERE: Common Fence Point Community Hall, 933 Anthony Rd., Portsmouth.

WHEN: 8 p.m. Doors open at 7 p.m.

COST: Tickets $20. Call Ticket Web at 866-468.7619.

MORE INFO: www.commonfencemusic.org.

Reading with Robin event

Come join WHJJ's Reading with Robin as she celebrates five years on the air! Some of Robin's favorite authors will be celebrating with her, including Emily Franklin, (How To Spell Chanukah)

WHERE: Books on the Square, 471 Angell St., Providence

WHEN: 11 a.m. to 4 p.m.

SUNDAY
December 2

Iran, Al Qaeda and The Future of Israel: Talk by Jeffrey Goldberg

Author and Middle East correspondent Jeffrey Goldberg share his views on Israel and the Middle East conflict. Dessert reception (dietary laws observed), book sale and signing.

WHERE: Temple Emanu-El, 99 Taft Ave, Providence.

WHEN: 7:30 p.m.

COST: Open to all donors who have contributed to the JFRI 2008 annual campaign.

Temple Sinai Gift and Craft Show

Sisterhood gift and craft show, door prizes and raffles, face painting, jewelry, sweaters, jackets, gourmet chocolates, stuff your own plush toy, cosmetics, marionettes, soaps, plants, hand-painted glass, novelty pens, pet products, pottery, hair accessories, doll clothes, baby items, children's books, gift certificates and more.

WHERE: Temple Sinai, 22 Canton St., Sharon, Mass.

WHEN: 10 a.m. to 3 p.m.

COST: Free admission

Agudas Achim pre-holiday Hanukkah festival

Participants will learn about the Festival of Lights, and participate in a hands-on demonstration on how oil was made for the lamps. There will be a Judaica and book sale, Hanukkah games and crafts for children, and Latke and applesauce taste testing. Rabbi Elyse Wechterman will lead an adult discussion about women's stories in Hanukkah and how the holiday has been celebrated throughout the ages. Used cell phones will be collected and donated to victims of domestic violence. Equal Exchange chocolate and coffee will be available for purchase.

WHERE: Congregation Agudas Achim, 901 N. Main St., Attleboro.

WHEN: 11 a.m. to 1 p.m.

COST: Free

MORE INFO: 508-222-2243

Touro Fraternal Holiday Concert with Warwick Symphony

Providence Touro Fraternal Association presents a free winter holiday concert by the Warwick Symphony Orchestra.

WHERE: Jewish Community Center, 401 Elmgrove Ave., Providence

WHEN: 2 p.m.

COST: Free admission

Conversation with the artistic director of 2nd Story Theatre

Renaissance Group at Temple Habonim presents an informal conversation with Ed Shea, who will be speaking and conversing on, From Page To Stage. Refreshments will follow.

WHEN: Temple Habonim, 165 New Meadow Rd., Barrington

WHEN: 7:30 p.m.

COST: Free and all are welcome.

MONDAY
December 3

Agudas Achim PJ Library party

Stories, craft, music, snack.

WHERE: Norton Library, 68 East Main St., Norton, Mass.

WHEN: 10:30 a.m. to 11:30 a.m.

COST: Free and open to the public

You Be the Judge (ONGOING)

The Jewish Learning Institute of RI (part of Chabad of RI) presents real cases that were brought before the Jewish law courts. Rabbi Yossi Laufer (Chabad CHAI Center, Warwick) and/or Rabbi Moshe Laufer (Chabad House, Barrington).

WHERE: Tamarisk Assisted Living, 3 Shalom Dr., Warwick

WHEN: 6:30 p.m. to 8 p.m.

COST: $118. Textbook included. (Scholarships available.)

MORE INFO: RSVP required. Rabbi Yossi Laufer at 884-7888 or email rabbi@rabbiwarwick.com

Klezphonics to perform at the Weaver Library

Join the library in welcoming back the Klezphonics, a lively band of talented musicians that has been playing Klezmer music throughout the Rhode Island area since 2001.

WHERE: The Weaver Library, 41 Grove Ave., East Providence.

WHEN: 7 p.m.

COST: Free and open to the public

MORE INFO: 434-2453.

TUESDAY
December 4

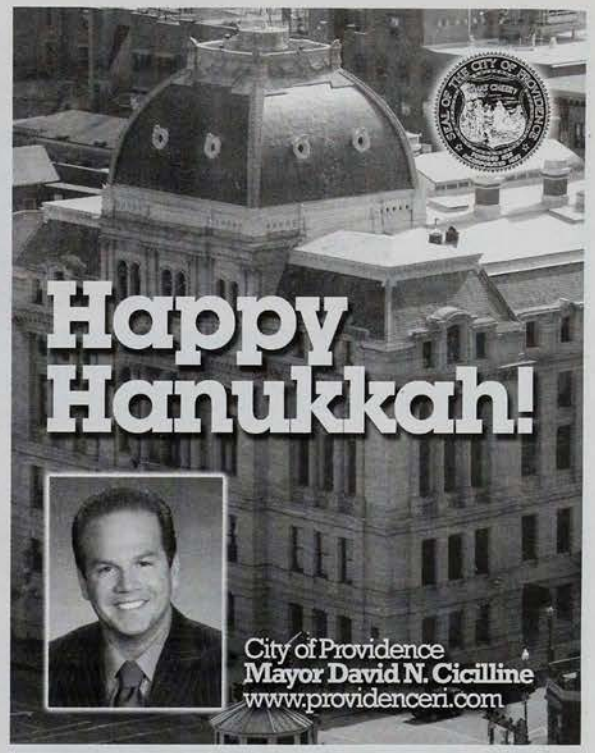
Koffler Bornstein Families Institute of Jewish Studies Mini-course

Read and discuss stories by young Jewish writers such as Lynne Sharon Schwartz, Jonathan Rosen, and Dara Horn. With instructor Prof. Penney Stein

WHERE: Temple Emanu-El, 99 Taft Ave., Providence, in the Fishbein Chapel.

WHEN: 7:30 p.m. to 8:30 p.m.

See CALENDAR, Page 36



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Jewish Community Calendar

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COST: $10, $6 for seniors/students.

Cranston Senior Guild Hanukkah party

Entertainment by Debra Mann. Raffle to follow the luncheon

WHERE: West Valley Inn, West Warwick

WHEN: Noon

COST: $18.50 per paid-up member; choice of fish or chicken

MORE INFO: For reservations, send check to Gloria Lefkowitz, 504 Woodhaven Terrace, Cranston, RI 02920. For more information, call 463-5657.

Daily menorah lighting at the Barrington Town Hall (ongoing)

WHERE: Barrington Town Hall

WHEN: Dec. 4, 5, 6, 10, 11 at 5 p.m., Dec. 8, at 6 p.m. and Dec. 7, 9 at 3:30 p.m.

COST: Free

MORE INFO: Chabad of Barrington, 247-4747.

"Prophets Then and Now: From the Bible to Our Own Time ... What Is the Importance of their Words?" (ONGOING)

Rabbi Peter Stein's Adult Education Classes

WHERE: Temple Sinai, 30 Hagen Ave., Cranston

WHEN: 10 a.m. and 8 p.m.

COST: $10 for temple Sinai members, $20 for non-members. In support of the adult education offerings.

Beth-El Hanukkah first night celebration

David Grover & the Big Bear Band. Concert to follow the candle lighting in front of Temple Beth-El.

WHERE: Temple Beth-El, 70 Orchard Ave., Providence.

WHEN: 6 p.m.

WEDNESDAY

December 5

Family Hanukkah celebration

The celebration is sponsored by, the JFRI Women's Alliance Gateway Committee

WHERE: Brown Hillel, 80 Brown St., Providence.

WHEN: 6 p.m. to 8 p.m.

MORE INFO: wwwjfri.org

Hanukkah with the Governor

A special State House candle-lighting ceremony.

WHERE: The State House

WHEN: 6:30 p.m.

MORE INFO: 273-7238

THURSDAY

December 6

Caretaker support (ONGOING)

Yad L'Tomchim. The group will provide those caring for the sick or the elderly with a supportive and understanding circle. Facilitated by Torat Yisrael member, Dr. Judith Lubiner, a licensed psychologist certified by the American Board of Professional Psychology, and by Rabbi Amy Levin.

WHERE: Temple Torat Yisrael, 330 Park Ave., Cranston

WHEN: 7 p.m.

COST: Free admission; all welcome

Adult Education/Torateinu (ONGOING)

Torat Yisrael's Adult Learning Program, "Jews of Little Rhody" with Ronni Guttin.

WHERE: Temple Torat Yisrael, 330 Park Ave., Cranston

WHEN: 7 p.m. to 9 p.m.

COST: $18

Am David Kosher Deli lunch and learn

WHERE: Temple Am David, 40 Gardiner St., Warwick.

WHEN: noon to 1 p.m.

COST: RSVP for cost 463-7944

FRIDAY

December 7

United Bros. plans Hanukkah potluck

Dairy potluck supper and special Holiday service, followed by dessert.

WHERE: United Brothers Synagogue, 205 High St., Bristol

WHEN: 6:30 p.m. supper/8 p.m. service.

COST: Free, and open to the public.

MORE INFO: To reserve a seat: 253-0040.

Habonim Hanukkah Shabbat dinner

Celebrate Shabbat and the festival of lights, latke dinner, drinks, live music, games and stories for the children. Bring Menorah and dessert to share.

WHERE: Temple Habonim, 165 New Meadow Rd., Barrington

WHEN: 6:15 p.m.

COST: $12 adults, $6 children, under four free. RSVP

MORE INFO: 247-7432 or 433-0950.

Torat Yisrael Simhat Shabbat

A program for young families consisting of a child-friendly Shabbat dinner followed by an interactive service with stories, songs and prayers

WHERE: Temple Torat Yisrael, 330 Park Ave., Cranston

WHEN: 5:45 p.m.

COST: $10 per family

MORE INFO: RSVP by Dec. 4, 785-1800.

Sinai Hanukkah service

Menorah lighting followed by a light dinner.

WHERE: Temple Sinai, 30 Hagen Ave., Cranston

WHEN: 6 p.m.

COST: $5 per person, maximum of $20 per family.

Am David Hanukkah Shabbat dinner

Latkes and more.

WHERE: Temple Am David, 40 Gardiner St., Warwick

WHEN: 6:15 p.m.

COST: RSVP for cost and details. 463-7944

Rabbi Doctor David Horwitz to speak at Congregation Beth Sholom

Rabbi Doctor David Horwitz, Rosh Yeshiva, Yeshiva University in

See CALENDAR, facing page

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Jewish Community Calendar

From page 36

N.Y., will be the guest speaker on Hanukkah Shabbaton.

WHERE: Congregation Beth Sholom, 275 Camp St., Providence.

WHEN: 7:45 p.m. (Sat. during Shabbat services)

MORE INFO: RSVP for Fri. dinner program, 621-9393

SATURDAY
December 8

Dr. Ronald Florence to speak about Aaronsohn and Lawrence book

Lunch and learn session following services and Kiddush at the synagogue.

WHERE: Temple Emanu-El, 99 Taft Ave., Providence

WHEN: 12:30 p.m.

SATURDAY
December 8

Hanukkah Café

Music, latkes and holiday spirit. Entertainment by the Rhode Island Maccabean Hotshots. Aaron Zev Novick, applied physicist, from the Raytheon Corp., will speak on the Divine Wisdom in G-d's World.

WHERE: 48 Savoy St., Providence

WHEN: 7:30 p.m.

MORE INFO: 273-7238

SUNDAY
December 9

Emanu-El Hanukkah party

Hanukkah crafts, games, festive music and dairy meal.

WHERE: Temple Emanu-El, 99 Taft Ave. Providence.

WHEN: 4:30 p.m.

COST: Free admission

MORE INFO: Seating is limited, RSVP by Mon., Dec. 3 by noon.

Congregation B'nai Israel annual Hanukkah community candle lighting

Individuals and families are invited to bring their own menorahs and join in this community event. There will be Hanukkah games and contests for kids and adults, and a special craft and activity for toddlers and pre-schoolers. Lunch with latkes will be served.

WHERE: Congregation B'nai Israel, 224 Prospect St. Woonsocket.

WHEN: 11 a.m. to 1 p.m.

COST: Advance tickets $8 Adults, $5 ages 3-12. At the door $10 and $7. Under 3 no charge.

MORE INFO: 762-3651

Chabad of West Bay Hanukkah Expo at the Warwick Mall

Jewish music by Stan Freeman and Sounds of Simcha, color and enjoy a Hanukkah cookie, help build a large lego menorah, shop for Hanukkah supplies, see Davey the Clown juggle, unicycle, and perform magic, greetings from local dignitaries, lighting of the giant lego menorah, latkes and Hanukkah gelt will be available.

WHERE: The Warwick Mall

WHEN: 3:30 p.m. to 5 p.m.

COST: Free admission.

MORE INFO: 884-7888

Chabad of Barrington grand family Hanukkah celebration

Giant menorah lighting, moon bounce, music and entertainment, hot latkes and refreshments, gelt for the kids, Fun for the whole family.

WHERE: Barrington Town Hall

See CALENDAR, page 38

TALK OF THE MONTH

Biblical Matriarchs/Models for Our Relationships

Presented by the Woman's Alliance of the Jewish Federation of Rhode Island.

Rabbis Amy Levin, Sarah Mack and Elyse Wechterman.

WHERE: Jewish Community Center, 401 Elmgrove Ave., Providence

WHEN: Dec. 11, 10 a.m. to 11:30 a.m.

COST: $5 Continental breakfast included.

SAVE THE DATE: Saturday, Dec. 29, The Brooklyn Coffee and Tea House in Providence. Fishel Bresler and Shelley Katsh.

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Jewish Community Calendar

From page 37

WHEN: 3:30 p.m. to 5 p.m.
COST: Free admission
MORE INFO: 247-4747

Temple Sinai's Hanukkah party
WHERE: Temple Sinai, 30 Hagen Ave., Cranston
WHEN: 8:45 a.m. to 10:45 a.m.

Beth-El bone marrow drive
WHERE: Temple Beth-El, 70 Orchard Ave., Providence
WHEN: 9 a.m. to 12:30 p.m.

Temple Am David's religious school Hanukkah party
WHERE: Temple Am David, 40 Gardiner St., Warwick
WHEN: 11 a.m.
MORE INFO: 463-7944

Chabad Children's Gala Hanukkah party
Door prizes, dreidel tournament, and refreshments. Starring, Smilee the Clown, and the Best Kids Entertainment.
WHERE: 173 Prospect St., Providence (near Olney)
WHEN: 1 p.m.
MORE INFO: 273-7238

TUESDAY
December 11

Biblical Matriarchs/Models for Our Relationships
Presented by the Woman's Alliance of the Jewish Federation of Rhode Island. Rabbis Amy Levin, Sarah Mack and Elyse Wechterman.
WHERE: Jewish Community Center, 401 Elmgrove Ave., Providence
WHEN: 10 a.m. to 11:30 a.m.
COST: $5 Continental breakfast included.
MORE INFO: Childcare will be available.

Temple Torat Yisrael's Lunch & Learn, Topic: Many Faces of Judaism – Part Two
Join Rabbi Amy Levin from Temple Torat Yisrael at the Grille on Main. Each participant orders from the menu and studies Jewish sources addressing current issues. Everyone is welcome.
WHERE: The Grille on Main, 50 Main St., East Greenwich
WHEN: noon to 1:30 p.m.

WEDNESDAY
December 12

Learn, lunch and play
Sisterhood program, with presentation by Rabbi Mack, "Judaism in the Former Soviet Union," and "Summer Travels in the Baltic." Non-kosher Chinese buffet, and "player's choice" featuring gin rummy, mah jongg, backgammon
WHERE: Temple Beth-El, 70 Orchard Ave., Providence.
WHEN: 11:30 a.m.
COST: $8
MORE INFO: RSVP to Rona by

See CALENDAR, page 47

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In the realm of Chelm, all is not as foolish at it seems

By Jessica Perlman
perlman_jessica@yahoo.com

PROVIDENCE — A journalist failing to turn in an assigned newspaper article by deadline can be treacherous for an editor. However, for Mark Binder, former editor of *The Rhode Island Jewish Herald*, it was a blessing in disguise.

"There was a hole in the newspaper," explained Binder. "Somebody forgot to turn in their article and it was Thursday morning. The paper had to go out, so I wrote a story. That was the first tale of Chelm."

Typically, in Jewish humor, Chelm is considered to be the "town of fools," and Binder created an entire village of Chelmeners" after he left *The Herald*.

"I realized that there were a lot of other Jewish newspapers and they had Hanukkah supplements so I started writing the stories, pretty much one a year for the last 13 years or so."

Binder's most recent book, *A Hanukkah Present*, is a collection of 11 stories as well as a new novella. Each unique tale pertaining to Hanukkah takes place in Chelm, a friendly town with memorable characters such as Doodle, the town orphan; Reb Stein, Rabbi Kibbitz; little Shmeenie Schlemiel, and Mrs. Chaipul, who is infamous for her "lethal latkes." With titles such as: A Present? For Chanukah?, The Chanukah Duck, How Joseph Won His Bride With the Spin of a Dreidel, and Rabbi Abrahms' Chanukah Bush, *A Hanukkah Present* is appropriate reading for the whole family.

Photo by Jessica Perlman

Mark Binder with his latest collection of stories, *A Hanukkah Present*

One tale in particular, "The Challah That Ate Chelm," was loosely based upon an event that occurred in Binder's kitchen. After learning to prepare the challah for Friday night dinner, he found that the bread was coming out too flat and starting using another recipe. This time, he added extra water which called for extra flour, and so he continued adding more flour and more and more...

"It turned out to be a really good recipe, but it took me forever to clean the mixer. I got a good story out of it."

The characters in the stories, though considered "foolish" to some, are actually quite thoughtful and witty. While Rabbi Kibbitz finds his wife's latkes dreadful, his love for her surpasses his taste buds. In "Out of the Woods," with the Cossacks raiding the town in the winter months, the Chelmeners leave Chelm, and go hiding, deep in the woods. When the Chelmeners realize that Doodle took the Cossacks' fire pot, and brought it with them into the woods, it is decided that he will return it because "stealing is wrong." "What I found when I began writing these stories was that the names begin to have a character of their own. Most of the characters have no physical description and yet you really feel that they're very different from each other," said Binder.

One band of characters

See CHELM, page 40

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For more information, contact Nicole Katzman, PJ Library Coordinator
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Bookapalooza + PJ Library = BIG fun in Warwick

By Jessica Perlman
jperlman@jfri.org

Photo by Jessica Perlman

Children enjoy story time with the PJ library at Temple Am David's Bookapalooza.

WARWICK — With hundreds of Jewish-themed books to purchase, story telling, crafts, food, friends, family and a whole lot of fun, Temple Am David's Bookapalooza, began as only mere notion that was created in the wee hours of the day.

"Of course it was another two o'clock in the morning idea," said Sharon Sock, co-creator of the Shalom Friends and Tot Shabbat programs at Am David, who is notorious for her early-hour brainstorms.

Sock's friend, collaborator and co-creator of Tot Shabbat, Jeanine Silversmith, had recently travelled to Brookline Mass., to buy Jewish books, which led Sock to ponder the idea of having one big book fair before the holidays.

"We thought that this would be a great community event to bring everyone to one place where they could get Jewish books," she explained.

Teaming up with the PJ Library, a program at the Bureau of Jewish Education, Bookapalooza offered family-friendly events that were fun for all ages. The PJ Library presented story-time, the children engaged in bookmark-making and the gift shop was open and selling a wide variety of holiday gifts and wrap. Mark Binder was also at the book fair, signing copies of his latest book, A Hanukkah Present, and volunteering his story-telling skills as well.

In addition to children's books, there were books for adults, cookbooks, even Hebrew Sudoku, Jewish music and sheet music.

"I think it's safe to say that hundreds of titles are here to order," added Silversmith.

"It's fantastic to look at all these people that are here who have come out to take part in this wonderful program," said Cantor Richard Perlman, spiritual leader at Am David. "We'll see more and more of this going on at this temple, because that's what it's all about."

CHELM: *An entire village of "Chelmeners"*

From page 39

Binder became particularly acquainted with were twin brothers, Abraham and Adam, "The Brothers Schlemiel." The novel of the same name was published in *The Houston Jewish Herald Voice* for two years, printing one "episode" a week. It is due to be released in 2008.

Binder is also an award-winning storyteller. In addition to the book, *A Hanukkah Present* can also be found on CD which won the Storytelling World Honor. He performs in schools, synagogues, libraries, community centers, and will be at the JCC's Hanukkah party.

"I feel very at home in Chelm. It's like there's a big stream running and I can just dip in at any time and write about it."

One tale in particular, The Challah That Ate Chelm, was loosely based upon an event that occurred in Binder's kitchen.

Binder is the author of *The World's Best Challah*, as well as *The Bedtime Storybook*, (which has more than 500,000 copies in print) among many other books, CDs and publications. His books and CDs are available at Books on the Square, Amazon.com, and iTunes. He has just completed a new story, and though it's not yet in print, if requested, he will email copies. You can reach him at info@markbinder.com

For more information, visit www.markbinder.com

Bookapalooza + PJ Library = BIG fun in Warwick

By Jessica Perlman
jperlman@jfri.org

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Photo by Jessica Perlman

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Quick and kosher jelly doughnuts for Hanukkah

BY MARYLYN GRAFF
mgraff@jfri.org

THIS is a quicker version of jelly doughnuts, called *sufganiot* in Israel, made with self-rising flour instead of yeast. It's from the *Quick and Kosher cookbook* by Jamie Geller, which was recently sent to *The Jewish Voice & Herald.*

Ingredients

2 1/2 cups self-rising flour (You may need to look for this in the market, next to the all-purpose flours.)

2 (8 oz.) cartons vanilla low-fat yogurt

2 Tblsps. sugar

1 tsp. natural vanilla

2 eggs, lightly beaten

6 cups canola or other vegetable oil

3/4 cup confectioner's sugar

1 cup strawberry or other seedless jam

Method

In a large bowl place flour, yogurt, sugar, vanilla and eggs. Mix and knead until a sticky batter is formed. Cover with a kitchen towel and let rest for 15 to 20 minutes to thicken.

Photo from Quick & Kosher cookbook by Jamie Geller.

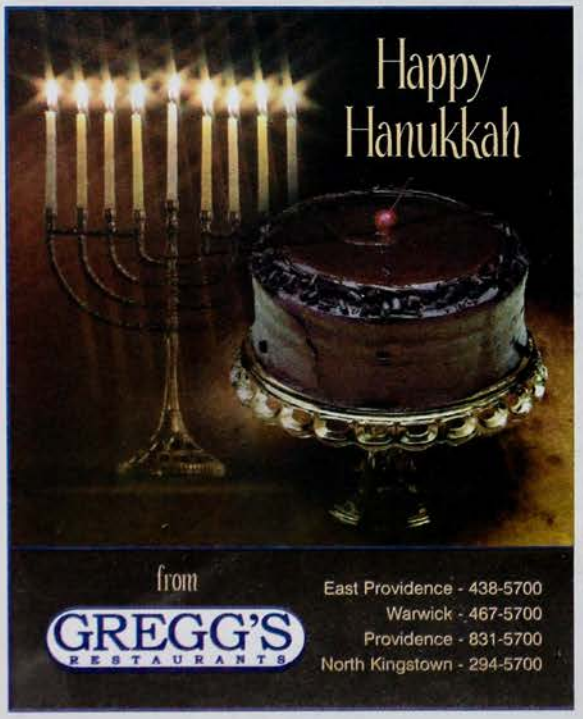
Heat 6 cups oil in a 6 qt. stockpot, covered, over medium heat, or deep fryer if you have one.

Uncover oil and raise heat to high. Drop a bit of batter into oil to see if temperature is right.

For each doughnut scoop out a tablespoonful of batter and drop into oil (Use 2 spoons if necessary.) Make doughnuts small so they'll cook through, and don't crowd pan. Turn when browned on the bottom, about 1 minute. Fry for another 2 to 3 minutes until deep golden brown and cooked through. Remove to paper towel-lined plates. Repeat until all batter is used up.

Put some jam in a squeeze bottle with a pointed tip and squeeze a little into the side of each doughnut. When cool, roll doughnuts in confectioner's sugar or shake a few at a time in a paper bag.

"Called *sufganiot* in Israel, these jelly doughnuts from a recipe by Chef Jamie Geller are made with self-rising flour instead of yeast."



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Roll out the Hanukkah cookies

By Marylyn Graff
mgraff@jfri.org

Here's a holiday treat that the kids will love to make.

You can buy a set of cookie cutters in Hanukkah shapes at Judaica shops and some gift shops and super markets.

Hanukkah roll-outs

Ingredients

2 cups all-purpose flour

1/4 tsp. salt (1/2 tsp. if using unsalted butter or margarine.)

1 cup (two sticks) butter or margarine, preferably unsalted, room temperature

1/2 cup sugar (powdered sugar will give you a more delicate cookie)

1 tsp. pure vanilla extract.

Method

Put flour and salt into a bowl and whisk or mix together with a fork.

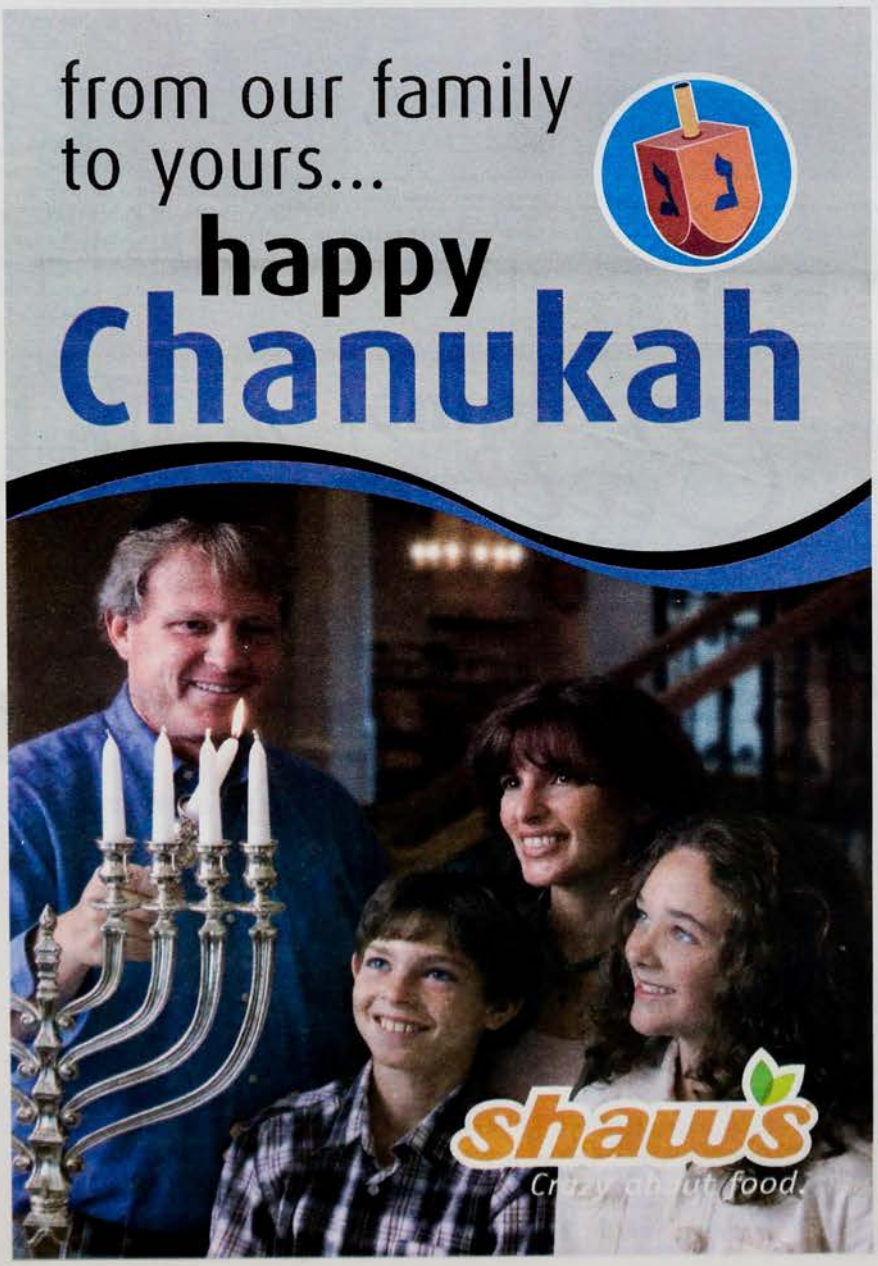
In a separate bowl, cream butter or marg. until fluffy. Add sugar, beating in gradually, preferably

with an electric stand or hand mixer. Beat in vanilla. Mix in the flour just until well incorporated. Shape the dough into a disk, wrap in plastic and refrigerate for an hour or more. Take out, divide in half and roll out to about 1/4 inch on a lightly floured board. Cut into shapes with cookie cutters, place on greased cookie sheets and chill for about 15 minutes. Bake at 350 for 10 — 12 minutes or until golden brown. Remove onto racks.

If you wish you can decorate with colored sprinkles before baking or with icing after cooling.

For chocolate cookies add 1/2 cup sifted unsweetened cocoa powder to flour, plus 1/4 tsp. baking soda and increase sugar to 1 cup.

This recipe will make about 2 dozen, depending on size.



Shaw's in Barrington adds kosher meats

BARRINGTON — Shaw's market in Barrington has begun to enlarge its selection of kosher foods by carrying fresh meats and poultry. So far they are offering cut-up chickens, London broil, and pepper steak. Shaw's has set aside a section of its meat case for this purpose.

A group of Barrington residents led by Mindy Rosenbloom and Faye Zuckerman has spearheaded a movement to bring more kosher foods to the town. If there is enough interest, the store may introduce more meats and increase the kosher packaged and canned goods in the store. The group is also working on being able to order specials such as brisket for holidays. Frozen poultry will also be available.

Brighten your winter salad

By Marylyn Graff
mgraff@jfri.org

When one thinks about Hanukkah foods, healthy is not usually the operative word, but we are going to make a beautiful winter salad. After all, there is oil in the dressing.

Winter salad for the Hanukkah table

This salad will serve about eight to ten.

Dressing:

3 parts extra-virgin olive oil, one part balsamic vinegar, a scant teaspoon of dijon mustard and about 1/4 teaspoon salt. Whisk well in a bowl or shake up in a jar.

Salad:

8 or ten ounce bag of washed baby spinach

Three heads radicchio, washed and dried, leaves separated and torn where necessary

Two medium carrots, coarsely shredded

About half of a large Vidalia, red or other sweet onion, sliced into paper-thin rings

Two Granny Smith or Fuji apples, (depending on your preference) cored but not peeled, sliced into 1/4 inch wedges. Squeeze lemon juice over and toss to coat.

About 1/2 cup almonds or walnuts in large pieces

1/2 cup toasted pine nuts

About 1/2 cup Craisins (dried cranberries)

Fresh herbs such as basil, thyme or flat-leaf parsley, a good handful of each.

Preparation

Place spinach and radicchio into a large bowl. Add carrots, onion, apples, and fresh herbs. Dress with just enough of the vinaigrette to coat lightly, and toss. Sprinkle with Craisins and nuts.

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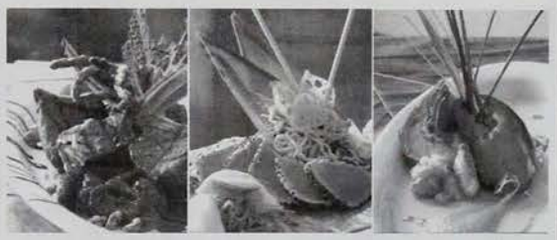

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OIL: Try olive oil in chocolate cake or a batch of brownies

From page 25

could have any health benefit aside from providing insulation for the upcoming winter season. That is, unless you choose to divulge your secret ingredient.

Orange Almond Polenta Cake

Serves 8 - 10

Ingredients

1/2 cup olive oil
3/4 cup sugar
2 eggs
1/2 teaspoon almond extract
Zest of 1 orange
1+ 1/2 cups all-purpose flour
1 cup quick-cooking polenta (medium coarse cornmeal)
1/2 teaspoon cinnamon
2 teaspoons baking powder
1/4 teaspoon salt
1/2 cup orange juice
1/4 cup sliced almonds

Preparation

1. Preheat oven to 350 degrees. Oil an 8-inch tube pan.
2. Mix oil and evaporated cane juice with electric mixer for 2 minutes. Add eggs, almond extract and zest. Beat 5 more minutes, until mixture is thick and fluffy.
3. Combine flour, polenta, cinnamon, baking powder and salt in a medium bowl.
4. Add a third of the dry ingredients to the wet mixture, alternating with a little orange juice, stirring after each addition, until everything is well-combined.
5. Pour batter into prepared pan and sprinkle with almonds.
6. Bake for 35 minutes, until tester inserted in cake comes out clean.
7. Place pan on rack and allow to cool 15 minutes. Invert pan on rack and remove cake. Cool at least 15 minutes before turning cake upright and cool completely before slicing.

Moroccan Carrot & Date Salad

Serves 4 - 6

Ingredients

1/2 cup (about 10 each) pitted dates, chopped
2 Tablespoons freshly squeezed lemon juice
2 Tablespoons freshly squeezed orange juice
1 pound carrots, peeled & grated
1 clove garlic, minced
1/4 tsp ground cinnamon
1/2 tsp ground cumin
1/2 tsp ground coriander
1/4 tsp ground sweet paprika
1/2 tsp sea salt
2 - 3 Tablespoons extra virgin olive oil, to taste
2 Tablespoons fresh chopped mint

Preparation

In a small bowl, pour lemon and orange juices over dates. Allow dates to soak for 15 minutes. Drain dates, reserving juice mixture. Combine carrots and dates in a large mixing bowl.

Stir garlic, cinnamon, cumin, coriander, paprika and salt into reserved juice mixture. Gradually drizzle olive oil into juice-spice mixture, whisking constantly. Pour dressing over carrots and dates and stir well to coat. Stir in mint. Allow salad to sit an hour at room temperature before serving.

Lauren Klatsky works with Whole Foods. She is a graduate of the Culinary Institute of America.

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Best Wishes For HANUKKAH

Is your kosher turkey also ethical?

NEW YORK CITY — Kosher food industry workers have a lot to be thankful for this holiday season. Hekshsher Tzedek — a new ethical kashrut certification initiative of the Rabbinical Assembly and United Synagogue of Conservative Judaism – has been awarded a $50K one-year planning grant from the Nathan Cummings Foundation to roll out their new program.

As part of its mandate to raise the bar on standards for kashrut, Hekhsher Tzedek will be given to food products whose production complies with fair and ethical worker conditions. With the help of the Cummings grant, Hekhsher Tzedek certification should appear on kosher foods as soon as Thanksgiving 2008.

"This grant is not only a vote of confidence in our undertaking but will also allow us to move forward in a significant way," stated Rabbi Morris Allen, the project director of Hekhsher Tzedek and spiritual leader of Beth Jacob Congregation in Mendota Heights, MN. "The funds will enable us to expand our infrastructure and commence educational outreach work on Hekhsher Tzedek, empowering Jews to understand the significance of kashrut from an ethical as well as a ritual perspective. Hekhsher Tzedek is a certification that would make any consumer of kosher goods proud."

As keeping kosher is a central part of Jewish identity, Hekshsher Tzedek aims to engage consumers in social justice as well as reinforcing the relevance of kashrut to contemporary life. As envisioned, Hekhsher Tzedek will serve as a supplement to (but not a replacement for) traditional certification of kosher products.

The Cummings grant arrives on the virtual eve of the biennial convention of United Synagogue of Conservative Judaism, where a number of important developments in Hekhsher Tzedek will be unveiled. At the gathering, to be held Nov. 29-Dec. 3 in Orlando, Florida, the newly-formed commission will present a draft of the working guidelines, which were drafted in consultation with KLD Research & Analytics, Inc., a Boston-based company that is widely considered to be the leading authority on social research and indexes for institutional investors.

In addition, Rabbi Avi Reisner will present the first draft of a rabbinic paper, entitled, "Hekhsher Tzedek Al Pi Din," which details the importance of upholding ethical standards while keeping kosher. Hekhsher Tzedek will also be on the agenda at the annual convention of the Rabbinical Assembly, to be held Feb. 10-14 in Washington, D.C. To expand its grass-roots acceptance, community organization is underway, with outreach to relevant institutions, branches of the Conservative movement and congregations around the country being made by members of the commission.

Finally, the Cummings grant follows on the heels of an important honor bestowed upon Rabbi Morris Allen by *The Forward* newspaper, which named him one of its Forward Fifty for 2007 for his work on Hekhsher Tzedek.

In its citation, *The Forward* wrote, "Until last year, Rabbi Morris Allen was known mostly as a local congregational rabbi and promoter of Jewish social justice efforts in the Minnesota Twin Cities area. That all changed when Allen decided to plunge headfirst into the billion-dollar kosher food industry.... For years, kosher food certification has been dominated by Orthodox authorities, and Allen sees [Hekhsher Tzedek] as a way of re-engaging Conservative Jews and his own congregants with the spiritual implications of the food they eat."

A blog devoted to Hekhsher Tzedek, administered by Rabbi Morris Allen, is accessible at http://rabbimorrisallen2.blogspot.com/.

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'Just say *nu*,' and other new books for Hanukkah

By Rebecca Kaplan Boroson
NJ Jewish Standard

Some truly wonderful books have come our way this year, any one of which would make a welcome Hanukkah gift — or you might just decide to hoard them for yourself.

• The most beautiful book we've seen, by far, is artist Sam Fink's paean in paint to *The Book of Exodus* (Welcome Books, $40). Newsprint and cramped newspaper columns cannot begin to do justice to the vibrant colors of the book's breathtaking 45 water-colors; sky-scapes, they serve as canvases, so to speak, for the hand-lettered Hebrew text. Each full-page painting faces the Jewish Publication Society's 1917 translation and, after you're done marveling over it on your coffee table, is suitable for framing.

• Beautiful in a different way is *When A Crocodile Eats the Sun: A Memoir of Africa*, by Peter Godwin (Little Brown, $24.99).

Godwin, a writer for National Geographic, has a sharp eye and ear (and mind), and uses language like the master he is. He makes us see Zimbabwe, where he grew up, both its natural beauty and its vicious and chaotic politics. He also shares with us his family's secret, hidden even from him until recently: His father, George Godwin, born Kazimierz Jerzy Goldfarb in Warsaw, was stranded in England as a schoolboy as the war began. The elder Godwin's mother and sister "were picked up by a Nazi patrol and never seen again," and his father spent two years in hiding. Eventually becoming an engineer, George Godwin was sent to Africa. In a photo, writes his son, "[h]is legs are planted apart, his fists are on his hips, and he is grinning at the newness of it all, grinning at this place that seems to have no history, a greenfield site for Europeans of energy and aptitude. You can almost see him deciding that he wants to stay.

"For him, Africa is clearly the antidote to Europe's great burden of history, the destruction, the prejudices and the pogroms and the Holocaust. It is a place where he can wipe his memory of past hurt and start again."

But as George and his wife, Helen, age and grow ill, their beloved adopted country turns toxic under the brutal dictatorship of Robert Mugabe. A consummate journalist, Peter Godwin feels and sees and shows the small, wrenching, intimate details of his family's story against the vast, complex backdrop of a deteriorating nation.

• Books about Yiddish are fun to give and get. They have a Yiddishe tam, you could say, and they teach, as well. If you loved Michael Wex's *Kvetch*, you're bound to enjoy his *Just Say Nu: Yiddish for Every Occasion (When English Just Won't Do) (St. Martin's Press*, $23.95). The title says it all. It's also available in a set of six CDs, read in the author's inimitable whine ($29.95).

Let's Schmooze, by Julian Sinclair (Continuum Books, $18.95), who is British, covers a lot of the same territory but includes Hebrew expressions and ranges through the Jewish year. It also has a panoply of words related to observance. Thus there are entries on such words as daven, Torah, and Tanakh, as well as on such British-Jewish insults as "*lobbes*." What? You never heard of *lobbes*? American Jews would use the word "*shlub*."

Meanwhile, either or both of these books will make the reader a maven.

Rebecca Kaplan Boroson is editor of The Jewish Standard.

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Jewish Community Calendar

From page 38

Dec. 5. 331-6070.

THURSDAY
December 13
Torat Yisrael bereavement group (ONGOING)

by Torat Yisrael member, Dr. Judith Lubiner, a licensed psychologist certified by the American Board of Professional Psychology, and by Rabbi Amy Levin. All are welcome.

WHERE: Temple Torat Yisrael, 330 Park Ave., Cranston.

WHEN: 7 p.m.

COST: Free admission all are welcome

"Beyond Menorahs and Christmas Trees - New Perspectives on the Holiday Season."

Join Rabbi Peter Stein for a monthly forum in the East Greenwich/North Kingstown area.

WHERE: Call for information

WHEN: 7 p.m.

MORE INFO: 942-8350

Beth-El Hineinu Caregivers group meeting

WHERE: Temple Beth-El, 70 Orchard Ave., Providence

WHEN: 7 p.m. to 8:30 p.m.

Torat Yisrael's story hour

Torat Yisrael's Family Life Committee invites you to share stories from the PJ Library, as well as songs and a craft. Open to the entire community.

WHERE: East Greenwich Free Library Community Room, 82 Pierce St.

WHEN: 3:30 p.m. to 4:45 p.m.

MORE INFO: Contact Rachel at 785-1800 or rsilverman1@verizon.net

Temple Am David adult education

Crash course resumes for those who have already signed up.

WHERE: Temple Am David, 40 Gardiner St., Warwick

WHEN: 6:30 p.m.

FRIDAY
December 14
Yiddish Shmooz

Hanukkah program; singing, kindling of candles, retelling the Hanukkah story.

WHERE: Social Hall, Jewish Community Center, 401 Elmgrove Ave., Providence

WHEN: 9:30 a.m.

COST: Free admission

MORE INFO: call Elly at 861-8800, ext. 107.

Rabbi Paul Fineberg to speak at Beth-El

Shabbat Service followed by guest speaker Rabbi Paul Fineberg at the Oneg Shabbat

WHERE: Temple Beth-El, 70 Orchard Ave., Providence

WHEN: 7:45 p.m.

Dr. Ronald Florence will speak Saturday Dec. 8, about his latest book at Temple Emanu-El at 12:30 p.m.

SATURDAY
December 15
Temple Sinai Tot Shabbat services

WHERE: Temple Sinai, 30 Hagen Ave., Cranston

WHEN: 9:30 a.m.

SUNDAY
December 16
The 2007 Galkin Hanukkah Concert: The Shirim Klezmer Orchestra

Temple Torat Yisrael Presents the concert, which is sponsored by the Ira S. and Anna Galkin Charitable Trust.

WHERE: Temple Torat Yisrael, 330 Park Ave., Cranston.

WHEN: 2 p.m.

COST: Free and open to the public

WEDNESDAY
December 19
Sinai Sisterhood book review

Temple Sinai's Sisterhood will host a review of the book "I Feel Bad About My Neck" by Nora Ephron.

WHERE: Temple Sinai, 30 Hagen Ave., Cranston

WHEN: 8 p.m.

SATURDAY
December 29
Bresler & Shelley Katsh

WHERE: The Brooklyn Coffee & Tea House, 209 Douglas Ave., Providence.

WHEN: *8 p.m. to 10 p.m.*

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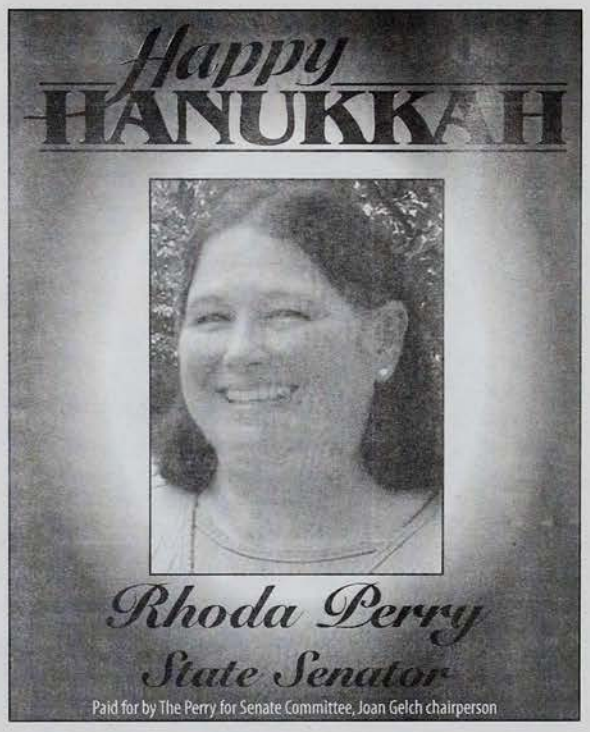

How to Celebrate Chanukah

Kindle the Menorah on each of the eight nights of Chanukah. See below for the times, number of lights and the order of kindling. The Chanukah lights are kindled in the front window or by a doorway.

You may use olive oil or paraffin candles which are large enough to burn until half an hour after nightfall. Use the *shamash* (service candle) to kindle the lights and place it in its special place on the Menorah.

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

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

Menorah Kindling Blessings *Before kindling the lights, recite:*

1. Bo-ruch A-toh A-do-noi E- lo-hey-nu Me-lech Ha-o-lom A-sher Ki-di -sha-nu Bi- mitz-vo-sov Vi-tzi-va-nu Li-had-lik Ner Cha-nu-kah.
Blessed are You, L-rd our G-d, King of the universe, who has sanctified us by His commandments, and has commanded us to kindle the lights of Chanukah.

2. Bo-ruch A-toh A-do-noi E-lo-hey-nu Me-lech Ha-o-lam She- a-sa Ni-sim La-a-vo-sey-nu Ba-ya-mim Ha-heim Bi-z'man Ha-zeh.
Blessed are You, L-rd our G-d, King of the universe, who wrought miracles for our fathers in days of old, at this season.

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

3. Bo-ruch A-toh A-do-noi E-lo-hei-nu Me-lech Ha-o-lom She-he-chi-ya -nu Vi-ki-yi-ma-nu Vi-hi-gi-ya-nu Li-z'man Ha-zeh.
Blessed are You, L-rd our G-d, King of the universe, who has kept us alive, and has preserved us, and enabled us to reach this season.

2007 Menorah Kindling Calendar for Rhode Island

Nightfal..... 5:00 pm
Shabbos Candle Lighting:
Dec. 7, before 3:55 pm
Shabbos ends Dec. 8 ..... 5:01 pm

Tuesday, Dec. 4 After Nightfall Blessings No. 1,2&3

Wednesday, Dec. 5 After Nightfall Blessings No. 1 & 2

Thursday, Dec. 6 After Nightfall Blessings No. 1 & 2

Friday, Dec. 7 *Before* Lighting Shabbat Candles Blessings No. 1 & 2

Saturday, Dec. 8 *After* Shabbat ends & Havdalah is recited Blessings No. 1 & 2

Sunday, Dec. 9 After Nightfall Blessings No. 1 & 2

Monday, Dec. 10 After Nightfall Blessings No. 1 & 2

Tuesday, Dec. 11 After Nightfall Blessings No. 1 & 2

Chanukah calendar prepared courtesy of Chabad of Rhode Island

Hanukkah
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Holiday tips for interfaith families

By Ronnie Friedland and Edmund Case

Okay, so you are intermarried, and have to deal with both Christmas and Hanukkah. What to do? According to experts who have written for InterfaithFamily.com, a free Internet magazine for intermarried families, here are some tips:

1. If you are raising Jewish children and don't know what to do about Christmas (or if you are raising Christian children and don't know what to do about Hanukkah), our experts say that it is okay to participate in the holiday as a way of respecting the non-Jewish (or Jewish) spouse and family. You can tell your kids, "Today we're going to Grandma's house for Christmas because that is Daddy's (or Mommy's) holiday. We'll help him and his family celebrate, just as he helps us celebrate Hanukkah."

2. Keep the focus on the children's needs. What kids most love about Christmas (hopefully) is not the presents but the family togetherness. You don't need to focus on the gifts; it is having the family all together which will make it most meaningful for your children. And help children understand that they can enjoy Christmas and Hanukkah activities without betraying either parent or their religious upbringing. At the same time, use holidays to reinforce children's religious identity.

3. If you are raising Jewish kids and they feel uncomfortable about singing Christmas carols in school, should you complain to the school or reassure your kids? Our experts say you can do both. You might speak with the principal of the school about broadening the holiday song repertoire to include singing Hanukkah songs. That way, your child would be singing both Christmas and Hanukkah songs, as would the other kids. You can also reassure your children that singing the Christmas holiday songs doesn't make them Christian, nor does enjoying those songs. It is okay to enjoy other people's holidays, as long as your kids are clear what their holidays are.

4. Should you tell your in-laws that they shouldn't give your children Christmas stockings or presents (if you are raising them Jewish) or Hanukkah presents (if you are raising them Christian)? That is up to you. Some parents ask the grandparents to give gifts wrapped in paper that indicates the holiday the children do celebrate, and that includes all the relevant paraphernalia. There is no right answer for everyone. Do what works for you and your family.

5. If your children want a Christmas tree in your home and your Jewish spouse refuses, how should you handle it? Perhaps you had an agreement to celebrate Christmas at the grandparents' home, but now your kids (and you) want to celebrate in the home. Situations do change over time. Perhaps it is time for you and your partner to sit down for a talk. It would be important for each of you to explain what the holiday means to you. Be clear about what the underlying issues are. Is it your own reluctance to have a Christmas tree or menorah in your home, or your fear about how your relatives might react?

6. Remember, the main concern is to decide how your family will live religiously throughout the year, not just for the month of December. If you agree about how you will live the rest of the year, then giving in on this holiday is less significant.

7. Allow your initial decisions to change as you and your family evolve. Certain things that may have seemed important at one stage of your marriage may become less important later. But pay attention to your inner feelings, to whether or not you feel comfortable with the practices your family evolves.

8. Work as partners to develop new family traditions while recognizing each partner's needs and work out ways to meet them. Denying a need will breed resentment, whereas negotiating a mutually acceptable way to meet it will validate what is most important to your partner, strengthening your relationship. Creating ways to celebrate aspects of the holidays in your home, in your own style, unites the family.

9. If you are in a relatively new blended family, keep in mind that it is most important for your children to have a sense of continuity and of cherished traditions being preserved, despite the split-up of their original family. Therefore, you and your new husband may each want to maintain certain traditions with your own children, rather than do everything together at this time.

10. If you are in a blended family, your own children may not want to visit the parents of their new step-mother or step-father for Christmas or Hanukkah, especially if this is not a holiday they have celebrated. If that is the case, it is probably not a good idea to force them. And if you are celebrating a holiday in your home that is new for your step-children, expect that the holiday may be awkward and uncomfortable for the first few years, until it becomes a tradition of your new family. Understand that they may even feel as if they are betraying the religion they have been raised in. Respecting their boundaries may mean inviting them but not forcing them to participate.

Ronnie Friedland is the editor of InterfaithFamily.com. Edmund Case is president and publisher of InterfaithFamily.com.

New England NCSY plans teen event with attorney Alan Dershowitz

CAMBRIDGE, Mass. — As the sixth light of Hanukkah illuminates the holiday, the Orthodox Union's New England Region of NCSY will celebrate 45 years of inspiring Jewish youth when it presents Dessert with Dershowitz with Alan Dershowitz. The evening, to benefit the Jewish teens of New England, will take place at the Hyatt Regency in Cambridge on Sunday, Dec. 9, at 6:45 p.m.

NCSY, the national youth program of the Orthodox Union, provides educational and fun events for both observant and non-observant teenagers. At the forefront in the battle against assimilation, NCSY offers innovative programming which helps Jewish teens see the beauty of their heritage and a Torah-lifestyle. New England, based in Boston, is one of 14 NCSY regions across United States and Canada.

Dershowitz is the Felix Frankfurter Professor of Law at Harvard Law School. He is the author of many works of fiction and non-fiction, including best-sellers, such as The Case for Israel and The Case for Peace: How the Arab-Israeli Conflict Can be Resolved. As a defender of Israel, he has advocated for Israel and its right to exist and to protect itself against terrorism.

At the NCSY benefit event, Mr. Dershowitz will present The Case for Israel -- The Case for Jerusalem.

Enlightened candle lighting

Everything you always wanted to know about buying Hanukkah candles but were afraid to ask

By Linda Steinhardt
Special To The Voice & Herald

PROVIDENCE — Hanukkah is a celebration of hope and dedication. Jewish families around the world light candles for eight nights to commemorate the rededication of the Temple after the Maccabees' victory over the Greek-Syrian armies, when one day's worth of oil miraculously lasted for eight nights.

Part of the fun of this holiday is deciding on what kind of candles to use. Here is a brief but hopefully illuminating consumer guide about Hanukkah candles.

Where can I buy Hanukkah candles?

There are many good places to shop for Hanukkah candles, from Judaica stores, temple and sisterhood gift shops, or supermarkets, even online Judaica businesses based in Rhode Island. The choice of where to shop is often about whom to support with your purchase: temple gift shop purchases flow back to the institution, commercial stores are for profit, while Judaica stores often support artists who make Hanukkah items, and Israel by selling Israeli products.(Of course, *The Jewish Voice & Herald* offers this sage advice: Please support our advertisers and our community's Jewish institutions.)

Temple and Sisterhood Gift Shops in Rhode Island

• **Temple Habonim** Sisterhood Hanukkah Gift Shop, 165 New Meadow Road in Barrington, is located in the temple library. Like Shangri-La, it exists only briefly, for one month before Hanukkah. The shop sells candles ranging from $1 - $10 and menorahs ranging from $2 - $50. June Poses runs the store, which has a warm, social atmosphere. One can find all the basic Hanukkah things you need. The shop is open during regular temple hours and on Sunday mornings from 9:30 a.m. noon.

• **Temple Emanu-El**, 99 Taft St., Providence, carries a wide range of Hanukkah items. Hanukkah candles run from $11- $15. The store carries both Israeli Safed and Alef Judaica candles. Also in the store are a wide variety of *hanukkiyahs*, from traditional to contemporary, ranging in price from $30 - $140. The store is open Sundays from 9 a.m. to 1 p.m. or by appointment. Donna Stouber and Pan Kaitlin-Miller are the buyers and sellers in the shop. They suggest that by freezing your candles, it will make them burn longer. Each year they attend a special gift show in New York City to help stock their shop with artistic and unique items. The store is open year round.

> "You have a beautiful menorah, why drip wax all over it?"
>
> Lev Friedman
> Kolbo Fine Judaica

• **Temple Shalom** at 223 Valley Road in Middletown has a gift shop that is open on Wednesdays from 3:30 5:30 p.m. and on Sundays from 10 a.m. noon. On Sunday, Dec. 2, it will be holding its annual Hanukkah book fair and gift shop sale, from 9:30 a.m. 12 p.m. According to the rabbi, the shop offers both traditional candles as well as contemporary ones including beeswax and "multi-colored, fancy ones, deluxe." The prices range from 75 cents a box to $10 a box "for the really fancy, fancy." Call (401) 846-9002.

• **Temple Sinai Judaica**, 30 Hagen Ave. in Cranston, is offering "beautiful" Hanukkah candles from Israel, ranging from $8 -$15 a box. Cheri Moss directs the operation of the gift shop, which includes Shabbat candlesticks, mezuzzahs, framed art, jewelry, books, children's gifts, menorahs, picture frames, albums, yarmulkes, mah-jongg and more. The shop is open on Sundays during religious school from 9 a.m. -12:45 p.m. or by appointment. Call 401-942-8350.

• **Temple Am David**, 40 Gardiner St. in Warwick, advertises its gift shop as "where Hanukkah gifts abound," including candles, menorahs, dreidels and much more. The venerable gift shop is run by Karen Weintraub and is open Sundays from 9:30 a.m. 12:30 p.m. Or, you can call 463-7944 for an appointment.

Judaica Stores in Rhode Island

• **Judaic Traditions**, 746 Hope St., Providence (454-4775) carries a large selection of general Judaica and during the Hanukkah season carries everything you might need or want. As the owner Jeff Davis says, he offers one-stop shopping for Judaica for all your needs. The store's hours are from Monday through Wednesday, 10 a.m. — 5:30 p.m., Thursday, 10 a.m. 8 p.m., Friday, 10 a.m. 3 p.m., and Sunday, 10 a.m. 4 p.m. The store offers a variety of candles, both beeswax and paraffin, made in Israel, China and America, ranging in price from 99 cents to $12 a box. There are also menorahs made by American and Israeli artisans. Davis urged the Jewish community to support its local storeowners. "Buy, buy, buy, buy, buy, buy," he said.

• **Forgotten Judaica** at www.forgottenjudaica.com is an online Judaica store run from Pawtucket which strives to reconnect the Jewish faith to its heritage. For Hanukkah, it offers the Hanukkah Chair Menorah, cast in bronze by Richard Wessnet, for $390. The web page displaying the menorah features a quote from Natan Sharansky on celebrating Hanukkah in prison in Siberia, where he lit pieces of waxed paper with the hope that they would last long enough for us to say the prayers over them.

Judaica Stores in Massachusetts

• **Kolbo Fine Judaica**, 437 Harvard St., Brookline, Mass. Lev Friedman, owner, says that his shop is "in its 30th year and is at the vanguard of creative Judiaca." The shop is a 3,000 square foot gallery filled with a large selection of Hanukkah items. Commercial and handmade non-drip candles from Israel, the United States and China range from $4.50-$18. Beautiful menorahs are among a large selection of Judaica items.

• **Israel Book Shop**, 410 Harvard St., Brookline, Mass., carries both plain and fancy Hanukkah candles beginning at 89 cents.

Supermarkets

• Stop & Shop, Eastside Marketplace, Shaw's and Whole Foods all carry a variety ofHa-

See CANDLES, Page 50

Senator Jack Reed
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CANDLES: *Light is the symbol, be it candle, electric, oil, felt, plush or paper cut-outs*

From page 49

nukkah candles.

WHERE ARE THE CANDLES MANUFACTURED?

Most Hanukkah candles are made in, yes, China. Many American and Israeli companies import their candles from China. To date, no hazards have been associated with the made-in-China candles. They come in a variety of qualities.

Here is a breakdown of the Hanukkah candle products this intrepid reporter (and consumer) saw on the shelves in Rhode Island

• China: Rite Lite, Rokeach, Aviv Judaica,

• Israel: Safed, Menorah Tel-Aviv, Alef Judaica

• United States: Mole Hollow beeswax, Big Dipper beeswax

According to a 2005report by the U.S. International Trade Commission, "revocation of the anti-dumping duty order on petroleum wax candles from China would likely lead to continuation or recurrence of material injury to an industry in the United States..." In other words, candles made in China cost less and are seen as harmful to the economics of the U.S. candle industry.

ARE THERE ANY HAZARDS?

Common sense applies to all lit candles. Place the menorah in safe location; do not leave your home with the menorah and lit candles unattended.

In terms of recalls, the U.S. Consumer Product Safety Commission announced a recall of Hanukkah Oil Candles, imported by Aviv Judaica Imports Ltd., of Brooklyn, N.Y., and distributed by Ahron's Judaica, of Brooklyn, N.Y.

"The hazard is the oil candles can become engulfed in flames and melt the plastic cups holding the candles in place, allowing hot wax to leak out, which poses fire and burn hazards to consumers," the CPSC reported. Both companies voluntarily have recalled this product and it should not be carried in any shops or store.

What are the materials from which Hanukkah candles are made? Most candles and oils are made of paraffin, which is a petroleum product. It may come in either liquid or solid form. Some candles are made of beeswax. Chemical dyes are often used to color paraffin candles.

Many shops offer a wide variety of dripless candles. As Lev Friedman of Kolbo Fine Judaica in Brookline, Mass., says, "You have a beautiful menorah, why drip wax all over it?"

WHAT ABOUT SHAPES, SIZES AND COLORS?

Candles can be smooth or textured, solid or patterned, white or multi colored. Some beeswax candles have a honeycomb texture. Both Rite-Lite and Safed make candles with many different kinds of textures and colors. Some have metallic decoration in gold or silver. The basic Hanukkah candles come in standard multi-color selection. Beeswax candles tend to be a creamy off-white color. Some candles are tapers and some are spiral-shaped. All standard candles should fit any standard *hanukkiyah*.

HOW MANY CANDLES IN A STANDARD BOX OF HANUKKAH CANDLES?

A standard box of Hanukkah candles contains 45 candles. Rite Lite makes a family value pack of 180 candles for $15.99. In one tradition, everyone in the family has their own *hanukkiyah* to light each night, so this is an economical way to supply four family members with eight nights of candles.

MAY I USE HANUKKAH CANDLES LEFT OVER FROM LAST YEAR?

Yes, you can, but you probably don't have enough left. There is no prohibition against using candles from last year.

IS THERE A PROPER WAY TO LIGHT THE HANUKKAH CANDLES?

For Hanukkah, a special candelabrum, the *hanukkiyah*, is used (which is often referred to as a menorah). It holds nine candles: one for each night, plus a *shamash*, or servant candle, which is at a different height than the rest of the candles. For each night of the celebration, new candles are placed in the *hanukkiyah*, from right to left, just as with the Hebrew language. Each night of the holiday, at sundown, the *shamash* is lit first, and the blessings are said as the candles are lit from left to right, to honor each new night. The candles are allowed to burn out by themselves.

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Unlikely game plan pays off

Financial planner, daughter invent popular family game

Special to the Voice & Herald

When Dan Levy set out to invent Ruckus Card Game, his goal was to veer his life off the course it had been on for the past 18 years.

"I wasn't enjoying what I was doing for a living," says Levy, referring to his life as a financial planner, "but I felt trapped by the relatively easy money, and by my inability to think of something satisfying to do in its place."

While out for a walk one crisp winter day, Levy hit on an idea for a family game. Unlike dozens of career change ideas he had considered and tossed out previously, this one stuck, and a game inventor was born. Levy launched himself into a crash course on the toy industry, reading dozens of books on game development, manufacturing, and focus group testing. But as luck would have it, his greatest resource during this phase proved to be his then 10-year-old daughter, Sophia.

"I can't tell you the number of focus groups I was spared by having Sophie as a sounding board," said Levy. "She's full of great ideas, and I used her input on everything from the game play to the artwork. We played Ruckus hundreds, if not thousands of times. Of course, it wasn't called Ruckus then, and we were playing with regular playing cards modified with stickers I bought at the local drugstore."

Photos courtesy of Dan Levy

Dan Levy plays Ruckus with his daughter and her friends.

Players read through the instructions once, play a practice round, and they're good to go. The deck consists of six cards each of 12 random images (think computer icons) like "Head Monster", "Monkey in a Bottle," "Around the Block," and "Solar Power". Players need pens and paper handy, because they work toward a point total for the win. The dealer gives each player seven cards, face down. They pick up the cards and the game is on. Everyone plays at once. First, players put down their matches, then use single cards to steal other people's matches. After everyone has completed their moves for the moment, the dealer hands out an additional card to all the players, face down. This continues until one player plays their second to last card, puts their last card in the middle (face down), and says, "Out."

See GAME, page 53

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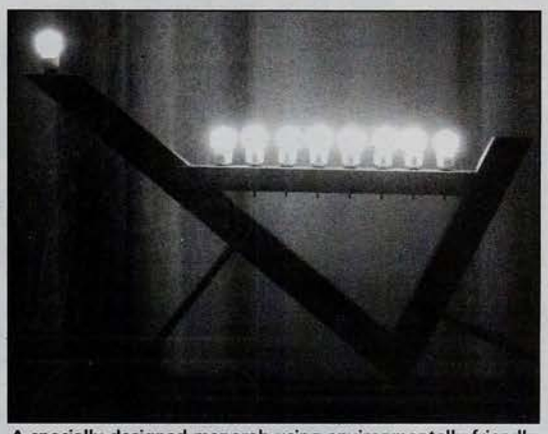
Hanukkah beyond oil: The green menorah covenant

By Rabbis Arthur Waskow and Jeffrey Sultar

PHILADELPHIA (JTA) — There are three levels of wisdom through which Hanukkah invites us to address the planetary dangers of the global climate crisis — what some of us call "global scorching" because "warming" seems so pleasant, so comforting.



A specially designed menorah using environmentally-friendly compact fluorescent light bulbs.

We can encode these three teachings into actions we take to heal the Earth each of the eight days.

1. The Talmud's legend that for the Maccabees to rededicate the Temple desecrated by the Seleucid Empire, it took only one day's oil to meet eight days' needs: a reminder that if we have the courage to change our lifestyles to conserve energy, it will sustain us.

2. The vision of the Prophet Zechariah, whose visionary passages are read on Shabbat Hanukkah, that the Temple Menorah was itself a living being, uniting the world of "nature" and "humanity" -- for it was not only fashioned by human hands in the shape of a Tree of Light, as Torah teaches, but was flanked by two olive trees that fed olive oil directly into it. What better symbol of how intertwined we are with the wounded earth that sustains us?

3. The memory that a community of "the powerless" led by people as determined as the Maccabees can overcome a great empire, giving us courage to face our modern corporate empires of Oil and Coal when they defile our most sacred Temple: Earth itself. And the reminder, again from Zechariah, that we triumph "Not by might and not by power but by My Spirit [in Hebrew, 'b'ruchi,' or 'my breath,' 'My wind!'], says YHWH, the Infinite Breath of Life."

We are taught not only to light the menorah but to publicize the miracle, to turn our individual actions outward for the rest of the world to see and be inspired by.

Commentary

So this Hanukkah might be just the moment to join in The Shalom Center's Green Menorah Covenant for taking action — personal, communal and political — to heal the Earth from the global climate crisis.

Give our planet a Happy Hanukkah!

After lighting your menorah each evening, dedicate yourself to making the changes in your life that will allow our limited sources of energy to last for as long as they are needed, and with minimal impact on our climate.

No single action will solve the global climate crisis, just as no one of us alone can make enough of a difference. Yet if we act on as many of the areas below as possible, and act together, a seemingly small group of people can overcome a seemingly intractable crisis. We can, as in days of old, turn this time of darkness into one of light.

Day 1: Personal/ Household: Call your electric-power utility to switch to wind-powered electricity. (For each home, 100 percent wind-power reduces carbon dioxide emissions the same as not driving 20,000 miles in one year.)

Day 2: Synagogue, Hillel or JCC: Urge your congregation or community building to switch to wind-powered electricity.

Day 3. Your network of friends, IM buddies and members of civic or professional groups to which you belong: Connect with people like newspaper editors, real estate developers, architects, bankers, etc. to urge them to strengthen the green factor in all their decisions, speeches and actions.

Day 4: Automobile: If possible, choose today or one other day a week to not use your car. Other days, lessen driving. Shop on-line. Cluster errands. Car pool. Don't idle engine beyond 20 seconds.

Day 5: Workplace or college: Urge the top officials to arrange an energy audit. Check with utility company about getting one free or at low cost.

Day 6: Town/City: Urge town/city officials to require greening of buildings through ordinances and executive orders. Creating change is often easier on the local level.

Day 7: State: Urge state representatives to reduce subsidies for highways, increase them for mass transit.

Day 8: National: Urge your senators to strengthen and pass the Lieberman-Warner "America's Climate Security Act." For easy addressing and a model letter to send them, go to http://salsa.democracyinaction.org/o/602/t/4181/campaign.jsp?campaign_KEY=21544.

Rabbi Arthur Waskow is the director of The Shalom Center, the author of many books on "down-to-earth Judaism."

Rabbi Jeff Sultar is the director of The Shalom Center's Green Menorah Covenant. For more information contact Rabbi Sultar at greenmenorah@shalomctr.org.

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GAME: A crash course on the toy industry leads to a new family game

From Page 51

"It's always exciting when we find a new Shabbas game."

Nancy Bloomberg, owner of La Toys Etcetera.

Each hand lasts about three minutes, and children as young as four can play because only icon recognition, not reading comprehension, is needed. "Everyone who plays it, buys it," said the owner of a toy store in Oregon. "It's really a fun game, for all ages. It's chaos. The more players you have, the more chaotic it gets. People like it."

"There's no turn-taking," Levy noted. "It's dynamic, perpetual, with everybody eyeballing each other."

Released in 2006 by Levy's new toy company, Funstreet, Inc. (www.funstreetgames.com), Ruckus instantly garnered a number of toy industry awards, including Dr. Toy 10 Best Games, and is currently carried in over 1,000 toy stores nationwide. One of the top-selling Ruckus stores, La Toys Etcetera in Cedarhurst, New York, attributes the high volume they do with Ruckus to the game's suitability for Shabbas.

Ruckus piles up awards

On the market a less than a year, Ruckus already has garnered a lengthening list of laurels awarded in the toy industry, including Dr. Toy 10 Best Games, Parenting Media Award, Preferred Choice Award, Parents' Choice Fun Stuff Award, Dr. Toy 100 Best Children's Products and the National Parenting Center Seal of Approval.

"It's always exciting when we find a new Shabbas game," said Nancy Bloomberg, owner of La Toys Etcetera. "That's what we look for because that's what our customers come to us for.

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Survey: Mom key in 'December dilemma'

In a Christian-Jewish intermarriage, the woman's religion is key to the family's religious behavior. That's a major finding of the annual "December dilemma" survey released this week by InterfaithFamily.com, an organization dedicated to helping intermarried couples make Jewish choices. The survey focused on heterosexual intermarried families committed to raising their children as Jews. It found that within this group, those where the woman is Christian participate in more Christmas activities than do those where she is Jewish. Thirty-one percent of intermarried couples where the woman is Jewish celebrate Christmas in their own home, compared to 53 percent of couples where the woman is not Jewish.

Other findings:

- In families where the woman is Jewish, 27 percent put up a Christmas tree at home compared to 51 percent when the woman is not Jewish.
- Twenty-five percent of the couples where the woman is Jewish hang Christmas stockings and 39 percent give gifts, compared to 43 percent and 55 percent in families where the woman is not Jewish.
- When it comes to celebrating Hanukkah, however, there is virtually no difference: Almost all the intermarried families celebrate Hanukkah at home, and about half observe the holiday at the homes of relatives.

The survey attracted 860 responses. The results were culled from the 285 respondents who were in interfaith relationships and raising Jewish children.

Defining Hanukkah

Pluralism & religious identity

D'var Torah

The Hasidim ("pious ones") referred to in this article comprised a group of Jews known for their loyalty to traditional non-Hellenistic Judaism around the time of the Maccabees. There is no relationship between these Hasidim and the much later Eastern European movement that developed in the second half of the eighteenth century.

Reprinted with permission of the author from The Jewish Way: Living the Holidays.

Hanukkah represents the struggle to follow one's values and religion in a pluralistic world that often demands uniformity.

By Rabbi Irving Greenberg
Special To The Voice & Herald

The question is: What model of Hanukkah can speak to this generation? Several important issues in Hanukkah's origins remain central in contemporary culture.

One theme is the clash of the universal with the particular. Hellenism saw itself as the universal human culture, open to all. But Mattathias, Judah Maccabee, and the brave people who saved Judaism were not fighting for a pluralist Judea. They were fighting against the state's enforcement of Hellenist worship because they believed it was a betrayal of Israel's covenant with God. When, after decades of fighting, they liberated Jerusalem and purified the Temple, they established a state in which Jews could worship God in the right way- not in just any way. Hanukkah is not a model for total separation of church and state.

On the other hand, the Maccabee victory saved particularist Judaism. It preserved the stubborn Jewish insistence on "doing their own thing" religiously; never mind the claims of universalism that only if all are citizens of one world and one faith will there truly be one humanity. By not disappearing, Jews have continued to force the world —down to this day—to accept the limits of centralization. Jewish existence has been a continued stumbling block to whatever political philosophy, religion, or economic system has claimed the right to abolish all distinctions for "the higher good of humanity." Since the centralizing forces often turned oppressive or obliterated local cultures and dignity, this Jewish resistance to homogenization has been a blessing to humanity and a continuing source of religious pluralism for everybody, not just the Jews.

On Hanukkah, Jews urge humankind to take responsibility for the varieties and multiforms of human life.

In this time, too, many universal cultures—Marxism and Communism, triumphalist Christianity, certain forms of liberalism and radicalism, fascism, even monolithic Americanism—have demanded that Jews dissolve and become part of humankind. All these philosophies have claimed that Jews can depend on their principles and structures to provide for Jewish rights. The Maccabee revolution made clear that a universalism that denies the rights of the particular to exist is inherently totalitarian and will end up oppressing people in the name of one humanity.

Universalism must surrender its overweening demands and accept the universalism of pluralism. Only when the world admits that oneness comes out of particular existences, linked through over-arching unities, will it escape the inner dynamics of conformity that add to repression and cruelty.

Those stubborn Hasidim raised a subtle issue of political existence and religious truth that is only coming into its own in the 20th century. Ultimately, the touchstone of human survival will be the ability of people with passionately held beliefs and absolute commitments to allow for pluralism. National peace will turn on the capacity of groups organized around values to allow the inherent dignity of the other into their own structures. How to achieve this respect without surrendering to indifference or group selfishness is the great challenge.

On Hanukkah, Jews celebrate that challenge and affirm the Jewish determination never again to let universal rhetoric ("to make the world safe for. . .") cripple the Jews' right to defend themselves. On Hanukkah, Jews urge humankind to take responsibility for the varieties and multiforms of human life. Hanukkah is also a profoundly Zionist holiday, for it asserts the right of politically self-determined existence for each group.

Rabbi Irving (Yitz) Greenberg is the president of Jewish Life Network and founding president of CLA — the National Jewish Center for Learning and Leadership. He is also the author of numerous books and articles.

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B'nai Israel: Bring your own menorah

WOONSOCKET —Congregation B'nai Israel's annual Hanukkah Community Candle Lighting will be held on Sunday, Dec. 9, from 11 a.m. to 1 p.m. Individuals and families are invited to bring their own menorahs.

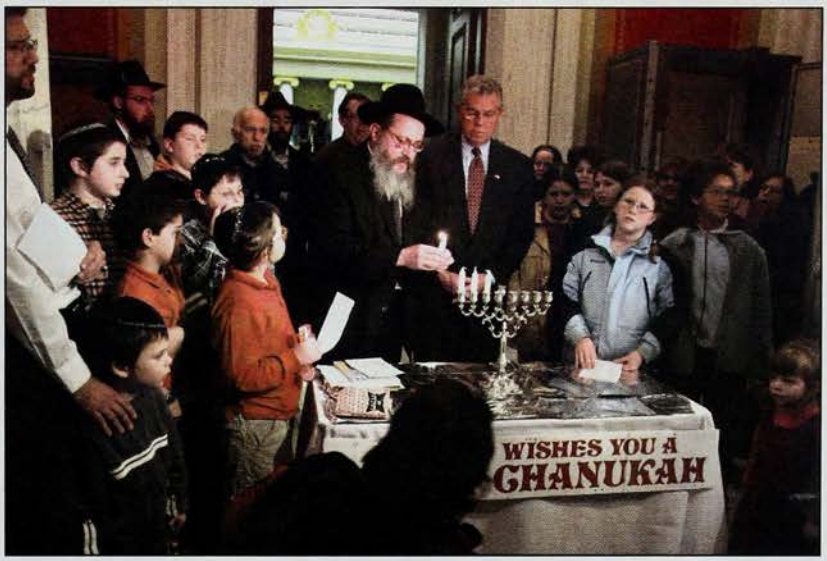
There will be Hanukkah games and contests for children and adults, with activities for toddlers and pre-schoolers. Lunch with latkes will be served.

The cost of the program is $8 for adults and $5 for children ages 3-12, if purchased in advance, no charge for children under age 3. Tickets sold at the door will be $2 more.

For information, call (401) 762-3651. B'nai Israel is located at 224 Prospect St.

Hanukkah at the State House

A special State House candle lighting ceremony for Hanukkah will take place on Wed., Dec. 5, at 6:30 p.m. with representatives from the Chabad House in Providence and Gov. Donald Carcieri. This photo was taken at last year's event.



Attention writers and young artists!

The Jewish Voice & Herald is holding its 1st Hanukkah writing contest

and

its 22nd Hanukkah art contest

Students may select one of the following subjects for the writing and art contest.

Another Hanukkah Miracle

or

How green is my Hanukkah

An environmentally friendly Hanukkah

Entry rules:

Hanukkah writing contest: Ages 10-13

Hanukkah art contest: Category ages 4 to 6 and 7 to 9.

All entries must include: name, age, address, E-mail address and phone number.

Writing contest: A 300-500-word original article, essay or verse poem. E-mail to voiceherald@jfri.org, with writing contest in the subject line, or send to Jewish Voice & Herald, 130 Sessions St., Providence, RI 02906, Attn.: Hanukkah contest.

Art contest: Illustration in media of choice, on 8-1/2" x 11" piece of paper. Send digital photo of entry by E-mail to voiceherald@jfri.org, with art contest in the subject line, or send to Jewish Voice & Herald, 130 Sessions St., Providence, RI 02906. Entries may also be dropped off in an envelope at the JCC information desk, 401 Elmgrove Ave., Providence.

Deadline: Friday, December 7 — Winners will be published in the December issues of the newspaper.

photo copyright Peter Lane Taylor 2003

Inside the caves, the survivors designated separate chambers to cook, sleep, eat, and gather to meet.

Photo courtesy Samuel Dodick

The Stermer clan, from left, Nissen, Chana, Esther, Shlomo, Zeida, Shulim, Henia Dodyk, Fishel Dodyk, Shunkale Dodyk, and Etka.

INTO THE DARKNESS: An amazing Holocaust survival story

From page 25

be broken by Hitler's henchmen. Dodick is proud of his family's iron will and Jewish values that were the foundation of their survival — they coalesced as a team of individuals who looked out for each other. He is excited that his family's story will soon be told in a documentary and possibly a feature film.

Esther and Zaide "Shabsy" Stermer and their six children lived in a big house in Korolowka facing the marketplace. Shabsy was a businessman; he owned farm fields throughout the area. They had barns for the cows and the horses and grain silos to store wheat — each of which ultimately play roles in the family's survival. There were several synagogues in the town (Dodick's grandfather was a rabbi in one) and the younger Jews were active in a Zionist youth movement.

Dark days

In 1938, dark days loomed for the Stermers, the Dodyks and the town's other Jews as Hitler invaded Austria and absorbed the Sudetenland in Czechoslovakia. In Germany, the notorious Nuremberg Laws were passed which targeted Jews; many of whom were deported or sent to labor camps. The Stermers, feeling the winds of war blowing from the west, applied for emigration to Canada, through the Hebrew Immigrant Aid Society (HIAS) there — the outlying rural Canadian provinces were in need of farmers. It took almost a year but they finally received approval. They sold most of their household goods and booked passage on an ocean liner for Sept. 8, 1939. It would prove too late. On Sept. 1, 1939, Hitler invaded Poland. In Korolowka, it would be the Soviets who arrived first, in advance of the Gestapo. The Nazi regime and the Soviets had signed a non-aggression pact, with a secret codicil, on Aug. 23, 1939. It called for the division of Europe into a western German empire and an eastern Soviet-ruled confederation. Poland was sliced in half as the demarcation line was drawn through the heart of the nation.

Over the next few years, the Stermers survived Soviet conscription and, later, Gestapo "actions" by hiding in bunkers they had dug under their barns. For several months, they and others hid in a tourist site, a cave complex called Verteba, until they were discovered by the Germans. It was in this cave that they honed underground skills which would allow them to survive later on.

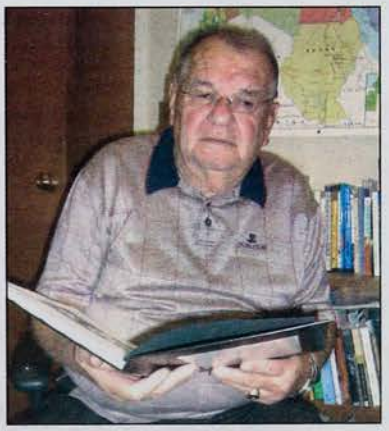


Photo by Mary Korr

Samuel Dodick of Woonsocket, brought his family's story to the attention of *The Voice & Herald*. Here he reads from his Aunt Esther Stermer memoir.

When the Germans found the cave by spotting potatoes and onions which had dropped in front, the Stermers and the others fled through a secret emergency exit they had constructed. Esther and her son Shulim were caught, however, but the indomitable matriarch talked her way out of arrest by offering one of the Germans a bicycle hidden in their home.

On May 1, 1943, Esther, a shrewd and stout woman, who now distrusted everyone but members of her own family, sent her sons Nissen and Shulim and family members Mendel and Yossel Dodyk to find a new place to hide. Nissen's friend, a Polish peasant named Munko, told them about a place he had seen a fox disappear into, in a field belonging to the parish priest.

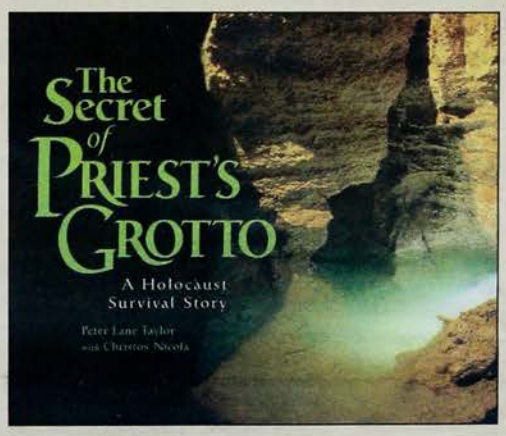
Esther writes: "They all went to see the place. When they came there they saw a narrow valley. At the end of the valley there was a deep crevice where all the water from the surrounding fields was dropping down...they slipped down the crevice approximately 40 feet. At the bottom there was mud to the knees. When they reached the bottom they saw a small opening on the side.

Nissen slipped through the small opening, feet first, while holding on to a pole. Inside this hole it was completely dark; he lit a candle and looked around and called the rest down. Inside, it looked like the interior of a small cabin. On the side of this cabin, there was a narrow low opening between the rocks. They crawled on their sides for about 75 feet. At the end of the tunnel they found themselves in a very huge place. It was so high and wide that they could hardly see the ceiling.

For several hours they kept on walking into new places. Suddenly as they walked a stone rolled down a little hill and splashed into water. Much to their amazement they found sweet fresh water. They were overjoyed, as they realized that in here they will have their best chance to survive."

(To be continued Dec. 14)

Gypsum Giant cave system: Like no place on earth



The Secret of Priest's Grotto
By Peter Lane Taylor with Christos Nicola
Kar-Ben Publishing, a division of Lerner Publishing Group, Inc.
Minneapolis, 2007
ISBN 1-58013-261-8

The Holocaust survival story, *The Secret of Priest's Grotto*, has been written by writer/photographer and caver Peter Lane Taylor after visiting the underground "Gypsum Giant" caves in western Ukraine that was the hideout of 38 Jews for 344 days during World War II.

Christos Nicola, a speleologist from New York City, happened upon the complex quite by accident during a caving expedition in the early 1990s. When villagers told him it was the hiding place for a Jewish extended family, he became intrigued and set out to find them. Four years later, he did, when one of the survivors, a boy at the time, came across the website he created.

The book explains the extraordinary crystal caverns: "The Ukraine's Gypsum Giant cave system is like nothing else on Earth. Gypsum crystals fracture at precise angles as they break down, forming intricate, mazelike passageways underground."

Lane Taylor and Nicola photographed seven of what they describe as "enormous labyrinths" with 340 miles of contiguous passage and including the 170-mile Optimist Cave, the second longest in the world, which stretches below the rolling golden wheat fields south of Kiev, Ukraine.

In April of this year, Kar-Ben Publishing published the story and photographs in this remarkable book.

The authors dedicated it to the memory of Esther Stermer (see accompanying story), author of the book, *We Fight to Survive*, and to the Stermer, Dodyk, Reible, Goldberg and Kittner families.

The authors noted: "These brave individuals remind us that human beings are capable of achieving extraordinary things in the face of seemingly insurmountable adversity, fueled by equal parts loyalty and love of family."