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SERVING RHODE ISLAND AND SOUTHEASTERN MASSACHUSETTS

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Photo by Nancy Kirsch

Customers found Davis' store so *haimish*, with piles of products for shoppers to peruse.

Judaic Traditions will close storefront

RI's sole Judaica shop to keep online sales only

BY NANCY KIRSCH

Voice & Herald Correspondent

PROVIDENCE — Remember the old rhyme — the butcher, the baker, the candlestick maker? Although candlestick makers are likely few and far between, Rhode Island has lost kosher butchers and bakers. Now, Judaic Traditions, the

Temple Sinai's 50th Celebration

GOLDEN ANNIVERSARY PARTY, JUNE 6-8

Rabbi Peter Stein, right, spends time with some of Temple Sinai's youngest congregants, from left, Emma Rosenfeld, Naomi Shimberg, Mia Gershon, Nettie Leepson, Daniel Myerson, and Daisy Leepson, at last year's Get 5'more Shabbat, which drew a crowd of more than 130 people. See TEMPLE SINAI, Page 12

state's sole Judaica store not housed in a synagogue will close on June 30, though its owner, Jeff Davis, will continue to sell items online and by phone.

Davis, genial and positive, even as he shares the news, ticks off the combination of factors that forced him into this decision. "Three things have happened, all

in pretty short order," he said. "The economy is just really bad right now, the landlord wanted me to sign a multi-year lease, and the Jewish community in Rhode Island just doesn't support Jewish businesses."

Davis, who bought Rhoda's Judaica in April 2002, is no stranger to retail businesses; he'd

grown up in his family's photographic and computer business in Rhode Island, and he had been an account executive in computer technology.

Davis expressed disappointment, though no anger, about the situation. "When I bought the store from Rhoda, I didn't

See STOREFRONT, Page 8



Photo courtesy of Sharon Teich

BRONZE STAR AND PURPLE HEART winner Bernie Teich surfs in Hawaii as part of Operation Comfort.

Jewish family copes with Iraq War's aftermath

Single mom and her injured son redefine 'family'

BY NANCY KIRSCH

Voice & Herald Correspondent

PROVIDENCE — Meet Sharon Teich, single mom to Bernie Teich, a Purple Heart recipient not once, but twice.

Sharon recently returned from a surfing trip to Hawaii with several dozen severely injured

See WAR, Page 9

Young Jews don't take their identity for granted

Creating an egalitarian yeshiva

BY RABBI ELIE KAUNFER
Special To The Voice & Herald

I HAVE some bad news and some good news. Actually, it is bad news that is really good news.

The bad news: young Jews do not take Jewish identity for granted anymore.

This is not a news flash for anyone trying to work with Jews in their 20s and 30s. They simply do not engage with the traditional Jewish institutions — the synagogue, federation, JCC — in ways that were once

assumed to be automatic.

Worse: to the extent that young Jews always took a break from Jewish organizations, today's young Jews remain off the Jewish institutional grid for much longer than in the past. This is because of one main reason: they are getting married later

VIEWPOINT

and having children later.

Steven M. Cohen, the leading Jewish sociologist, is fond of saying that Jews affiliate when they give birth to a 7-year old child. In other words, when parents are looking for schooling for their children, they finally

start to look at traditional Jewish institutions — schools and synagogues. But while people used to do that in their mid- to late-20s, now they are doing that in their mid-30s or early 40s. The result: Jews shun Jewish institutions for 20-25 years before re-engaging (if they re-engage at all).

There are two major ways to look at this problem. One is to bemoan the demographic consequences: Jews unengaged from Jewish institutions are less likely to marry Jews or raise Jewish children. The ever-dying people continues to die — but this time for real!

The second, less common
See ENGAGEMENT, Page 7



RABBI ELIE KAUNFER is the co-founder and executive director of Mechon Hadar.

Ambassador Ross speaks to overflow crowd at Beth-El

Expert voices worry on Iran, America's credibility

BY MARY KORR
mkorr@jfri.org

PROVIDENCE — Former Ambassador Dennis Ross, the Middle East envoy during the Clinton and first Bush administrations, spoke on the so-called "Road Map" to peace, Iran, and the presidential candidates.

He said Obama, Clinton and McCain are all friends of Israel,

See ROSS, Page 47

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**CANDLE
LIGHTING TIMES
For Greater
Rhode Island**

May 30	7:52
June 6	7:57
June 13	8:01
June 20	8:03



QUOTE OF THE WEEK:

"The economy is just really bad right now, the landlord wanted me to sign a multi-year lease, and the Jewish community in Rhode Island just doesn't support Jewish businesses."

Jeff Davis

SEE Page 1

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Special Israel@60 commemorative edition.

SEE Pages 17-32

COMING NEXT ISSUE:

March of the Living, with photos and first-person stories.

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Even Elvis was in the house for GeshherCity's Blue & White Ball

Event at art gallery draws crowd of young Jewish adults to celebrate Israel's 60th birthday

By JULIA McCANN

Special To The Voice & Herald

PROVIDENCE – The room was packed Saturday, May 10, at the Gallery at 17 Peck as GeshherCity RI hosted its first “Blue & White Ball” to celebrate Israel’s 60th birthday.

The name was meant to be a play on words from Truman Capote’s famed “Black & White Ball” held at the Plaza

“Not only that we had a lot of people there, but that everybody had a smile and enjoyed themselves.”

Jacob Brier

Hotel in 1966, according to Jacob Brier, who coordinated the event for GeshherCity RI.

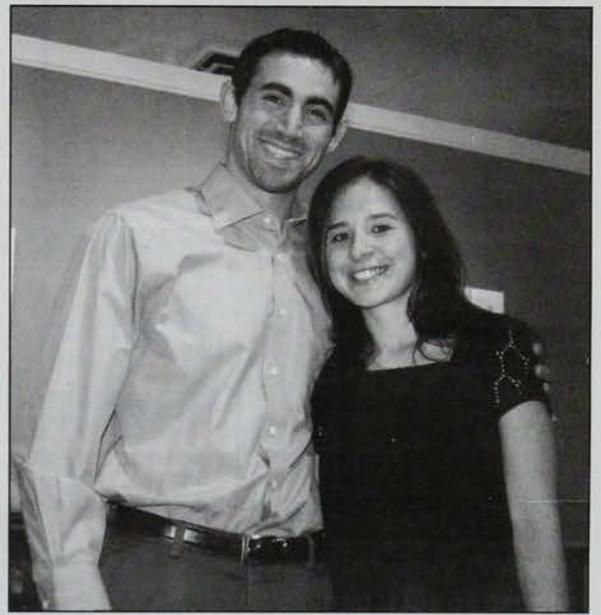
“I was extremely happy with the turnout,” said Brier. “Not only that we had a lot of people there, but that everybody had a smile and enjoyed themselves.”

At the gathering, attendees enjoyed pastries and beverages; they were also serenaded by an Elvis impersonator, who literally stopped traffic outside the gallery when he arrived.

In addition, there was a raffle held, and winning prizes included personal training sessions, tickets to attend Trinity Repertory Company performances, as well as an iPod. Musical guest Dan Mills



AN ELVIS IMPERSONATOR attended the Blue & White Ball.



Photos by Julia McCann

Andrew Schuster and Jessica Nadel



BLUE & WHITE BALL planning committee members Jacob Brier, Stephanie Jacobs, and Rob Cutler.



JESSICA FURLEITER and John Neubauer, new to the Providence area.

performed an acoustic set.

In fact, interest in the group practically doubled since the last event and Brier commented on seeing many new faces.

GeshherCity RI is funded by an allocation from the JFRI and is housed at the JCCRI. From the Hebrew word

“gesher” or “bridge,” the mission of GeshherCity (according to its national website) is “to bridge young adults into the Jewish community by providing access to personal networks and information resources.”

The group has bridges in 15 cities, including one in Boston

and is set to add another 18 cities in the coming months.

“I’ve been to a lot of events in Boston,” said David Greenberg, a computer programmer who currently lives in Pawtucket. “This event seems just as successful if not more.” Greenberg is a native Rhode Islander who

recently moved back to the area.

He was interested in attending the event to reconnect with people that he hadn’t seen in a long time and he saw many old faces, many that he hadn’t seen in 10 years.

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FROM THE
EXECUTIVE EDITOR
**A vibrant
community**

By RICHARD ASINOF
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THIS WEEKEND, as we come together as a community here in Rhode Island to celebrate Israel's 60th birthday, creates a special opportunity. The festivities on June 1 at Roger Williams Park are a time when we can celebrate our Jewish identity and our communal roots — and salute the State of Israel.

As part of that celebration, *The Voice & Herald* has put together a special 16-page commemorative edition, sharing numerous stories about Israel from Yehuda Lev, Tema Gouse, and Rabbi James Rosenberg, among others.

That same night, Temple Emanu-El will hold a tribute for Rabbi Alvan Kaunfer, with more than 600 scheduled to attend the sold-out event. His son, Rabbi Elie Kaunfer, who was recently awarded a Jewish "genius" award, will be one of the speakers. *The Voice & Herald* is running a column this week by the younger Rabbi Kaunfer, in which he explains his efforts to enable younger Jews to re-engage with their community.

Earlier this week, Temple Beth-El hosted an address by Ambassador Dennis Ross, drawing more than 500 people, as the former envoy to the Middle East provided an expert analysis about Iran and the Israeli-Syrian peace talks.

In the next two weekends, there will be 50th anniversary celebrations at Temple Sinai in Cranston and Temple Am David in Warwick, gatherings that define the ways in which our Jewish communities continue to grow and thrive.

Also, the June 8-10 celebration of Shavuot includes fascinating opportunities for study offered by Providence Community Kollel, Temple Emanu-El, Chabad of West Bay, Temple Sinai, and Temple Torat Yisrael.

The golf tournament to support the Jewish Community Center of Rhode Island drew more than 150 participants; the Miriam Hospital Women's Association luncheon honoring Gussie Baxt at Ledgemont Country Club drew a big crowd. So, too, did the first annual Blue & White Ball hosted by GesherCity RI.

Not that there aren't difficulties we must address: the closing of Rhode Island's only storefront Judaica shop, as reported in this edition of *The Voice & Herald*, is a sign that the downturn of the economy has some real consequences.

Still, we are very fortunate to be part of such a vibrant Jewish community.

A MAJORITY OF ONE
Advice to bridegrooms, from a thrice-married man

WELCOME, JUNE. Month of green lawns, pleasant days, no school and perhaps most significantly — weddings. In keeping with this department's long tradition of public service to its readers, I offer a



**Yehuda
Lev**

gentlemen's guide to the last of these. Having never been a bride, I can't really speak for the party of the second part.

Here is the upside. You (male) are marrying her (female). This is a great relief to your parents who are finally getting you out of the house. Her parents are paying for the extravaganza. All you have to do, brother, is show up at the appointed place on time and bring a ring. Oh yes, and wear a tuxedo if she decides on that kind of wedding. And that's it.

Then there's the downside. The ring is the second of two, the first being an engagement ring that will set you back six-month's pay. It had better if she is going to show it off to her friends at the wedding shower. (Note friend, that no one ever seems to give the groom a wedding shower.) You are not asked your opinion on anything except the selection of a best man and it had better not be one of your loutish beer-drinking buddies from whom she has already secretly decided to separate you.

It gets worse. You don't get invited to the wedding dress selection and fitting, you don't have a choice in the selection of which store to use as your purveyor of wedding gifts, you don't have a voice

in the selection of flowers or of the color of the bridesmaids dresses or of the orchestra, you are not consulted on seating arrangements and after a while you realize that you, half of the allegedly most important participants in the event, are totally superfluous. In fact, if it wasn't for the laws of the 50 states, you could mail the role in and spend the time drinking beer with your loutish buddies (see above). But you have to be there to say "I do" and to place the ring on her finger. (Better choose the right one or you will hear about that for the rest of your married life.)

It's not that you haven't been warned, you just haven't read the signs correctly. Who made the proposal, on bended knee no less? In the long and inexplicable relationship between the sexes, no woman

the Association of Prospective In-Laws, the discussion turns to wedding plans and again you are excluded from any further conversation. Next comes the identical meeting with your family. This passes easily enough since they are so overjoyed at moving you out of the house that your fiancée could be Dracula's sister and still win their approval.

Next come the introductions to your friends and hers, yours being the aforementioned beer drinking louts and hers being high society wannabes. Warning **DO NOT** mix the two crowds. Your crowd will talk of nothing but the beer bust they are going to give you the night before your wedding, complete with fancy ladies and then contemplate your wedding night in dramatic detail. Her friends are above such crass behavior (although if you have dated any of them that may not be the case) and will ooh and aah at the list of prospective gifts while figuring out which will be easiest on their pocketbooks.

You could wear jeans and a Che Guevara t-shirt to the wedding itself and no one would notice. All eyes are on your bride in her flowing white gown, her corps of bridesmaids, her hair, her make-up and her look of utter rapture at her dazzling appearance. By this time you will have come to understand the proper role of the groom at such events. Keep your head down, your lips shut and your mind elsewhere. And don't tell the louts that you'll see them after the honeymoon because brother, you most certainly will not.

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

"You could wear jeans and a Che Guevara t-shirt to the wedding itself and no one would notice."

has ever been known to bend her knee and propose marriage. And "your place or mine?" is a question with only one possible answer. She is not about to venture unprotected into that snake pit of a room in your parent's home when she has this lovely little flat designed for romance; comfy love seats, recessed lighting, quiet music and all.

Then comes "the meeting" with her family. First there are the questions name, rank, serial number, source of income and amount of income. Then, you having passed some sort of test devised by

Burning of Christian bibles in Israel must be condemned

By RABBI JEROME EPSTEIN
Special to The Voice & Herald

NEW YORK (JTA) — *Yom Ha'atzmaut* — Israel's Independence Day — has come and gone. Together, Jews in North America and Israel joyously celebrated Israel's 60 years of achievement and success. What Israel has accomplished in its short lifetime is a source of pride to all of us.

For six decades, Israel has distinguished itself as a bastion of freedom and democracy in a corner of the world where those values often are desecrated. It has been a haven of religious freedom and tolerance. It is worthy of note that Muslims, Catholics, Protestants and Buddhists in the Jewish state are guaranteed by law the freedom to practice their religion openly. I am deeply proud of Israel.

But my feelings of pride are dampened by the distasteful behavior of Shas activists in Israel who burned copies of the Christian Bible, which they

allege had been distributed by Christian missionaries. I certainly do not endorse missionizing activities in Israel, but the images of book-burning

Jews makes me shudder. It is immoral for any Jew to act this way. For a religious Jew to do so is a *chilul Hashem* — a desecration of God's name. Those Jews who burn books make a sham out of their personal piety.

I shudder at the irony of religious and committed Jews burning any books, whatever their content. Even if they do not remember the Holocaust, I do. When German Nazi soldiers and civilians burned books in 1933, that action was widely condemned, especially by Jews. That act pained us to the core. For the People of the

Book, the mere idea of burning a book is destructive. The act itself inflicts an indelible wound.

I shudder at the irony of Jews burning religious books. Whether the text is holy to Jews is irrelevant. The texts that were burned are holy to Christians. Imagine how any Jew would feel if non-Jews burned our sacred texts because they disagreed with them.

We Jews, whose ancestors have lived through the inquisitions, whose very essence was desecrated when Christians burned our treasured Talmud in European cities in the Middle Ages, know the tears that are shed when something holy to us is desecrated.

"I shudder at the irony of religious and committed Jews burning any books, whatever their content."

I shudder at the irony of book burning in Israel. Israel is more than a homeland for Jews. It is a light unto the nations. Israel must not permit revered rabbis who condone sin — much less those who encourage it — to go unchallenged. Israel must not permit misguided reactionaries to go unpunished, even if those misguided reactionaries, ironically enough, are the revered rabbis. Book burning in Israel is an attack on all that Israel stands for.

I shudder at the irony of silence. We know what happens when good people remain silent and evil edges out good. Israel and Jews throughout the world must condemn this atrocious behavior and take the bold and necessary steps to ensure that this one-time occurrence remains a singular nightmare.

Rabbi Jerome Epstein is the executive vice president of United Synagogues of Conservative Judaism.

FROM THE OLD OLIVETTI

A moral tug of war Jews can't afford to lose

The other 'Gospel' according to Rev. Hagee

YEHEZKEL DROR is the founding president of the Jewish People Policy Planning Institute, a professor emeritus of political science at the Hebrew University of Jerusalem, a recipient of the Israel Prize and a member of the Wino-grad commission of inquiry into Israel's war with Hezbollah in 2006. He's also the man who ruined my day a week ago. That latter is the least of his sins.

In a *Forward* column of May 23, he opines that "when the survival of the Jewish people conflicts with the morals of the Jewish people, is existence worthwhile or even possible?" And then he answers his own question: "Physical existence... must come first. No matter how moral a society aspires to be, physical existence must take precedent... realpolitik should be given priority [over morality]... Regrettably, human history refutes the idealistic claim that in order to exist for long, a state, society or people has to be moral... The calculus of realpolitik gives primacy to existence, leaving limited room for ethical considerations."

Realpolitik is a term coined by Otto von Bismarck. It is best exemplified in a speech he made to the Prussian *Landtag* (parliament) in September 1862, shortly after his appointment as chancellor. The king wanted to make Prussia a military state; the *Landtag* objected. Bismarck, soon to be known as the Iron Chancellor (he spoke metaphorically of his iron fist inside a velvet glove) told a parliamentary committee that "The position of Prussia in Germany will not be determined by its liberalism but by its power... Not through speeches and majority decisions will the great questions of the day be decided... but by blood and iron."

And Bismarck was true to his word. He fabricated a war against Denmark, another against Austria and a third against France and the blood flowed and the iron ripped into bellies and Germany was united under Prussian militarism. And then it brought about the First World War and then the Second World War. The Germans have finally learned that when you abandon morality for realpolitik you get neither.

Dror continues: "Let us leave aside reliance on transcendental arguments, biblical commands and sayings of the sages..." To which I ask, "And still be Jews?" Is such possible? Without morality, we, the weakest people on the planet would be doomed to wander, eking our way through history without contributing anything to world culture. Israel surviving without morality as its life's blood would be a Jewish

Golem, an artificial body without a soul; it would be as a hollow tree, surviving until the axe-man comes for firewood. This is what we want?

Dror continues by offering what philosophers call a *reductio ad absurdum*; a false choice that we must choose morality or survival. I don't know if the Jewish people are unique in this, but one thing that's maintained our status as a lamp unto the nations is that historically (maybe because there's been so little choice) Jews have opted for the moral high ground that Dror so facetiously would have us surrender.

One more point: "But at the end of the day," Dror tells us, "there is no way around the tough and painful practical implications of prioritizing existence as an overriding moral norm over being moral in other respects. When important for existence, violating the rights of others should be accepted, with regret but with determination." I imagine that these very words are the ones muttered by Ahmed as he straps the plastique onto the torso of Abdul whose assignment is to go to the local pizzeria in Tel Aviv.

Enough of Dror. The same issue of *The Forward* has an article by Gideon Levy of *Ha'aretz*. He wants Americans to stay out of Israel's politics. He especially wants rich Americans such as Morris Talansky not to bribe Israeli politicians such as Ehud Olmert. "Leave us alone. Take your hands off Israel. Stop using your money to buy influence

in Israel. Stop contributing to advance your interests and views, some of which are at times delusional and extremely dangerous to the future of the country you're supposedly trying to protect."

In other words, Israel is capable of taking the high ground; the realpolitik of the politician who contaminates the morality of the State and his foreign investor is, or will be, the ruin of the nation. Good for Levy.

Is there a local angle here? You bet there is. Our Jewish Federation, the organization that publishes this newspaper, has made a grievous error. We have squandered the high moral ground for \$30,000. We have taken the advice of Dror and rejected the wisdom of Levy.

I refer, of course, to our recent participation with the Rev. John Hagee, the selfsame who declared that the Holocaust was God's way of removing the Jews from Europe and resettling the survivors in Palestine. The same Hagee who calls the Catholic Church the Great Whore which has thirsted for Jewish blood throughout history. The same Hagee who announced that he knew that Katrina struck New Orleans when it did with such devastating force because there

was a scheduled gay pride march which the hurricane prevented.

When Sen. John McCain learned of the "God works through Hitler" blasphemy, he renounced Hagee's endorsement and in the process stood to lose two million potential votes, for thus is the impact of Hagee.

We went to an event in Seekonk where, at an evangelical church, (I know nothing of the politics of this church or its minister), we received a check for \$30,000 made out to a hospital in Jerusalem, which we immediately gave to Rabbi Jonathan Hausman of Stoughton, Mass., who will forward it to Alyn Hospital. What were we doing there? Didn't we know the money was tainted by Hagee's presence?

For \$30,000 we gave the man credibility at the cost of our own? As Gideon Levy would say, "Leave us alone. Take your hands off Israel. Stop using your money to buy influence in Israel. Stop contributing to advance your interests and views, some of which are at times delusional and extremely dangerous to the future of the country you're supposedly trying to protect." To which I say, Amen.

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

Josh Stein



Letter to the Editor Jews should reject Hagee

One can't help but wonder what the Jewish Federation of Rhode Island (JFRI) officials who attended the "Night to Honor Israel" (as reported in your issue of May 16) thought upon hearing this week's news that the gathering's main speaker, Rev. John Hagee, described Adolf Hitler and the Holocaust as working God's will.

Hagee's remark underscores the naiveté with which Jewish community leaders have approached "pro-Israel" evangelical Protestants such as Hagee's Christians United for Israel. The evangelical community comes to its support for Israel through a belief in the supplanting of Jews and Judaism by militant Christianity. That Federation officials would attend an event rooted in these premises betrays either

ignorance or disinterest in how Christian "friendship" for Jews has often been expressed in anti-Semitic beliefs and repression over the 2,000 years.

Jewish participation in an event featuring Hagee is also disgraceful given the notoriety of the pastor's remarks about Roman Catholicism being a "great whore" and a "false cult" whose beliefs inspired Hitler.

How would Jews react to a Catholic participation at an event addressed by Louis Farakhan? We demand a strong stance against bigotry by our Catholic neighbors, and they surely have the right to demand the same of us.

Finally, I was disappointed in the enthusiastic tone of *The Voice & Herald's* coverage of this event, which seemed to whitewash the significance of

the proceedings. The sidebar on Hagee provided a forum for his reactionary political views without providing any depth or context.

Rabbi Alan Flam's cautions were buried on the fourth page of coverage.

Hagee's remarks on the Holocaust this week were entirely predictable given his other vitriolic statements and his bigotry toward Roman Catholicism. Our community leaders have disgraced themselves by lending Jewish support to these views.

Lawrence Charap
Cranston

The author is a historian of Jewish-Christian relations and a former member of The Jewish Voice & Herald's editorial board.

Dry Bones SHAVUOT



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When the past is not past

A shiva minyan is a gift to the mourners

By JOHN J. CLAYTON
jclayton@english.umass.edu

I'VE HELPED make up a minyan to hold a prayer service after too many deaths lately. But attending *shiva minyans*, I've found something that compensates for their sadness.

You know the e-mails from the synagogue that maybe are headed "Baruch dayan ha'emet" ("blessed is [Hashem] the true judge") and you hold your breath a little, knowing that a fellow-congregant or someone close to a fellow-congregant has died.

The e-mail tells you of the funeral or the times the family is sitting *shiva* and open to visitors or when a *shiva minyan* will take place.

And you scribble the time into your schedule. If you know the family well, you're sad. Sometimes you're sad even though you're not close because someone has died young, say, as happened here recently, a lovely, creative woman everyone cared for, a woman of 50, by a totally unexpected stroke in her sleep.

But usually it's an older person who's died. Friends of the family, congregants, gather for a service in the mourners' home. We bring food – too much food. We're cheered by seeing the others we know – friends, acquaintances whom we've just seen at another *shiva minyan*.

Someone pats a friend on the shoulder and sadly jokes, "We must stop meeting like

this." Prayer books are passed out, yarmulkes are offered. A rabbi or just one of the visitors leads the brief evening service in a crammed living room. The mourners say *Kaddish*; we sing the 23rd Psalm.

But it's after the service that something unexpected and beautiful may happen. We sit, and no one speaks. Then someone will ask, "Do you want to tell us about your mother (father)?" And the son or daughter will begin. He or she will tell stories. A spouse will tell stories. Siblings will hold hands and tell stories. A child in the family may tell about Grandpa, about Grandma. We'll laugh a little.

We'll get to know an amazing person – a star astronomer, an artist, a funny man or woman who could make friends with anyone, a shy, gentle person who knew the names of every

who was just a name, becomes again a brilliant scholar in his prime speaking to a full lecture hall. It's the 1970s. Or it's the late 1960s and she's a scientist being admitted into the Academy of Arts and Sciences. Or, he's presiding over a *seder* table, or she's singing in a Gilbert and Sullivan production or holding a grandchild on her lap.

And, as my eyes move from right to left, like words in a prayer book, I'm seeing the dead come alive and grow younger and stronger. You know those films of the professional implosion of a large building? Sometimes they play them backward, and we see the building rise from the dust and rubble to be whole again. That's the feeling I get looking at those poster boards of photos.

Something else. I imagine a roomful of mourners for one day, my wife, my children, my friends, my congregants I don't know. I lift up above myself till I'm not all that separate from the dead person. It's after all just a few years – five or 25. This doesn't depress me. It feels good, complete, to know I'll get the same treatment, that I'll be respected, cared for, loved; that my family will introduce me to people who are in the room to support them.

I'll be made more real, and all the stages of my life will in a sense still be present.

A *shiva minyan* is a gift to the mourners, of course. It gives them a chance to pray in a congregation; it gives them a chance to celebrate the life of their dead and to celebrate the unity of the fabric of creation: nothing is ever lost. But it's also a gift for us, the others, who come to support the mourners.

It says our lives matter. It says the past is not past.

"It says our lives matter; it says the past is not past."

plant. Photographs are passed around, and after the stories are over, we're directed to a poster board with photos going back and back, to the marriage of the mourner, to the mourner as child with the dead parent as young parent, to the parent at his or her wedding, to the parent as a child. Back and back. This is the part that moves me most.

The dead person isn't just an old man or old woman. The board or album of photos or slideshow on a laptop dignify and make real the dead, make the dead beautiful and alive. We want this. We want to feel something of what the mourner feels. And so the dead person,



PROGRESS IN AMERICA



Photo by Mark Binder

BOOK ENDS

Randi Beth Beranbaum, left, the chair of the PJE Library Committee, and Minna Ellison, director of planning and philanthropic initiatives at the Jewish Federation of Rhode Island, share a moment at together at the May 22 cocktail party for Friends of the PJE Library, hosted by Beranbaum.

ENGAGEMENT: To understand the power of Torah and mitzvot

From Page 1

way to view this problem, is from the perspective of Jewish life for those who are bought in. Fewer Jews engaged in Jewish life leads to a poorer expression of that Jewish life. Absent are the contributions of perhaps the most energetic age demographic: adults without children. Whichever lens you choose, this disengagement is bad news.

Now for the good news: Young Jews do not take Jewish identity for granted anymore.

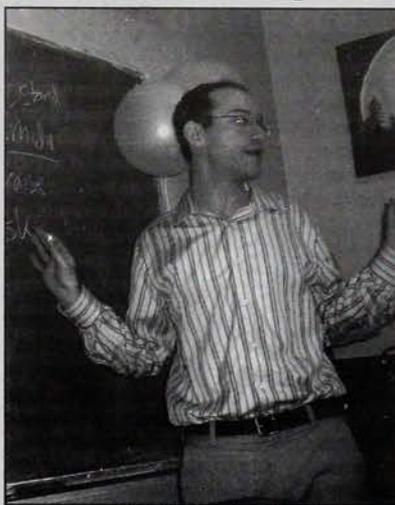
Why is this good news? Because people are looking to engage with Judaism on a deeper level, and hoping it can speak to their most pressing questions: why am I here? What is the meaning of life? What is the good life? How can I be a better person?

This is not a Judaism in which people join a synagogue or a JCC because "that's what Jews do." It is one in which Judaism competes with myriad systems of meaning out there on the free market.

The advantage Judaism has in this battle for people's hearts is that it has been around for a long time and has collected timeless wisdom along the way. This wisdom is expressed in sacred texts, systems of

behavior (*mitzvot*) and liturgy. These are not pat answers to the deep questions, but nuanced, complex ways of looking at human existence.

The problem is this: access to that wisdom is very difficult. For men willing to learn in a single-sex environment, the access is attainable through *yeshivot*, both in America and in Israel. But for those who are unwilling to compromise their modern understanding of gender roles – most American Jews – the choices are shockingly slim. One can either choose from a limited few options in Jerusalem, or one can go to rabbinical school. In other words, opportunities to engage with *Torah* – learning for its own sake – in an intensive environment are severely limited in the United States.



In 2001, Rabbi Elie Kaunfer helped start a lay-led minyan called Kehilat Hadar, which has attracted thousands of young Jews and led to spin-off minyanim across the country.

empowered in the traditions and practices of their faith. The larger Jewish community suffers for the loss of these would-be empowered and educated Jews.

Changing this reality has animated my life for the past seven years. In 2001, I helped start a lay-led minyan called Kehilat Hadar (www.kehilathadar.org), which has attracted thousands of young Jews and led to spin-off minyanim across the country. And in 2006, I co-founded Mechon Hadar (www.mechonhadar.org), whose cornerstone project – Yeshivat Hadar – offers an intensive, immersive Jewish study community

– the first egalitarian yeshiva of its kind in the United States.

As reported in *The Voice & Herald* in its May 16 edition ("Rabbi Elie Kaunfer wins Jewish 'genius' award"), I was recently awarded

the Avi Chai Fellowship to advance this work. I intend to

use that grant as the seed (more money must be raised) to open a year-round component to Yeshivat Hadar, which meets now in the summers only. This is hard work: we are competing for students who are looking for prestigious fellowships, summer internships, or other resume-building activities.

But I have seen the results of students who become empowered in their Judaism through engagement with texts. They own their identity in a substantive manner, and they return to their communities with the passion and the skills to contribute. They don't join to join, they don't join out of guilt. They join and contribute because they understand the power of Torah and *mitzvot* in a deep way.

Young Jews do not take Jewish identity for granted anymore. If we can offer them ways to engage and become empowered in their heritage, then that is very good news.

Rabbi Elie Kaunfer, a Providence native, is the co-founder and executive director of Mechon Hadar. He is speaking June 1 at the tribute to his father, Rabbi Alvan Kaunfer, at Temple Emanu-El.

"This is not a Judaism in which people join a synagogue or a JCC because 'that's what Jews do.' It is one in which Judaism competes with myriad systems of meaning out there on the free market."

This reality has stymied hundreds, if not thousands, of Jews simply looking to become



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STOREFRONT: Judaica shop to close its retail location on Hope Street

From Page 1
do it to make a fortune; it was a labor of love. I did it because I felt it was something important for the community.”
Davis kept Judaic Traditions at the earlier location, 775 Hope St., before moving to its present site just up the street to 746 Hope St. Conversations with long-time Hope Street shopkeepers and neighborhood residents confirm that the area has experienced huge turnover in recent years.

HIGH COST OF FUEL

A generally bleak economy and skyrocketing fuel prices hurt the business, according to Davis. “Probably 60 percent or so of my inventory comes from Israel, and in the past couple of months, the freight charges have quadrupled,” he said.

Davis attributed those increases to oil prices and the shekel’s value compared to the U.S. dollar. “People used to buy a Judaic hostess gift from the store; now, with tough economic times, they’ll bring a bottle of wine instead,” he said.

Karinne Bleiwas, a longtime customer, was stunned to learn that the store was closing. The store, she said, is so *haimish*, with piles of products for people to look at. “Jeff is so accommodating,” Bleiwas said. “This is like a neighborhood bookstore in New York.”

Economic woes aside, people



Photo by Nancy Kirsch

JUDAIC TRADITIONS owner Jeff Davis cited three reasons for closing down the storefront: a bad economy, the landlord’s desire for a multi-year lease, and high freight costs.

often shop at their synagogues’ gift shops for the Judaica they do buy, according to Davis.

“These shops have an economic advantage – they don’t charge sales tax and they don’t pay any rent,” he said.

ONLINE SALES TO CONTINUE

Playfully teasing his mother, Sema Davis, who works with him, and the regular customers who came in to shop, to *shmooze* and to buy during our interview, Davis was quick to explain that he will continue to take care of his regular customers. “I will support the Orthodox commu-

nity (PHDS) and the religious schools from Temple Emanu-El, South County Collaborative and Davis’ own Temple Torat Yisrael – they have been such regular customers. When people here think first of going to Brookline to buy a *tallis*, a *Kiddush* cup or some other item of Judaica before they think of coming to Hope Street in Providence, it’s very disappointing.

“About three and a half years ago, I met Rabbi Schochet with the Providence Kollel,” Davis said, “and through him, I’ve been able to connect with the larger

Orthodox community. The Kollel needed a lot of books and came to me for them. That was my introduction to the Orthodox Jewish community,” he said. “They have been great customers for me.”

Ironically, some of Davis’ best customers are not Jewish. Large groups of Gentiles who come in and buy *tallitot* and *shofarim*, he said, not for their Jewish friends or neighbors, but for themselves.

The store’s inventory includes a wide array of jewelry, books, *tallitot*, holiday items, toys and games, cards and music. Signs

promoting deep discounts of “40 percent off” or “50 percent off” are already posted near many items, a harbinger of what’s to come.

After June 30, Davis will continue to sell Judaica inventory online at www.judaictraditions.com, and by phone, (401) 454-4775. He’s uncertain where he’ll keep his inventory, though he is committed to serving the needs of the Rhode Island Jewish community. Currently, online sales only account for about 10 percent of Davis’ business, and the bulk of the business comes from walk-in customers.

Word-of-mouth and ads in *The Voice & Herald* ads have brought those customers to the store, but not in sufficient quantity to make it worthwhile.

Laden with packages, Bleiwas turned to Jeff and said, “I feel so sad, what are we going to do without you?” She added: “You should have *mazel* with your endeavor.”

Asked what he’d want readers of *The Voice & Herald* to know, Davis thought for a moment, smiled ruefully and said: “They should support their local Jewish merchants.”

Nancy Kirsch is an award-winning writer and a frequent contributor to The Voice & Herald. She can be reached at nkirsch@cox.net.

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Photo courtesy of Sharon Teich

TWO WOUNDED VETERANS from Iraq and Afghanistan surf in Hawaii, where Sharon Teich and her son, Bernie, an amputee, were participants.

WAR: Mother and her son, an amputee, learn to surf together

From Page 1

Iraq War veterans, including her son, Bernie. She talked with *The Voice & Herald* about what it's like to live with the ravages of war, day in and day out.

The surfing vacation for some 60 people was sponsored by Operation Comfort, a non-profit that provides resources, support and trips to individuals wounded in Iraq or Afghanistan and their families.

"Surfing wasn't nearly as hard as I thought it would be," said Sharon, a youthful-looking 54-year-old grandmother to Bernie's three children. "I decided that if these guys – blind, missing one leg, or otherwise severely impaired – [could surf], then I could certainly try. I got up on the surfboard for Bernie."

Sharon and Bernie are remarkably close, even though several

thousand miles separate their homes – Sharon's on the East Side of Providence and Bernie's in San Antonio. As a single mom to only one child, Sharon has always played an integral role in Bernie's life.

"I decided that if these guys – blind, missing one leg, or otherwise severely impaired – [could surf], then I could certainly try. I got up on the surfboard for Bernie."

Sharon Teich

"I sent packages and letters to Bernie every single day that he attended Camp JORI," Sharon recalled. "I sent them by overnight mail, and on Sundays, people I knew with summer homes in Narragansett would hand-deliver packages to Bernie," she said. "Bernie told me that several campers wished they had

a mom like me. On the other hand, Bernie wished that I would just send the packages by regular mail."

Two decades later, Sharon found herself again sending Bernie letters and packages on a daily basis, though to a locale far more hostile than Narragansett. "There wasn't a day that Bernie was in Iraq that he didn't receive something from someone. So many people within the Jewish community, especially from Temple Beth-El, sent Bernie comforters,

down pillows, books, magazines, all sorts of things," she said.

According to Sharon, during Bernie's first tour of duty (January 2004 to February 2005), the soldiers needed really basic items like toilet paper, soap and shaving cream. When he returned, the

See HOME, Page 10

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HOME: Son returns to wife, three children in San Antonio

From Page 9

Army had established stores, yet so many people still sent nice things to Bernie.

"People in the Jewish community wanted to support a Jewish soldier, so they'd write letters, send cards or mail packages. It means so much to soldiers to know that people think about them, even if people back in the States don't agree with the government's decisions on the war."

During his first tour of duty, Bernie experienced severe hearing loss, memory loss and facial injuries when a rocket propelled grenade (RPG) blew up near him.

SECOND TOUR OF DUTY

One month after their daughter was born, Bernie left his wife, Jamie (an Army medic) home with their three children: son Nolon, then age 7; daughter Shelby, then age 4, and baby girl Kenna, to return to Iraq for a second tour of duty.

Less than one month later, he suffered life-threatening injuries when an improved explosive device (IED) exploded. In the classic case of 'it's a small world, after all,' Benjamin Brown, a fellow Rhode Islander who gained some fame as captain of the Providence College lacrosse

team, pulled Bernie to safety.

After two tours of duty in Iraq, Bernie Teich came home to the United States with two Purple Hearts and the Bronze Star for distinguished heroic achievement while engaged in military operations in Iraq. In August 2007, he had his right leg amputated below the knee in a military hospital in San Antonio, Texas; his left leg is so damaged that he may choose amputation for that leg, as well.

Even before Bernie was severely injured, Sharon frequently put her life on hold to take care of Bernie's children, either at their home in Texas or back in Providence. With Bernie's wife, Jamie, called up to active duty as a medic, looking after her grand-children took first priority for Sharon.

"Two military parents simply can't do it (be in the military) without really strong, really involved families," Sharon said, responding to a query about who takes care of children when both parents are called up. "In fact, I think that Sen. Jack Reed is working to resolve this problem, so that both parents can't be called up to serve at the same time. It's easy for me, I don't have any other kids, I have a flexible

job, and I can pick up and go take care of my grandchildren," she said. "For other people, it's impossible."

LIFE AS A ROLLER COASTER

With Bernie's survival in question, Sharon moved from simply helping Bernie and Jamie with parenting duties to being a fiercely protective mother lion. Once busy and happy with family, work and social com-

mitments, including extensive involvement at Temple Beth-El and a long-term commitment to a women's self-study Torah group, Sharon acknowledged that her life is forever changed.

"Two military parents simply can't do it (be in the military) without really strong, really involved families."

mitments, including extensive involvement at Temple Beth-El and a long-term commitment to a women's self-study Torah group, Sharon acknowledged that her life is forever changed.

"I don't think I'll ever be the same again. Bernie is all I ever think about, all I talk about, all that people ask me," she said. "Nothing else is as important. Sometimes I forget what I used to talk about or how I spent my time."

Did Sharon worry about Bernie's physical safety or integrity

when he joined the Marines (his military service that preceded the Army, which offers better housing and educational opportunities) as a young 19-year-old? "Absolutely not. So many of the men in Bernie's family had served in the military, including an Orthodox grandfather. I looked at the number of people killed or wounded in World War II and Vietnam, and I just didn't think the odds were against him."

Life is just so hard now, for everyone impacted by the war, said Sharon. Heavily dependent on painkilling drugs and experiencing intense anger and Post-Traumatic Stress Syndrome, Bernie doesn't have much to keep him going, but for his three young children, said Sharon.

The trips that Operation Comfort and other organizations offer are incredibly strenuous and challenging for everyone involved - imagine taking all these individuals in wheelchairs and with prosthetic limbs through airport security.

"Even though this trip (the Hawaii surfing trip) wasn't a true vacation that let us relax and regroup, these veterans (of

Iraq and Afghanistan) receive so much more support, compassion and help than America offered the soldiers who served in Vietnam," she said. "We're all grateful for that."

Sharon was able, though, to share ideas with other moms of injured vets; for the first time, she could focus on getting some of her needs met and questions answered, without focusing exclusively on the needs of Bernie's family.

Meanwhile, Sharon soldiers on remotely from her home in Providence, as she ponders whether making her house wheelchair accessible will be sufficient motivation to get Bernie on a plane. Through constant phone calls and e-mail exchanges, she nudges Bernie to visit the physical therapist, get some exercise and try to lose some weight. She also helps Jamie with booking doctor's appointments, finding babysitters and accessing resources.

Support the war or actively oppose it, it doesn't matter, according to Sharon. What does matter is that we remember and honor the soldiers and their sacrifices.

Nancy Kirsch, an award-winning freelance writer, lives in Providence. She can be reached at nkirsch@cox.net

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Jewish News Briefs

Barak: Olmert should resign

JERUSALEM: Israeli Defense Minister Ehud Barak called on the prime minister to step down over an alleged bribery scandal. The Labor Party leader said at a news conference on Wednesday that he did not believe Ehud Olmert could lead the country and tend to his personal matters. Meanwhile, Olmert's top adviser said the prime minister will stay in office despite mounting calls for his ouster over bribery allegations.

Tal Zilberstein said Wednesday that Olmert is innocent of suspicions his relationship with U.S. financier Morris Talansky involved illegal activities and will not signal otherwise by resigning or taking a temporary leave of absence.

Talansky testified in open court Tuesday that, during a 15-year relationship with Olmert before he became premier, the politician took some \$150,000 from him in cash contributions, many of which went undocumented and not repaid. The disclosures drew widespread censure of Olmert in Israel.

Talansky will not stand up to cross-questioning when he next appears in Jerusalem District Court in July. (JTA)

Carter: Israel has 150 nukes

LONDON: Jimmy Carter, in violation of a decades-old U.S. policy, publicly acknowledged that Israel has nuclear weapons. The former U.S. president, asked during an appearance at a British literary festival Sunday about Western efforts to curb Iran's nuclear program, listed existing atomic arsenals. "The U.S. has more than 12,000 nuclear weapons, the Soviet Union has about the same, Great Britain and France have several hundred, and Israel has 150 or more," he told the audience, according to a transcript of the event. The comments raised eyebrows in Israel, which since the Nixon administration has enjoyed "don't ask, don't tell" understandings in Washington regarding its non-conventional military capabilities. (JTA)

Director Sydney Pollack dies at 73

LOS ANGELES: Sydney Pollack, the acclaimed director of "Tootsie" and "Out of Africa," has died. Pollack, who won an Academy Award for "Out of Africa," died of cancer Monday at his home in Los Angeles. He was 73. Along with directing numerous hit films and some of the industry's top stars, the son of Russian-Jewish immigrants also acted on television and in movies. In 1982 he played Dustin Hoff-

man's talent agent in "Tootsie." More recent, he portrayed the boss of a law firm in "Michael Clayton," which starred George Clooney, and was in the new film "Made of Honor" with Patrick Dempsey. Pollack also had roles on television series such as "Will and Grace," "Fraser" and "The Sopranos." (JTA)

Turkey hopes for direct Israel-Syria talks

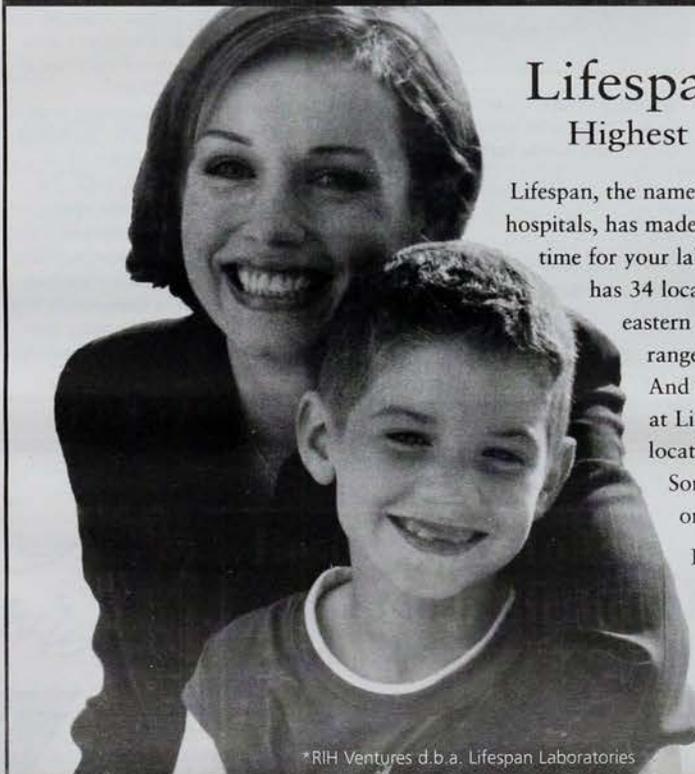
ISTANBUL: Turkey, which is mediating peace between Israel and Syria, voiced hope for direct talks between the two

old foes. "A common ground is now being formed and that common ground is considered to be satisfactory by both sides," Turkish Foreign Minister Ali Babacan told reporters Tuesday. "If meaningful and concrete developments take place in these mediated talks, it will be possible at that time to have direct meetings between the two sides," he said, but cautioned: "We are at the very beginning of this process and it is not going to be an easy one." Israeli and Syrian envoys this month began exchanging messages.



NIKKI, LEFT, AND CHERYL BART hold the Israeli flag on May 24 on their way to becoming the first mother-daughter team to reach the summit of Mount Everest.

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Temple Sinai to celebrate golden anniversary

*In 50 years,
'suburban' temple has
grown 10-fold*

By MARY KORR
mkorr@jfri.org

CRANSTON — Temple Sinai turns 50 this year, and the congregation is planning a celebratory weekend June 6-8. The early years of the congregation are very much a part of the emerging suburban landscape of post-World War II families.

The temple began life as the Suburban Reform Temple and then prefixed Temple Sinai onto it. Just recently, the temple voted to change its name solely to Temple Sinai.

According to an article in the November 2000 issue of the "R.I. Jewish Historical Notes," written by Geraldine Foster and the late Eleanor Horvitz, this is how it all began:

"In 1957, Dr. Murray Miller received a phone call from his cousin, Dr. Albert Goodman, who said, 'Let's start a temple.' The two became three when Allen White joined them."

Dr. Goodman had been encouraged to do so by Rabbi William Braude of Temple Beth-El in Providence. He had also visited other temples in his

research.

Dr. Miller laughs as he recalls his cousin calling him. "I thought he was crazy," he says. At the time, he and his wife, Barbara, were members of Temple Beth-El and carpooling to take the kids to religious school. He said Rabbi Braude was so helpful to the fledgling congregation.

On Feb. 11, 1958, Dr. Miller said the 10 founding families gathered to begin the project, guided by a "how-to" dossier published by the Union of American Hebrew Congregations. The organization sent half a dozen rabbis to conduct services at the Greenwood Community Hall on Chapman Street in Warwick.

"We were looking to form a community not only for religious purposes, but to socialize as well," Dr. Miller recalls. After all these years, he says it was one of the happiest times of his life, as family and friends grew together at Sinai.



Photo courtesy of Temple Sinai

GROUNDBREAKING FOR TEMPLE SINAI took place on June 4, 1961, with temple officers Stanley Gilbert, Bobbi Gilbert and Sandy Sachs.

"We were all young families," recalls Philip Segal of Cranston, one of the first 50 families to join, and a war veteran, "although there was an established Jewish community there for some time. Many of us moved into the new housing developments there in the early 1950s. It was a very exciting and

rewarding time. It took a lot of energy and was all-consuming."

At the first meeting, Dr. Goodman was elected president. Two weeks later, a total of 51 families joined the new Suburban Reform Temple. Dues were \$15 per year; the first year's budget was \$8,500.

The synagogue building was designed by Isidor Richmond and Carney Goldberg of Boston, and built by the Maloney and Rubien construction company at an approximate cost of \$325,000.

According to an article in the Rhode Island Herald of Nov. 9, 1962, the building "is set in the open spaces of the Meshanticut Interchange in Cranston, where it can be conveniently reached by members in Cranston, in the various parts of Warwick and the other suburban areas of that

See SINAI, facing page

A WEEKEND TO CELEBRATE TEMPLE SINAI'S 50TH

Friday, June 6

7:30 p.m.: Shabbat Services followed by Oneg Shabbat; Guest Performer-Peri Smilow, "Sermon in Song"

Saturday, June 7

6 to 7:15 p.m.: Meet the Artist reception*
7:30 p.m.: Ira L. Schreiber Music Fund Concert with Peri Smilow; post-concert reception with Desserts by Ursula

Sunday, June 8

9 to 10:45 a.m.: Music workshop with Peri Smilow
11 a.m. to 12:15 p.m.: Youth concert with Peri Smilow
12:30 p.m.: Post concert picnic/barbeque
7 p.m.: Shavuot services and confirmation

* All events are free and open to the public, except the "Meet the Artist" reception, which is \$50 per person. For more information, call 942-8350.

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Schreiber always had a song to sing

Peri Smilow to perform at Ira L. Schreiber Music Fund concert

CRANSTON — Temple Sinai's Ira L. Schreiber Music Fund Concert on June 7 will feature contemporary Jewish composer and entertainer, Peri Smilow, a nationally recognized singer/songwriter, educator and community organizer.

The Schreiber family established the Music Fund to commemorate one of Ira's great passions, music. Ira could always be found at a piano entertaining a crowd and singing a song or two.

As a Brown University



Ira L. Schreiber

alumnus and avid Brown Band member, Ira would lead a few stirring renditions from the Brown songbook given the slightest provocation. Theater was another of his passions.

Despite being involved in his busy law practice, Ira would manage to find the necessary time to act in or direct productions at the Barker Playhouse in Providence.

Also, Ira had a life long interest in politics and the community. A life-long Democrat, he was active in the party in Cranston and once ran for Mayor of Cranston.

An early and active member of Temple Sinai, Ira served the Sinai community in a number of ways, from Bingo to Brotherhood. He started the political breakfasts held in the fall of election years and was the driving force of this Brotherhood function for 22 years including the one in 1998 shortly before his death.

SINAI: A thriving West Bay Reform congregation turns 50

From Page 12

part of the state." Segal estimates it cost about \$16,000 for what he described as a "beautiful and isolated piece of land."

The number of members increased steadily, noted the article, as more young families moved to the suburbs, growing quickly to 185 families.

In the R.I. Jewish Historical Association's archives, there is a program from the temple's Men's Club announcing its first annual man of the year award, which honored the late Irving J. Fain, who was described as a prominent businessman and leader in the community. It was awarded at an event held on April 13, 1961 at 7:30 p.m. at the Colony Motor Hotel in Cranston. Each year, a scholarship would be given in the honoree's name.

In 1967, the temple board secured land to create Sinai Memorial Park, a cemetery located in Warwick adjacent to Pawtuxet Memorial Park. According to a temple report, "In keeping with the spirit of oneness, there are no above-ground gravestones, only headstone markers, thus maintaining the serene atmosphere of a well-kept park."

Temple Sinai has evolved into a synagogue that is very much a part of the West Bay communities it draws from, Cranston, Warwick, North Kingstown and East Greenwich through interfaith outreach, community service, and educational forums.

There is a continuation of the interfaith dialogue begun in 1965, when Temple Sinai's social action committee established the Cranston dialogue group in

conjunction with eight churches from different denominations.

"We are a forward-looking inclusive community in all its forms, a place where people feel at home," says Rabbi Peter Stein, who has been the temple's spiritual leader since 2003. The temple has adopted the new Reform prayer book, which is gender equal, and has women in significant leadership roles.

"We embrace our interfaith community, the gay-lesbian community and are racially diverse," Rabbi Stein says.

The Temple Sinai Interfaith Families Group describes itself as "welcoming and honoring our Temple family's growing diversity, addressing issues of importance to interfaith families and non-traditional families, blended households and other family configurations.

We gather together once a month on Sunday mornings during religious school to discuss issues of concern, such as parenting a Jewish child in America in the 21st century, handling the stress of the holidays, or creating a Temple community that welcomes and embraces interfaith families."

Sunday morning is a bustling time at the temple, with an adult chorus, study groups, religious schools classes that run in a double-session.

There are 400 families at the temple, or as Rabbi Stein enumerates, "a total of about 1,000 souls."

"It is a place where there is a passion for Judaism and a commitment to lifelong learning," he says.

Temple Sinai Timeline

- January 1958 — Ten families met to discuss the formation of a temple for the suburban areas.
- Feb. 24, 1958 — The name of Temple Sinai, Suburban Reform Temple was officially accepted by over 40 member families.
- March 7, 1958 — The first service at Greenwood Hall, Warwick was held with guest Rabbi Daniel L. Davis. The first Torah and prayer books were borrowed from Temple Beth-El.
- September, 1959 — Rabbi Donald Heskins was installed as the first full-time rabbi.
- June 4, 1961 — Construction started
- May 10, 1963 — Formal dedication
- August, 1964 — Rabbi Jerome Gurland was installed.
- 1979 — Rabbi George Astrachan was installed and served until retirement in 1999.
- 1999 — Rabbi David Lipman was installed and served until 2002.
- June 2003 — Rabbi Peter W. Stein was installed.

Larry Miller
Actor

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JERUSALEM JOURNAL

My first time back in Providence after making *aliyah*

THIS MORNING I stopped by the Jewish Community Center on Elmgrove Avenue. I swung by the Rochambeau Branch library to pick up some books, and the



Daniel Steiglitz

Providence Place Mall to do some shopping. At this point, you're thinking to yourself that either there are places in Israel with names strangely similar to

locations in Providence, or that I'm writing this latest "Jerusalem Journal" article from my hometown of Providence. If you were thinking the latter, then you would be correct. For the first time since my *aliyah* in July 2007, I have come back to visit my family in the city

where I was born and raised. This was by far the longest stretch of time I have ever been away from Providence. I thought it would be appropriate to write an article for *The Voice & Herald* while actually being situated in Rhode Island.

There are a lot of locations in Providence that contain old memories for me. The JCC, where I went to pre-school; The Providence Hebrew Day School, which I attended from kindergarten through the 8th grade; my grandparents' former home on Taft Avenue where I would go for after-school snacks and devoted care; and of course, my parents' home, where we have lived as a family since before I was born. All of these places and so many more bring on a wave of precious memories that date back to my earliest years.

Above all else, these places remind me of who I was, where I came from, and remind me

to reflect on who I am today. For me, this all brings new meaning to the phrase, "The more things change, the more they stay the same."

From my personal perspective this could also be interpreted as, the more we change, the more the things around us stay the same.

Since long before I first stepped foot in Israel, a love of the land had been nurtured within me. I learned from lessons taught by my family, the Providence Hebrew Day School, Harry Elkin Midrasha, fairs organized by JFRI supporting Israel's businesses, to numerous scholarships provided by the RI Bureau of Jewish Education allowing me to return to Israel on many occasions.

Though I left Providence behind a long time ago, I still carry that part of myself with me as a constant reminder of

who I am and how I got there.

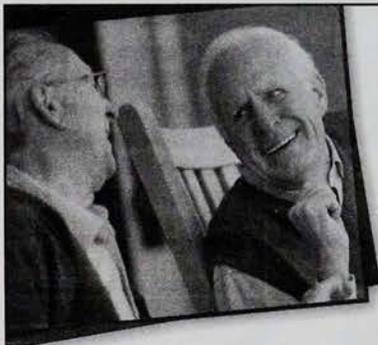
As easy as it is to leave a place behind, leaving the people is an entirely different matter altogether. As I sat around the dinner table with my entire family for the first time in months, it emphasized to me how the simple pleasure of my family's company cannot be accessed as easily as hopping on a bus. This has been the one true challenge of my *aliyah*. This is why I chose to travel away from Israel to Providence for *Pesach*, while many other people followed the trend of heading in the opposite direction. As my family's support for my *aliyah* was so unwavering, there was no question that I would make efforts to visit them whenever possible.

This visit has also allowed me to put into perspective everything I've experienced for the relatively few months I've been living in Israel, and all of the potential

that lies ahead of me as I prepare to return. It's like an interlude between Chapter One and Chapter Two of my *aliyah* experience.

This is further emphasized by the fact that upon my return I will be serving in the Israel Defense Force for six months. Though I was too old to be drafted, I requested the right to join the army for these next few months. I did this to both serve the country I love so dearly, as well as to help better acclimate myself to a society where serving in the army is such a fundamental aspect of the culture there.

Providence will always be a place that I will consider home, particularly while my family still resides here. However, in order to truly feel a part of the society I now live in, Israel is also a place I must call home.



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Jewish Community Calendar

FRIDAY

May 30

Shabbat Hallelu
A jazzy Shabbat service in song, with guest musicians.

WHEN: 7:45 p.m.

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

MORE INFO: 331-6070.

SUNDAY

June 1

Tribute to Rabbi Alvan Kaunfer
WHERE: Temple Emanu-El

WHEN: 6 p.m.

MORE INFO: 331-1616 or visit www.teprov.org

Israel@60

Community celebration at Roger Williams Park, featuring Walk the Land, booths, speakers

WHERE: Roger Williams Park, Providence

WHEN: 11 a.m., Walk the Land; noon, festivities

MORE INFO: 421-4111, ext. 148

WEDNESDAY

June 4

Installation Luncheon
Cranston Senior Guild's annual luncheon, with Mel Simons, comedian-accordionist.

WHERE: West Valley Inn, Warwick

WHEN: 12 noon

COST: \$18.50 per member.

MORE INFO: 723-8580

Women's Shavuot Evening

Dairy desserts, with recipes. Book review of *Turbulent Souls*.

WHEN: 7:30 p.m.

WHERE: Chabad Chai Center, 3871 Post Rd., Warwick

COST: \$8 donation

MORE INFO: 884-7888

THURSDAY

June 5

Understanding the African Genocide

A trio of living literature performers will explore the Darfur tragedy at the 20th annual meeting of the Holocaust Education and Resource Center of Rhode Island

WHERE: JCCCRI, 401 Elm Grove Ave., Providence

WHEN: 7 p.m.

MORE INFO: Call 453-7860

Hug N'hamah

Bereavement group led by Dr. Judith Lubiner, Rabbi Amy Levin.

WHEN: 7:30 p.m.

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

MORE INFO: 785-1800

FRIDAY-SUNDAY

June 6-8

Temple Sinai's 50th Anniversary Weekend

Singer/songwriter/educator Peri Smilow will perform.

WHEN: Friday, 7:30 p.m., Shabbat service; Saturday, 7:30 p.m., concert; Sunday, 9 a.m., music workshop; 11 a.m., youth concert; 12:30 p.m., picnic and barbecue

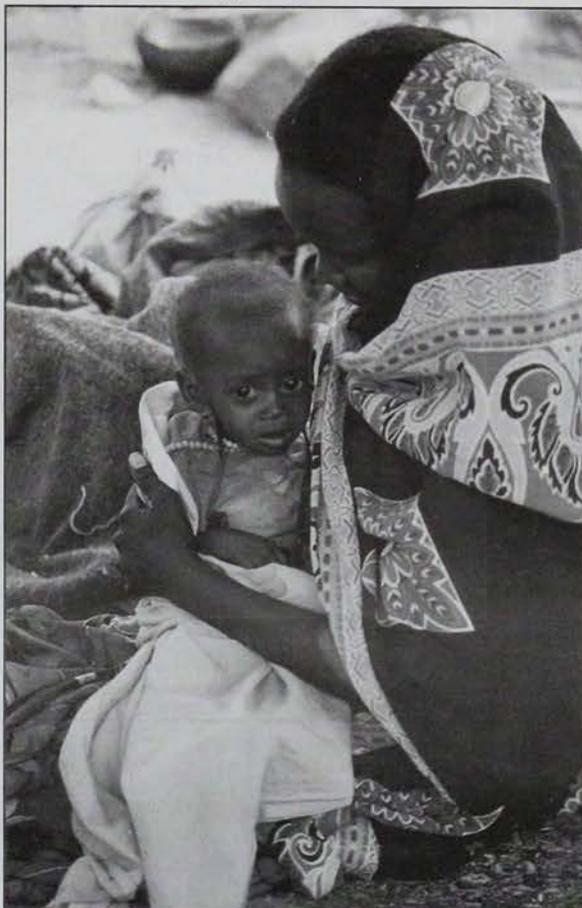
WHERE: Temple Sinai, 30 Hagen Ave., Cranston

MORE INFO: 942-8350

SUNDAY

June 8

Installation Luncheon



THE HOLOCAUST EDUCATION AND RESOURCE CENTER OF RHODE ISLAND will host its annual meeting on Thursday, June 5, at 7 p.m. at the Jewish Community Center of Rhode Island, featuring a special presentation of "Darfur Voice: Understanding the African Genocide," by a trio of performers from Living Literature.

Emanu-El Leisure Club annual meeting, musical program by Elissa Weiss and Lisa Spraragan

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

WHEN: 12:30 p.m.

COST: \$15

MORE INFO: 331-1616

WEDNESDAY

June 11

The Art of Jewish Healing

Wally Spiegler, a long-time student and teacher of Jewish mysticism

WHEN: 7:00-8:30 p.m.

WHERE: JCCRI, 401 Elm Grove Avenue, Providence

MORE INFO: 861-8800, ext. 108, Sue Suls

FRIDAY

June 13

The Providence Civic Orchestra

Composed of senior citizens, under the direction of Vito Saritelli.

WHEN: 1-2 p.m.

WHERE: JCCRI, 401 Elm Grove Ave., Providence

COST: \$3

MORE INFO: 861-8800, ext. 108

SUNDAY

June 15

Temple Am David's 50th Anniversary Gala

Cantor's Perlman Brothers 4 concert, featuring Eli, Emanuel, Richard and Josh Perlman

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

WHEN: 2 p.m.

MORE INFO: 463-7944

TUESDAY

June 17

Lunch & Learn

Join Rabbi Amy Levin of Temple Torat Yisrael to study Jewish sources addressing current issues. All are welcome.

WHEN: 12:00-1:30 p.m.

WHERE: Grille on Main, 50 Main Street, East Greenwich

Local Shavuot Celebrations

SUNDAY

June 8

Tikkun Leil Shavuot

Join Dr. Moti Arad, an Israeli Talmud scholar, in this study session, which will explore the tension inherent in Jewish relationships to the world around us.

WHEN: 8-11 p.m.

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

MORE INFO: 331-1616

Tikkun Leil Shavuot

Rabbi Amy Levin and Cantorial

soloist Katy Claussen., followed by dairy dessert break

WHEN: 8 p.m.

WHERE: Temple Torat Yisrael, 330 Park Avenue, Cranston

MORE INFO: 785-1800

Tikkun Leil Shavuot

Providence Community Kollel will be running an all-night learning program, including topics from the Book of Ruth, Environmentalism in the Torah, Jewish mysticism, and in-depth Talmud study

WHEN: Midnight to 4:15 a.m.

WHERE: JCCRI, 401 Elm Grove Ave., Providence

MORE INFO: 383-2786

Shavuot Services and Confirmation

WHERE: Temple Sinai, 30 Hagen Ave., Cranston

WHEN: 7:30 p.m.

MORE INFO: 942-8350

MONDAY

June 9

Shavuot

Celebrate the giving of the 10 Commandments, followed by dairy dinner.

WHEN: 5:45-7:15 p.m.

WHERE: Chabad Chai Center, 3871 Post Road, Warwick

MORE INFO:

Shavuot

Confirmation and services, 9:15 a.m.

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

MORE INFO: 785-1800

TUESDAY

June 10

Yizkor Service

All invited to stay for Kiddush dinner

WHEN: 5:45-7 p.m.

WHERE: Chabad of West Bay, 3871 Post Rd., Warwick

MORE INFO:

Yizkor Service

WHEN: 9 a.m.

WHERE: Temple Torat Yisrael, 330 Park Avenue, Cranston

MORE INFO: 785-1800

∞ **SUNDAY**
 ○ **JUNE 1**
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 2 TEMPLE TO MUSIC



For full schedule, visit www.JFRI.org/Israel60
 or see page 23. For info, call 401.421.4111.

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ACTIVITIES

Walk the Land

Start the day by joining friends and neighbors for Walk the Land -- a solidarity walk to show your support for Israel.

- 10 a.m. Register at Temple Torat Yisrael, 330 Park Ave., Cranston
- 11 a.m. Walk the Land from Torat Yisrael to the Roger Williams Park Temple to Music

Opening Ceremony

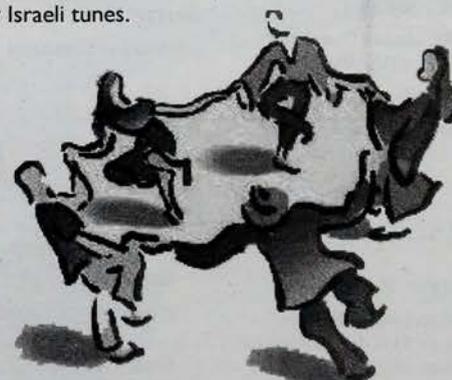
- 12 noon Temple to Music
- Welcome - Doris Feinberg
 JFRI President
- Speakers – Mayor David Cicilline (Honorary Chair), RI congressional delegation, Warwick Symphony Orchestra and singing of *Hatikvah*
- 1 - 3 p.m. Games, family activities, booths, kosher food

Dig the Past

Participate in an archeological dig and receive a Junior Archeologist certificate!

Israeli Music and Dancing

Sing along and dance to the latest contemporary Israeli tunes.



Arts & Crafts vendors, family-oriented games, synagogue and organization booths — and MORE!

All Israel@60 activities at Roger Williams Park take place at the Temple to Music. In case of rain, the festival will move to Temple Torat Yisrael, 330 Park St., Cranston.

ISRAEL@60

A commemorative edition
The Jewish Voice & Herald



The **JEWISH VOICE & HERALD**

From the Executive Editor

BY RICHARD ASINOF
rasinof@jfri.org

TO celebrate the 60th anniversary, *The Jewish Voice & Herald* has put together a special edition, collecting numerous articles we have published recently, exploring Israel's past, present and future.

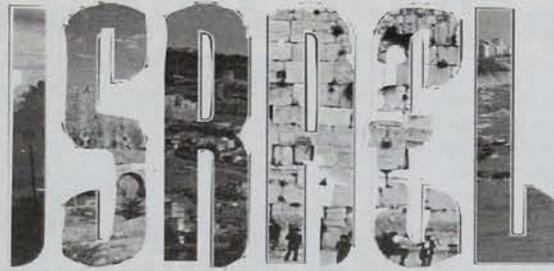
As the Rhode Island Jewish community prepares to celebrate Israel@60, it's a good time to reflect on the journey of the first 60 years of the State of Israel.

Rabbi James Rosenberg, in his piece, "Israel at 18: a kaleidoscope of shattered preconceptions," writes that there are three Israels: Am Yisrael, the people of Israel, Eretz Yisrael, the land of

Israel, and since May 14, 1948, the State of Israel.

Rabbi Rosenberg goes on to say: "Part of the complexity of our Jewish identity results from the interplay of these three Israels in shaping who we are."

And, as Yehuda Lev writes, reflecting on the first years of Israel's existence in building a new country, "Israel is at peace with Egypt and Jordan, and it has the backing, at least for now, of the United States and Europe. Sixty years ago few would have believed this possible. May, in the Middle East at least, the Age of Miracles is not



yet over."

In sharing her "elder's perspective" on Israel, Tema Gouse writes: "My father and step-mother are buried in the American-Canadian Cemetery outside of Jerusalem. I do not plan to join them but find it heart-warming that the two committed Zionists were permitted to live their latter (very satisfying years) in a Jewish state and will remain there forever."

Gouse continues: "In my aged years, while still

functional, this once-reluctant Zionist will continue to wholeheartedly support Israel polit-

ically, financially and emotionally. Happy 60th birthday! *Am Yisrael Chai!*

In "Defying the British on the High Seas," which told the dramatic story of Americans who risked their lives to bring "illegal immigrants" to Israel, Mark Levine, the editor of *BabagaNewz*, tells the story of Murray Greenfield, who had served in the U.S. Merchant Marines during World War II, was recruited by the Haganah, and sailed

on the ship Tradewinds as part of a secret fleet.

In the article, reprinted from *BabagaNewz*, was a photograph of Greenfield and his shipmates on the deck of Tradewinds. One of the crewmembers was Harold Katz from Rhode Island, as Irving Kessler wrote *The Voice & Herald*. "We have every right to be proud of Naval Officer Harold Katz who called Newport, R.I., his home base when he volunteered to play a key role on the Hatikvah."

Let us all join together, in hope and prayer and as a community, to celebrate Israel's 60th birthday. *Am Yisrael Chai!*

Richard Asinof
Executive Editor

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Defying the British on the High Seas

The dramatic story of Americans who risked their lives to bring "illegal immigrants" to Israel.

BY MARK H. LEVINE
Babaganewz Editor

SECRECY must be maintained at all costs. *Atah meiveen?* Do you understand?"

"Yes," said Murray Greenfield, a youthful-looking 20-year-old, who had served in the U.S. Merchant Marines during World War II. He came to this secret meeting because someone in his synagogue whispered cryptically in his ear, "They need guys like you." Murray wondered who "they" were and why "they" needed him.

"Can I at least tell my parents?" the American asked.

The Haganah operative from Eretz Yisrael clutched Murray's arm. "Not a word; not even to your parents. *Atah meiveen?* This is a matter of life and death."

A NEW RECRUIT

As Murray left the meeting in New York City, he realized he had been given the opportunity of a lifetime. Like many Jewish Americans in 1946, Murray's family lost loved ones during World War II. *The*

world stood by in silence, brooded Murray during the ride home. But the Haganah agent's words echoed in his ears and filled him with pride: "Jews will never again sit and wait for help from others. *Atah meiveen?*"

Murray understood. Thousands of Jewish survivors from Hitler's death camps were living in squalor, packed into displaced persons camps throughout Europe. They wanted to leave behind their old lives and start anew in *Eretz Yisrael*. Great Britain stood in their way. The British governed Palestine and had cruelly cut Jewish immigration to a dribble and blockaded the coast to prevent illegal immigration. *It's especially unfair now, Murray agonized, when those innocents have nowhere else to go.*

Murray also understood his responsibility. Even though he would not be paid and might end up in jail, he felt compelled to join *Aliyah Bet*, the clandestine naval operation to smuggle Jewish refugees into the *Yishuv*, the Jewish community in Palestine.

RENDEZVOUS AT NIGHT

One year later, Second Officer Murray Greenfield stood on the deck of the *Tradewinds*, a "rust bucket" bought by *Aliyah Bet* undercover agents. Despite the volunteer crew's doubts, the gray hulk



The Tradewinds carries desperate refugees to Palestine.

successfully crossed the Atlantic Ocean and docked in Lisbon, Portugal. Carpenters outfitted the ship with wooden racks, which they believed were storage bins for bananas. *In reality, marveled Murray, these narrow shelves will sleep 1,500 Jewish refugees. But when and where will we pick them up?*

The answer came within days. After several stops at ports along the Mediterranean Sea, the

Tradewinds tied up alongside the *Exodus*—another American ship in the secret fleet. Two Haganah agents slipped aboard the *Tradewinds* and issued final orders: Pick up 750 refugees at a secluded cove near Bogliasco, Italy, and 750 more at a nearby location at the mouth of the Magre River. Conduct the operation in the dead of night and maintain absolute silence.

RESCUE AND RENEWED HOPE

From the belly of the ship, Murray heard agonized groans of seasick passengers. A day earlier, they had paddled rubber rafts in complete silence and boarded the ship according to plan. *It's like watching a movie without sound*, thought Murray. But today, the soundtrack had returned with a vengeance. Wind and high waves lashed the ship. Vomit covered the floor, children and babies cried, and the crew brewed strong tea for their passengers. Gradually the weather



Murray Greenfield, far right, poses with crew members of the Tradewinds.

improved, and a festive atmosphere spread aboard ship. Joyous refugees and crew sang songs, danced, and prayed together. The party, though, was brief—a British warship soon appeared. The Jews' first response: They renamed their boat *Hatikvah*, the hope.

SEIZED AT SEA

"Your voyage is illegal; your ship is unseaworthy. In the name of humanity, surrender." Murray and the others ignored the British commander's announcement. They dressed a young boy in a captain's uniform and sent him to the bridge. "I am the captain," he announced. The British weren't amused; they fired tear gas and boarded the ship, swinging clubs. The refugees fought back, hurling cans and swinging fists. The outcome, though, was never in doubt. As the British secured the ship and prepared to transfer the refugees and crew to a prison camp in Cyprus, the Jews raised the Star of David flag and sang "*Hatikvah*," the sacred song that soon became the national anthem of Israel reborn.

Sixty-six Aliyah Bet ships brought 71,534 Jews to Palestine from 1945 to May 15, 1948. The ten ships with American crews brought 31,078 of the total.

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SIGNIFICANT EVENTS IN ISRAEL'S HISTORY 1900-1948

1903	1906	1909	1915	1917	1919	1920	1921	1923	1925	1928
Last year of the First Aliyah, during which nearly 35,000 Jews immigrate to Israel.	Boris Schatz arrives in Jerusalem and establishes the Bezalel Institute of Art to revive the visual arts in the Jewish tradition. Ben-Gurion makes aliyah.	Tel Aviv, the first modern Jewish city is founded.	Za'ev Jabotinsky and Joseph Trumpeldor form the Jewish Legion to fight with the British to liberate Palestine from the Turks during World War I.	The Balfour Declaration expresses British support for "a Jewish national home in Palestine."	World Zionist Organization presents a memorandum at the Paris Peace Conference asserting that Jews have a historic right to Eretz Yisrael.	The Haganah, Israel's first military defense organization, is founded.	Rabbis Abraham Isaac Kook and Ya'akov Meir chosen as chief rabbis of Palestine.	Pinhas Rutenberg establishes the Palestine Electric Company, which supplies electricity to all of Palestine.	The Hebrew University opens in Jerusalem.	Members of Kibbutz Bet Alpha in the Jezreel Valley discover an ancient synagogue from the sixth century.
1929	1930	1933	1936	1937	1939	1939	1943	1946	1947	1948
Jewish Agency is established and soon becomes the "government-in-waiting" of the emerging Jewish state.	The National and University Library of Israel is founded.	Henrietta Szold, founder of Hadassah, initiates Youth Aliyah, which rescues 5,000 Jewish youth from Nazi Germany.	Jewish population in Palestine soars to more than 475,000, as Jews flee German persecution.	Peel Commission, a British royal committee, proposes dividing Palestine into Jewish and Arab states; the Jews accept, though the plan is less favorable than Balfour; the Arabs reject.	World War II erupts. Haganah establishes "Organization for illegal immigration" to bring imperiled European Jews to Palestine in violation of British quotas.	The White Paper, issued by the British government, ends Britain's unlimited support for the Jewish homeland and restricts Jewish immigration to Palestine.	Palmach sends 12 paratroopers behind enemy lines in Europe to save threatened Jewish communities.	Irgun, a radical Zionist group, bombs the King David Hotel, headquarters of the British ruling authority in Palestine.	United Nations General Assembly approves the end of the British Mandate and recommends the establishment of two states, Jewish and Arab. Jews accept but Arabs reject.	David Ben-Gurion declares the establishment of the State of Israel.

Tradewinds photo provided by Paul Silverstone

Babaganewz
This story is excerpted from "Dreamers, Builders, and Defenders, 1900-1948," a special edition of Babaganewz Magazine in honor of Israel@60. Babaganewz is an award winning publication for Jewish students in 4th-7th grades. For more exciting Israel@60 content, visit babaganewz.com.

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18: A kaleidoscope of shattered preconceptions



A WORKER drives a tractor on a kibbutz.

Photo courtesy of Flash 90

as I was touring with two British co-workers during a 10-day break from our labor on the kibbutz.

Having hitchhiked to Elat – which at the time had virtually no tourist accommodations whatsoever – and having slept under the stars on the beach at the lip of the Red Sea, the three of us were hiking on an arid hilltop almost within sight of the Egyptian border. There, much to our surprise, we came across a large cache of weapons concealed under sandy colored tarps – what appeared to be rifles and machine guns, a grim reminder that Israel was in a state of siege.

A few days later I was walking alone after dark on the outskirts of Kibbutz K'far Giladi (the very same kibbutz at which 12 Israeli soldiers were killed by a Hezbollah rocket Aug. 6, 2006), when I was stopped by an Israeli soldier, riding in a jeep.

Quickly grasping that my comprehension of Hebrew was weak, he informed me in very clear and strongly worded English that I was a jerk and was endangering myself by wandering towards the Lebanese border. He was equally explicit in directing me to proceed immediately in the opposite direction back to the safety of K'far Giladi.

Despite his gruff manner, I find it hard to imagine that on that tranquil summer evening the Israeli soldier could have envisioned the sea of trouble that lay ahead: the Six Day War of June, 1967; the 1973 Yom Kippur War;

the incursion into Lebanon in 1982; not one but two *intifadas* with the attendant suicide bombings; the current tense stand-off between Israelis and Palestinians; and the insistent rumblings of a bellicose Iran.

Certainly, on that summer evening in 1965, I myself was both unwilling and unable to see the clouds on the horizon. I preferred

indeed, I suspect that many readers of *The Voice & Herald* have been there far more often than my four trips.

What is not so obvious is that there are not one, not two, but three Israels – *Am Yisrael*, the people of Israel; *Eretz Yisrael*, the land of Israel, and since May 14, 1948, *Medinat Yisrael*, the State of Israel. Part of the complexity of our Jewish identity results from the interplay of these three Israels in shaping who we are.

As almost all of you know, our Biblical ancestors began an almost two-thousand-year exile in the year 70 C.E., when the Romans destroyed the Temple in Jerusalem.

It was not until the late 19th century that the first Zionist pioneers began

the process of reclaiming our ancestral homeland. One of the saddest and bitterest paradoxes of 20th century history is that a burgeoning Jewish nationalism sowed the seeds of Palestinian nationalism.

And, so it is that our third Israel, *Medinat Yisrael*, the State of Israel, must continually confront excruciatingly painful choices as it attempts to safeguard its citizens from hostile attack and, at the very same time, seek to address the legitimate demands of an angry and dissatisfied Palestinian population.

Not even King Solomon in all his wisdom could be expected to tease apart and finally resolve all these issues that might one day

– God willing – lead to peace.

These three Israels – *Am Yisrael*, the people of Israel, *Eretz Yisrael*, the land of Israel, and *Medinat Yisrael*, the State of Israel, do not exist as abstract Platonic ideals. Rather, our three Israels exist in the messy and confusing particulars of the every day. How much more confusing have these messy particulars become in recent months. *Am Yisrael*, the people of Israel worldwide has been filled with fear and trembling over what is happening in *Eretz Yisrael*, the land of Israel, under the leadership of *Medinat Yisrael*, the State of Israel.

I myself continue to be haunted by those sad and sober words that Professor David Hartman addressed to a couple of hundred Reform rabbis when we were meeting in Jerusalem in March, 2002: “We are living in a time of moral ambiguity.”

I take this to mean that none of us can escape as morally pure individuals from this witches’ brew of current events; during these troubled times, we are forced to choose among the least bad options. This is not a comfortable place to be, but Jewish tradition has always insisted that our task is to live in the here and the now and to strive to transform the *chol* – everyday, messy, morally ambiguous reality – into the *kadosh* – the realm of the holy.

The State of Israel will be celebrating her 60th birthday this coming May 8; the country has certainly changed immensely since my first visit back in the summer of 1965.

Although there are profound differences among us in our Rhode Island Jewish community, let all of us come together to express our solidarity with the State of Israel as she marks 60 years of remarkable achievement.

We are Orthodox, Conservative, Reform, Reconstructionist, as well as fiercely secular. We are young, and we are old. We represent a wide spectrum of political positions; and yes, we fundamentally disagree as to what is the best course of action that Israel should take during these difficult days for the Jewish state.

Nevertheless, now is the time to put aside our differences in order to affirm, that *kol Yisrael arevim zeh ba’zeh*, all Jews are responsible for one another, and that *am Yisrael chai*, the Jewish people live!

“What is not so obvious is that there are not one, not two, but three Israels – *Am Yisrael*, the people of Israel; *Eretz Yisrael*, the land of Israel, and since May 14, 1948, *Medinat Yisrael*, the State of Israel.”

to hold fast to my dreams of an Israel safe and secure.

Almost 43 years later, Israel is still very much on my mind and in my heart. Given the ongoing confusion of worry and hope which seems to be the Israelis’ lot, I remain preoccupied, even obsessed by events beyond my control which are taking place 6,000 miles away, as are many, if not most, American Jews.

There are many reasons for our continuing involvement with the State of Israel – some obvious, some not quite so obvious. We have family and friends in Jerusalem or Tel-Aviv or Haifa or some of the smaller cities, towns, and kibbutzim throughout the length and breadth of the land. We have visited Israel again and again;

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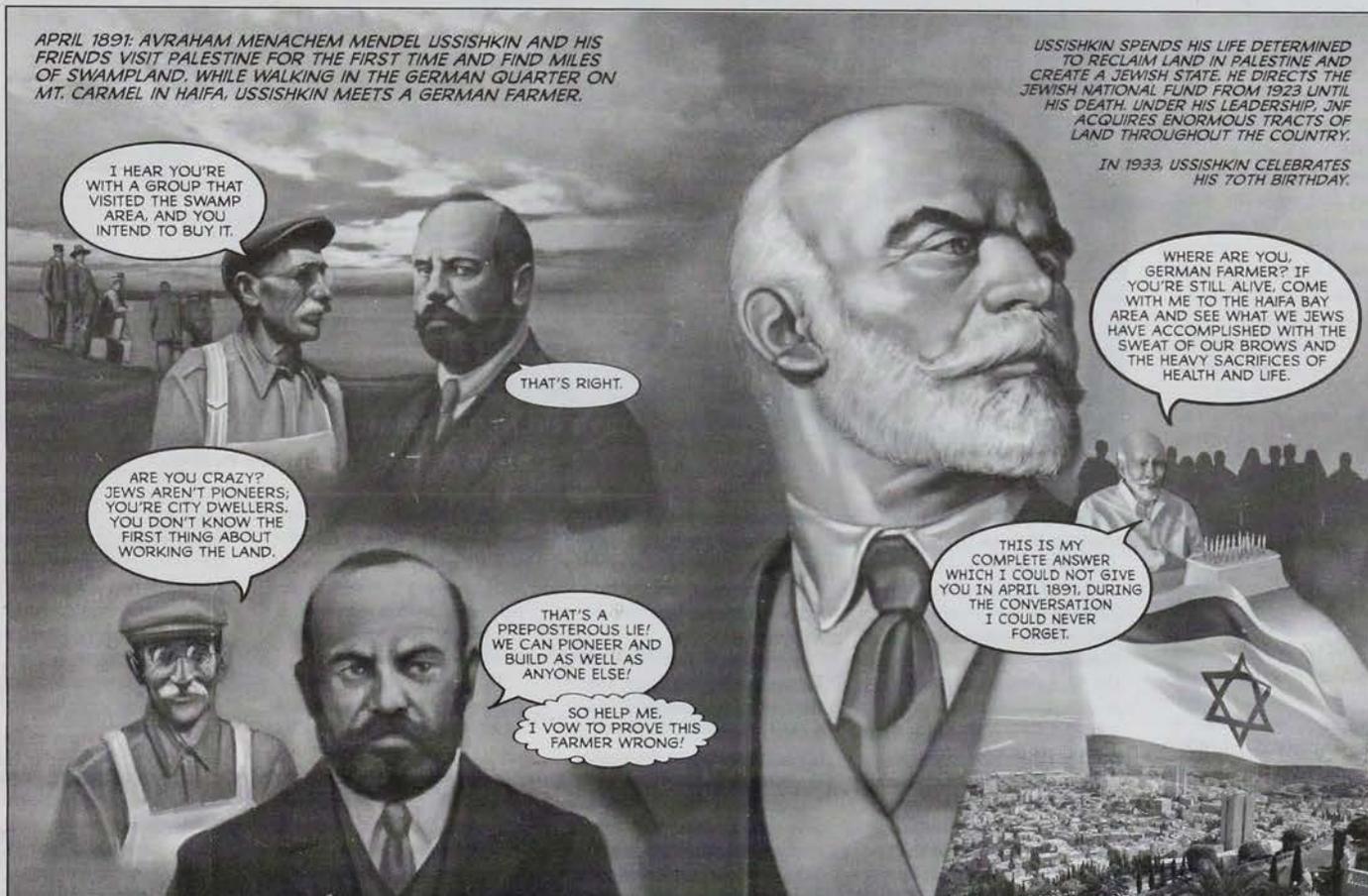
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AVRAHAM MENACHEM MENDEL USSISHKIN (1863-1941) BUILDER OF ISRAEL



APRIL 1891: AVRAHAM MENACHEM MENDEL USSISHKIN AND HIS FRIENDS VISIT PALESTINE FOR THE FIRST TIME AND FIND MILES OF SWAMPLAND. WHILE WALKING IN THE GERMAN QUARTER ON MT. CARMEL IN HAIFA, USSISHKIN MEETS A GERMAN FARMER.

USSISHKIN SPENDS HIS LIFE DETERMINED TO RECLAIM LAND IN PALESTINE AND CREATE A JEWISH STATE. HE DIRECTS THE JEWISH NATIONAL FUND FROM 1923 UNTIL HIS DEATH. UNDER HIS LEADERSHIP, JNF ACQUIRES ENORMOUS TRACTS OF LAND THROUGHOUT THE COUNTRY.

IN 1933, USSISHKIN CELEBRATES HIS 70TH BIRTHDAY.

I HEAR YOU'RE WITH A GROUP THAT VISITED THE SWAMP AREA, AND YOU INTEND TO BUY IT.

THAT'S RIGHT.

ARE YOU CRAZY? JEWS AREN'T PIONEERS; YOU'RE CITY DWELLERS. YOU DON'T KNOW THE FIRST THING ABOUT WORKING THE LAND.

THAT'S A PREPOSTEROUS LIE! WE CAN PIONEER AND BUILD AS WELL AS ANYONE ELSE!

SO HELP ME, I VOW TO PROVE THIS FARMER WRONG!

WHERE ARE YOU, GERMAN FARMER? IF YOU'RE STILL ALIVE, COME WITH ME TO THE HAIFA BAY AREA AND SEE WHAT WE JEWS HAVE ACCOMPLISHED WITH THE SWEAT OF OUR BROWS AND THE HEAVY SACRIFICES OF HEALTH AND LIFE.

THIS IS MY COMPLETE ANSWER WHICH I COULD NOT GIVE YOU IN APRIL 1891. DURING THE CONVERSATION I COULD NEVER FORGET.

MARIO RUIZ

BY YAFFA KLUGERMAN
BabagaNewz Associate Editor

ILLUSTRATED BY
MARIO RUIZ

Avraham Menachem Mendel Ussishkin, a prominent Zionist leader, played a key role in founding and developing the State of Israel. He valiantly and uncompromisingly fought for his goals: redemption of the soil, rebirth of Hebraic culture, Jewish pioneering, and Jewish autonomy. His persistence and steadfastness earned him the title of "the man of iron."

UGANDA OPPONENT

When Theodor Herzl suggested to the Sixth Zionist Congress in 1903 that they consider Uganda as a potential Jewish homeland, Ussishkin became his primary opponent and eventually succeeded in derailing the proposal. "I don't accept the decision of

the Congress to send an expedition to Africa," he remarked. "I object to it with every fiber of my being and will do everything within my power to prevent its execution!"

HEBREW ORATOR

In 1919, following World War I, Ussishkin was invited to speak at the Paris Peace Conference, where leaders gathered to negotiate peace treaties and the status of lands, including Palestine. Ussishkin insisted on addressing the committee in Hebrew.

"In the name of the largest Jewish group, Russian Jewry, I stand before you, leaders of the world," he proclaimed, "to express the historic demands of the Jewish nation to restore it to its borders and to give back to the Children of Israel

the land God promised them 4,000 years ago."

JNF LEADER AND HEBREW UNIVERSITY FOUNDER

Ussishkin is best known for leading the Jewish National Fund for nearly two decades, a role which he felt was fundamental to establishing a Jewish homeland.

"It's possible to build a house without a roof, walls, or windows," he noted, "but no house has ever been built without a foundation. And the foundation is neither sea nor air, but soil."

Ussishkin also helped establish the Hebrew University, which opened in 1925. "The Keren Kayemet [JNF] and the Hebrew University are two sides of the same coin by which we build our people's future," he explained. "Land and science, the

material and the spiritual, are the two methods by which we will alter the shape of our people's life."

HOPE FOR THE FUTURE

Shortly before Ussishkin's death in 1941, his family gathered for his blessings on the eve of Yom Kippur. He turned to his 6-year-

old grandson and said, "When you grow up and understand these things, you will learn what our generation did for Palestine, for our nation, for the *yishuv*. Be a man; you are our hope."

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In 1948, Israelis leaders faced prodigious task: build a state and fight a war

Ben Gurion united fighting factions – Irgun, Palmach and Lehi – into one force

By YEHUDA LEV
yehudal@cox.net

SATURDAY, MAY 15, 1948, was sunny and warm in Tel Aviv, and there was dancing in the streets over the events of the previous afternoon, when the members of the Yishuv's Governing Council signed Israel's Declaration of Independence. It was a brief ceremony; the signers wanted to arrive home before Shabbat. Not all of them were present; those from Jerusalem, for example, were trapped inside the city by the siege imposed by Transjordan's Arab Legion.

Cairo was equally sunny and equally joyous that spring day. The Egyptian Prime Minister led his country into war against the infant Jewish State, promising a massacre of its 650,000 Jews by the combined strengths of 1.2 million Palestinian Arabs and millions of Arabs in adjoining states and North Africa, who together would return Palestine to its rightful owners and end this latest intrusion of alien Western ways into the Arab Middle East.

In Haifa the Union Jack was lowered as the last of the British administrators and soldiers boarded ship and sailed for Blighty.

In Washington, President Truman wasted no time in granting *de facto* recognition to Israel while the Soviet Union trumped his election year ace by extending *de jure* recognition.

And, in Tel Aviv, the lovely weather turned ugly when the tranquil Shabbat morning was shaken first by the roar of Egyptian aircraft overhead and then by the dropping of their bombs upon the hapless city. Some civilians died, a small fraction of the 1,600 Jews who perished in Israel's War of Independence.

The tasks facing the leaders of the new state were prodigious. The partition of Palestine had given them 55 percent of an already small country, most of that consisting of the Negev desert, which was intended for settlement by the hundreds of thousands of Jews waiting



THE FRONT PAGES from *The Palestine Post* and *The New York Times* from May 15, 1948.

to enter from European and Muslim countries. It was an elongated and thin territory, presenting extended front lines and long lines of supply to face the invading armies of Egypt, Transjordan, Syria and Lebanon, alongside units from other Arab states.

Jerusalem was already isolated, and the Haganah required time to morph into the Israel Defense Forces (IDF). But there was little time and mistakes were made, lives were lost as the process of state-creation during war proved more difficult than expected. Because the need for soldiers was so great, some immigrants actually went into battle the day after arrival without training or orientation.

Israel's War of Independence did not begin on May 15, 1948, but on November 30, 1947, the day after the partition resolution was voted upon by the U. N.'s General Assembly. By evening there took place Palestinian guerilla attacks on Jewish buses and villages throughout the land; serious fighting began in the Galilee and Central Israel, involving Haganah forces and Palestinian guerillas. From January until May the Haganah captured the Arab cities of Acre, Nazareth, Jaffa and Tiberias. On May 15, the Arab armies joined the war.

Both sides had to cope with serious problems. The Arab armies never coordinated their assaults on Israel, so that when Israel attacked the advancing

Egyptians in the south, the Syrians sat on their hands in the north. The Arab Legion excepted, the Arab armies were poorly led, poorly trained and poorly equipped.

The Jews also had their problems, including the Irgun and the Lehi, two extremist militant groups. The Irgun, a right-wing opposition group in the shadow government of the Yishuv, specialized in blowing up Arab marketplaces and other such acts of terror. The Lehi, a much smaller band, dealt largely in assassinations, including, on a Jerusalem street, that of the U.N. mediator in Palestine, Swedish diplomat Count Folke Bernadotte.

Matters came to a head in July when Menachem Begin, head of the Irgun, tried to smuggle arms and immigrants to his units aboard a converted landing craft, the Altalena, which was set afire offshore by units of the IDF. A number of Irgun soldiers and some of the new immigrants died in the action.

David Ben-Gurion, Israel's first Prime Minister, took advantage of this clash to disband both the Irgun and Lehi units and compel their incorporation into the IDF. He did away with the Palmach as well, which, under a separate command, formed the shock troops of the Haganah and had close connections with the left-wing kibbutz movement. Both Begin and Yitzhak Shamir, commander of the Lehi, became prime ministers of Israel in later years.

One of the important factors enabling Israel to survive is that its military was staffed with thousands of young men and women who had shared considerable combat experience in the British army during World War II.

The Yishuv had prepared for this eventuality for decades and its followers supported their leaders. The Palestinian Arabs, on the contrary, saw their leaders flee the country in February and March and spend the war in neighboring Arab states or even further away. In addition, the Palestinians did not conceive of themselves as a nation in the Western sense; their self-identification usually began with their extended family, then their tribe and then their religion.

During the fighting both before and after independence, the Israelis rallied from near-disaster. By the time truce negotiations between Israel and some of the Arab states began in February 1949, Israel was in control of 80 percent of pre-war Palestine. Jerusalem was linked to the rest of the country by a narrow corridor.

TO SURVIVE AND PROSPER

The population, thanks to immigration, tripled in three years, the borders seemed secure, the economy, while straitened, was functioning, food rationing kept hunger from the door, and industry and agriculture, while struggling to keep up with the expanding population's needs, were producing the goods required to enable the state to survive.

Ben-Gurion made another

attempt to end division within Israel when he came to an agreement with the Orthodox Jewish leadership regarding military service by Orthodox young men enrolled in yeshivas, devoting their lives to the study of Jewish texts and supported by their families or, in some instances, by the state.

In Israel both men and women are subject to military service, and the Orthodox leaders demanded that Orthodox women and yeshiva students be exempted. At the time, the numbers of men involved were several hundred; today, the numbers include thousands of young men who are viewed by many within the secular population as living off the state but not contributing to its defense. The division has caused much hard feeling within Israel and among some Diaspora communities.

It took 52 years for the Zionists to realize their dream of a Jewish state in Palestine, and another two years to secure it. Sixty years later, no one can say that it is still secure; it has existential enemies in the neighborhood and millions of Muslims throughout the world who align themselves with the Palestinians. But Israel is at peace with Egypt and Jordan, and it has the backing, at least for now, of the United States and Western Europe.

Sixty years ago few would have believed this possible. Maybe, in the Middle East at least, the Age of Miracles is not yet over.

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Sunday, June 1, Rhode Island's Israel@60 Community Celebration

SCHEDULE OF EVENTS

10 -11 a.m.	Registration for Walk The Land Temple Torat Yisrael, 330 Park Ave., Cranston
11 a.m. – 12 noon	Walk The Land Temple Torat Yisrael to Roger Williams Park Temple To Music
12 – 1 p.m.	Opening Program and welcome featuring speakers and the singing of the National Anthem and Hatikvah, the Israeli national anthem, with local cantors and the Warwick Philharmonic
Emcee/Welcome	Doris Feinberg, JFRI President
Benediction	Rabbi Peter Stein, Temple Sinai
Honorary Chair	Mayor of Providence David Cicilline
Greetings	R.I. Gov. Donald Carcieri
Greetings	Rony Yedidia, Israel Consul for New England
Greetings	U.S. Sen. Sheldon Whitehouse
Greetings	U.S. Sen. Jack Reed
Keynote Speaker	U.S. Rep. James Langevin
1 p.m.	Performance by the Warwick Philharmonic
1-3 p.m.	Family-oriented activities sponsored by local synagogues and agencies, musical performances, an archaeological dig, kosher food vendors, and Judaic arts and craft vendors

In case of inclement weather, Rhode Island Celebrates Israel@60 will move to Temple Torat Yisrael, 330 Park Ave., Cranston.

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Herzl's Zionist movement laid foundation for a Jewish state

From the Dreyfus case to U.N. Resolution to partition

BY YEHUDA LEV
yehudal@cox.net

THEODOR HERZL, the secular Viennese journalist who founded the modern Zionist political movement in 1896, was perhaps the last person anyone would have chosen to take on such a task. Without much knowledge of Jewish history, Jewish issues or Jewish culture, he came to his startling vision watching anti-Semitic crowds massing on the streets of Paris shouting "Death to the Jew" at the height of the trial of Alfred Dreyfus, a French army captain accused of treason. He was stunned. This was Paris, center of Western culture and capital of a democratic state forged from the French Revolution a century previous. This was not some backward *shtetl* in Russia where Cossacks hunted down Jews, read the "Protocols of the Elders of Zion" and looked to save Christian children whose blood was required for Jews to make matzah for Passover.

From this experience, Herzl learned one great lesson. No Jew anywhere was safe from the scourge of anti-Semitism unless he lived in an independent Jewish state and controlled his own destiny. There were Jews who disagreed with him; Ahad Ha'am led a cultural movement that favored a Jewish cultural center in Palestine as opposed to Herzl's political center. Most of the Orthodox Jewish world, believing that the creation of a Jewish state should be the task of the Messiah, refused its support. And Reform Jews, centered then in Germany and worried about rejection by their Christian neighbors, felt no need for a Jewish state; they practiced a form of Protestantism and moved Shabbat to Sunday.

By 1904, the year of his death at 44, exhausted by constant travel and preaching, Herzl's picture hung in the homes of countless Eastern European Jews who looked to his Zionist movement to lead them back to Palestine. His book, *Der Judenstaat*, The Jewish State,

was widely read and he was a familiar face in the European chancelleries where the fate of nations was decided. (Once, when he learned that the Kaiser was planning a visit to the Holy Land, he moved quickly and when the Royal cortege descended from their train in Jerusalem, there on the platform was Herzl to greet them.)

Equally important, Herzl had a sense of what it would take to establish such a state in the midst of Christian and Muslim populations and he laid the groundwork for some of the institutions that, in 1948, eased the transition from the *Yishuv*, the Jewish community in Palestine, to the Government of Israel. In a utopian novel, *Altneuland*, The Old-New Land, he foresaw a Jewish state in which Jews and Arabs lived side-by-side in peace and harmony. Unfortunately his prophesying was less successful than were the abilities of those who followed him to deal with the facts on the ground.

These facts succeeded one another in relentless progression and even those that appeared positive to Zionist aspirations often turned out to be otherwise. The Balfour Declaration, issued by the British government in 1917, was a prime example. The brief letter, from Lord Arthur James Balfour, the British Foreign Secretary, to Lord Rothschild, the chairman of the Zionist Federation, included one key sentence. "His Majesty's Government views with favour the establishment of a Jewish Homeland in Palestine. . ." which Zionists took to mean a British commitment to a Jewish state in Palestine. Arabs and their friends looked instead to the second part of the sentence: ". . . it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish political communities in Palestine."

The British, during the Mandate for Palestine awarded them by the League of Nations, veered from one interpretation



THEODOR HERZL, founder of the modern Zionist movement.

to the other as their interests warranted.

Other events kept interfering with the Zionist dream. World War I, while it resulted in the transfer of power in Palestine from Turkey to Britain, a

"In a utopian novel, *Altneuland*, *The Old-New Land*, Herzl foresaw a Jewish state in which Jews and Arabs lived side-by-side in peace and harmony."

democracy that could understand and even sympathize with Zionism as one of many small national movements then popular throughout Europe, did not do much to promote the idea of a Jewish state. The economic problems faced by the Zionist pioneers were such that for a few years in the 1920s, more Jews left Palestine than entered it.

What the British provided for the Zionists was time — time to develop the new institutions that would be needed when the state was declared. The *Haganah*, a Jewish self-

defense force, became the Israel Defense Forces in 1948. The Jewish National Fund bought land for Zionist settlement; the *Yishuv* created a legal system, The Hebrew University, the Palestine Philharmonic, a school system (actually four of them), a free press, a governing council and, in general, West European ways of life and governance.

WORLD WAR II

Then in 1933, came Hitler and suddenly the Jewish future was endangered. Where rebuilding Palestine had been the goal of the Zionist movement, now the urgent task was to rescue Jewish lives by bringing them to Palestine by any means possible. Only the Dominican Republic, of all the world's independent states, offered to take in Jewish refugees from Germany during World War II. The British, concerned about Arab reaction, tried to control Jewish immigration but when the war in Europe began in 1939, found more important things to



attend to. Unfortunately *Aliyah Bet*, the underground escape routes organized from Jerusalem by the *Yishuv*, were closed off by the war and six million died while a few thousand made it through to Palestine.

During the war the *Yishuv* dropped Jewish parachutists into Nazi-occupied Europe to re-organize *Aliyah Bet* which, when the fighting ended, resumed its work of speeding emigration to Palestine. This time it had to contend with active British opposition including a naval blockade of the Palestinian coast which intercepted the ships bringing in refugees and deposited thousands of Jews in internment camps on Cyprus. British agents in Europe worked to disrupt the flow of transports of Jewish survivors to Mediterranean ports and a fleet of barely seaworthy vessels.

Yehuda Lev writes a regular column for The Voice & Herald. He was in Israel at the time of its formation as a state.

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May 14, 1948: Recalling the birth of a nation

The following are recollections or writings of members of the Rhode Island Jewish community, present and past, on first hearing about the birth of the State of Israel.

BY GERALDINE FOSTER
Special to The Voice & Herald

ALICE EICHENBAUM:
I WAS A student at the University of Vienna (Austria). I was a Bulgarian citizen at the time and a member of the Bulgarian Student Union. One day, in May, 1948, I went to the Student Union, and I remember very well what happened next. One of the Bulgarian students was reading an Austrian newspaper and the title was: "Juden haben eingeness Land," which means, "Jews have their own country." A Bulgarian student saw me and said, "Now you have your own land, so you know where you can go."

I remember being very shocked by his comment because I always thought the Bulgarians considered us (the Jews) one of them

BERNARD (BERYL) SEGAL:
AS I LOOKED about me from my perch on a window sill (at the Sheraton-Biltmore), and as my eyes rested on this

and that section of the audience (at the Salute to Israel), I grasped the true significance of the occasion. This was not a Zionist celebration only, just as Yisrael is not a Zionist state only. A whole people came to rejoice, to shed tears, to sing, and to unite in spirit with the builders of the land and the defenders of Israel.

Teenagers, to whom the Balfour Declaration is an historical document to look up in the library, stood beside men and women who danced in the streets on the day the document was issued, while on the platform sat people who remembered well when Theodor Herzl daringly prophesied the coming of the Jewish State at the first Zionist Congress in Basle, Switzerland, in 1897.

I saw men who fought in the Jewish Legion of World War I for the liberation of Palestine, side by side with ex-GIs who still wear the scars of World War II that liberated the world from



tyranny.

I recognized people whose birthplace was the United States of America, while next to me sat people who knew the fears and horrors of the concentration camps.

To all of us, those who filed into the hall and those turned back, the Salute to Yisrael was a song of joy, a ray of hope, and a moment of elation.

From The Jewish Herald: May

21, 1948

E LAINE LEVY
I BELONGED to Masada, a group of young Zionists. That moment, that announcement, was something we dreamed about. I can't describe the excitement we felt. I remember many nights listening to the radio; listening for any news about what was happening in our new Israel.

ESTELLE ROSEN
SINCE I GREW up in

a Zionist home, I didn't believe that there were some Jews who were anti-Zionist and would not be thrilled that there was a State of Israel.

My dad, Samuel Goldin, had been involved in groups in Russia that had worked for the establishment of Israel. When he came to America, he continued this work. He was one of the founders of the Rhode Island Council of Young Judaea, which sponsored youth groups. I was very involved with Young Judaea.

We had just sat down for dinner when we heard Ben Gurion read the proclamation announcing the establishment of the Jewish State. Nobody could speak because we were so emotionally overcome. It was almost hard to believe that this moment, this great, longed for moment had finally arrived! We had a homeland.

JACK FEIBELMAN

THE QUESTIONS:
"Where were you... [when you heard of Israel's Declaration of Independence]? Or, how did you hear of it? Or, what was your reaction to the news? We ask about such earth-shaking events as the Pearl Harbor attack, the Kennedy assassination or the 9/11 attack.

These were tragic moments and the world has never been the same. In contrast, we had been waiting for Israel's Declaration of Independence for millennia. We were not shocked; this was not a tragic event.

As a refugee from Hitler's Germany, I think back to May

15, 1948, and ask our perennial question: "Mah nishstano baleilo baseb...? Why was this day different from all other days? On that day our hearts were uplifted. We celebrated the Declaration, confirming what we knew for ages. The land that the Almighty promised Abram was ours for the entire world to see.

We remember with bitter tears the ships with our brethren that found no harbors open to them, no country that would give them refuge; ships that returned our people to certain death. No more suffering from this day forth. The basic principle of the State of Israel accords Jews the right to refuge.

On this day we remember in bitterness how the world shrugged when six million of our kin were not to live to see this day. I celebrate this day certain in our knowledge that from this day forth Jews all over the world will enjoy liberty and the protection in a country of their own.

MAURICE GLICKSMAN

ON MAY 14, 1948, I was in St. Thomas, Ontario, Canada, working on a summer job for the city, laying out roads, sidewalks, etc. for a new residential community. I was between my sophomore and junior years at Queen's University, Kingston.

St. Thomas, at its peak, had perhaps 20 Jewish families. We listened avidly to the radio for news of the actions of the United Nations and the support of President Truman for the end of British Mandate and the partitioning of the land of Palestine between Jews and Arab states. We shared in the joy of our fellow Canadians in the launching of the new State of Israel.

I do not recall any celebrations at the time, but I do know there was a great deal of concern about the fighting and talk of volunteers, mainly veterans of World War II, heading to Israel to join in the fighting. Sixteen years later Yetta and I did have the chance to discuss this period when we entertained Abba Eban in Tokyo. Yigal Yadin was also our guest, but we discussed archaeology rather than his role as a commander in Haganah.

Geraldine Foster is the past president of the R.I. Jewish Historical Association.



GOLDA MEIR shakes hands with Moshe Sharett, at the signing of Israel's Declaration of Independence.

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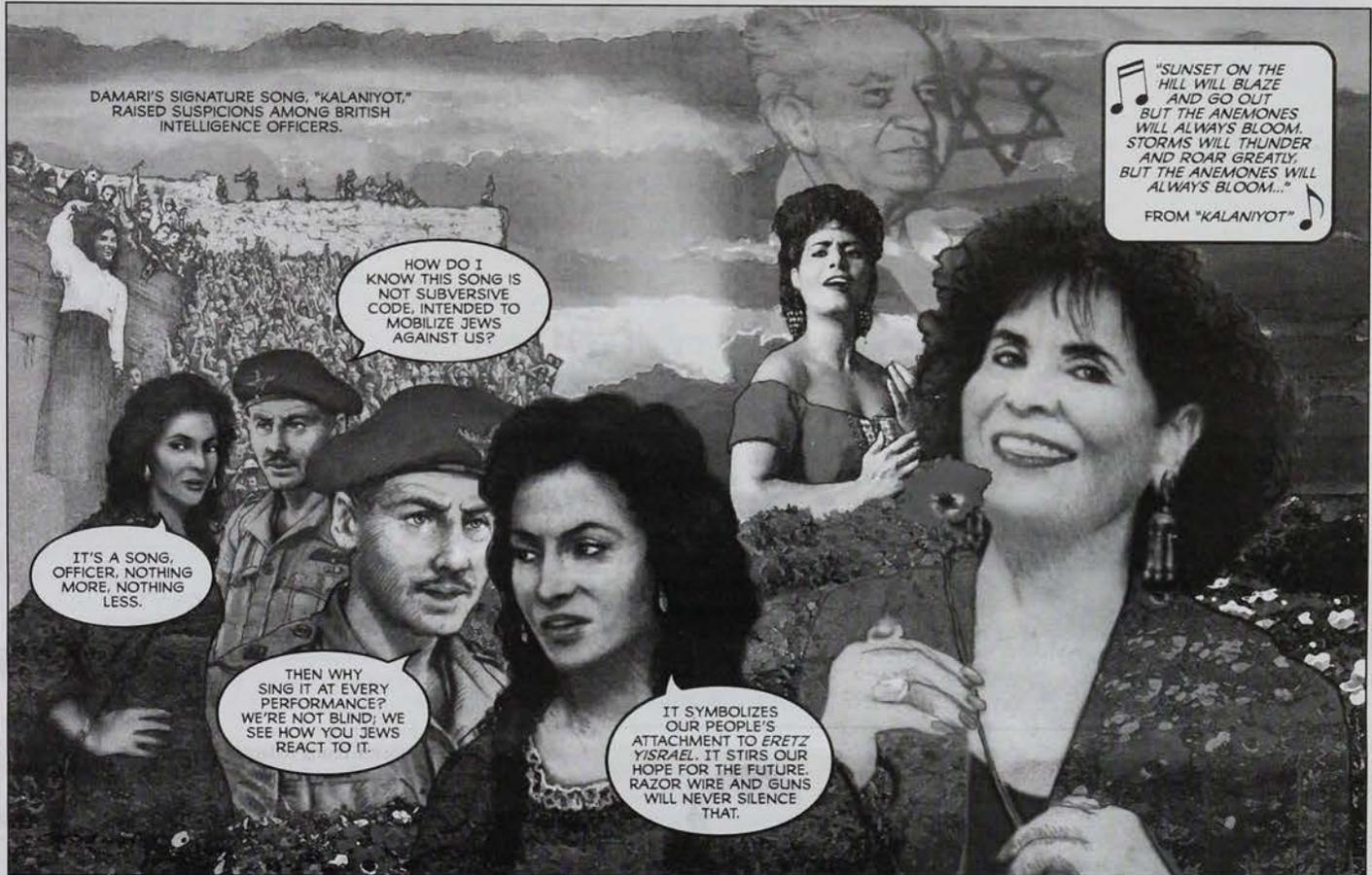


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SHOSHANA DAMARI (1923-2006) QUEEN OF ISRAELI SONG



DAMARI'S SIGNATURE SONG, "KALANIYOT," RAISED SUSPICIONS AMONG BRITISH INTELLIGENCE OFFICERS.

"SUNSET ON THE HILL WILL BLAZE AND GO OUT BUT THE ANEMONES WILL ALWAYS BLOOM. STORMS WILL THUNDER AND ROAR GREATLY, BUT THE ANEMONES WILL ALWAYS BLOOM..."
FROM "KALANIYOT"

HOW DO I KNOW THIS SONG IS NOT SUBVERSIVE CODE, INTENDED TO MOBILIZE JEWS AGAINST US?

IT'S A SONG, OFFICER, NOTHING MORE, NOTHING LESS.

THEN WHY SING IT AT EVERY PERFORMANCE? WE'RE NOT BLIND; WE SEE HOW YOU JEWS REACT TO IT.

IT SYMBOLIZES OUR PEOPLE'S ATTACHMENT TO ERETZ YISRAEL. IT STIRS OUR HOPE FOR THE FUTURE. RAZOR WIRE AND GUNS WILL NEVER SILENCE THAT.

JOEL ISKOWITZ

The story of singing sensation Shoshana Damari

BY AVIVA WERNER
BabagaNewz Associate Editor

ILLUSTRATED BY
JOEL ISKOWITZ

Israeli singing sensation Shoshana Damari came to Eretz Yisrael from Yemen when she was 4 years old. On stage, her distinctive Middle Eastern sound and exotic appearance radiated

strength, determination, and a new Jewish dignity. During the struggle for Israel's independence, her signature song, "Kalanivot" ("Anemones"—a red flower native to Israel), not only inspired Jews in the Yishuv, in refugee camps in Europe, and in prison camps in Cyprus, but also raised suspicions among British intelligence officers.

In the first two years after Israel's birth, the Jewish state redirected its energy and re-

sources from *haganah* (defense) to *klita* (absorption). Overwhelmed by 400,000 immigrants (mainly Ashkenazi Jews from Eastern Europe, and Mizrahi Jews from Iraq, Iran, and other Arab lands), the government struggled to integrate the newcomers into a cohesive, democratic society. That task, however, proved diffi-

cult because fundamental cultural differences between Ashkenazim and Mizrahim bred mistrust and deep social divisions. Fortunately, Damari's music transcended those differences, and she was instrumental in creating a new national identity.

Israel's convincing victory in the 1956 Sinai/Suez War generated optimism throughout the land. Prime Minister David Ben-Gurion described the nation's eu-

phoria, saying, "We have adequate grounds for believing that we can be a Unique Nation. We can already observe some active powers in the State of Israel, hinting clearly at the moral and intellectual abilities hidden among us." Despite defense expenses and social upheaval, Ben-Gurion marveled at Israel's revival: "We have succeeded in establishing

science and research institutes and have fostered literature and art on a high level like in the most developed countries." For many Israelis, Shoshana Damari embodied these feelings of destiny.

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ISRAEL@60
1948-2008

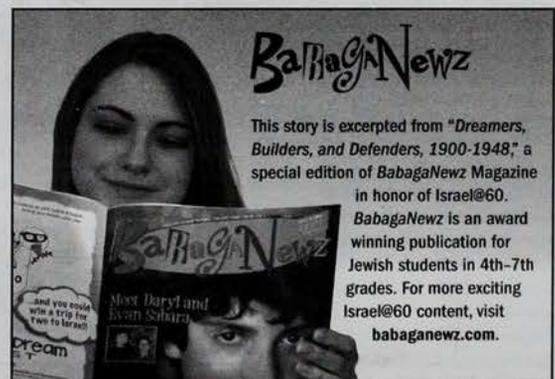
"TODAY, IT'S OUR WAR, SISTER; THEREFORE, I AM FAR FROM HERE... IN MY CHOSEN PLACE PUT A FULL GLASS OF WINE, REJOICE AS THOUGH I SIT WITH YOU AS ALWAYS.

BELIEVE THAT A DAY WILL COME WHEN IT WILL BE GOOD; I PROMISE YOU I'LL COME TO EMBRACE YOU AND MAKE YOU FORGET EVERYTHING.

...AND IF YOUR SLEEP ELUDES YOU AT TIMES, HUM THIS LITTLE TUNE...AND YOU WILL HEAR A SONG OF THE HOMELAND IN MY FOOTSTEPS ON THE THRESHOLD."



FROM "BELIEVE IT, A DAY WILL COME"



BabagaNewz

This story is excerpted from "Dreamers, Builders, and Defenders, 1900-1948," a special edition of BabagaNewz Magazine in honor of Israel@60. BabagaNewz is an award winning publication for Jewish students in 4th-7th grades. For more exciting Israel@60 content, visit babaganewz.com.

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Partition, independence and war: The founding of Israel

Many doubted the ability of Israel to survive

By YEHUDA LEV
yehudal@cox.net

SOMEWHERE in the ancient texts of the Jewish people there appears the following prohibition: "Thou shalt not found Jewish States on the Sabbath." Which is why at four in the afternoon on Friday, May 14, 1948, the leaders of the *Yishuv*, the Jewish community of Palestine, gathered in a movie house in Tel Aviv to sign Israel's Declaration of Independence.

The British occupiers of Palestine, whose League of Nations mandate it had been since 1919, chose May 15 as their date of departure without checking the calendar. And, in fact, they did leave on that day, clearing the way for the partition of Palestine into Jewish and Arab states with Jerusalem and Bethlehem to remain under the control of the United Nations.

The partition had been voted on by the U. N. General Assembly on Nov. 29, 1947, and was intended to bring an end to 30 years of warfare between Arabs and Jews in Palestine. Today, 60 years after the event, we know that while partition solved some of the problems in the area, it created even more and a lasting peace looks to be further away than ever.

The British left and Jews and Arabs proceeded to war with one another, leading one exasperated British diplomat to ask, at a U.N. meeting, why Jews and Arabs couldn't settle their differences in a proper Christian spirit.

Few were sorry to see them go; the Jews could hardly wait to gain their political independence after 2,000 years of exile, the Palestinian Arabs, confident that the surrounding Arab states would make quick work of the Jews, assumed that they would soon possess all of Palestine, and the British themselves, broke after World War II and, anxious to go home, departed with no regrets.

There were many, looking at a map of a slim Israel surrounded by vast Arab homelands and aware of the huge weight of Arab numbers, who doubted the ability of Israel to survive an Arab-Jewish war. General George C. Marshall, Secretary of State for President Harry Truman, cautioned against granting U. S. recognition to Israel, warning that the United States would have to shoulder the burden of taking in Jewish refugees from Israel after the Arabs conquered it.

The Prime Minister of Egypt, hailing his army's advance into the Negev Desert on May 15, called for a massacre of the Jews

such as befell the Crusaders who tried and failed to conquer Palestine almost a millennium before.

Even within the *Yishuv* there were some who looked at the odds and begged David Ben Gurion, who headed the new government, to withdraw from Palestinian areas seized during the pre-state fighting and to confine the new state to its U. N. sanctioned boundaries.

How did the Jewish State survive? The answer to that question lies not only in the results of the diplomacy and fighting which accompanied its first years but

which they felt belonged to the Messiah. They were to evolve into today's anti-Zionist, ultra-Orthodox minority in the Jewish world.

The rest tended to call themselves Zionists, although with many divisions among them: Sephardi-Ashkenazi, secular-religious, Polish Jews, Lithuanian Jews, and smaller ones within those broad categories.

In 1896, order developed from chaos when Theodore Herzl, a Viennese secular Jew, convened the first World Zionist Conference in Basel, Switzerland. Herzl had no strong Jewish affiliations and, in fact, considered carefully a British proposal that he establish that state in Kenya. It took little time for his more knowledgeable associates to convince him that only Jerusalem, not Nairobi, would be the acceptable capital of such a state.

Herzl watched, aghast, as the trial of Alfred Dreyfus, a French Army captain accused of treason, opened up a wellspring of anti-Semitic hysteria in Paris. He concluded from this that no Jew anywhere was safe from such hatred unless he had the protection of his own, independent Jewish state.

Thus was born the movement that succeeded in creating Israel and transforming not only Palestine but the Jewish, Christian and Muslim Middle East in only 52 years

"Herzl concluded from this that no Jew anywhere was safe from such hatred unless he had the protection of his own, independent Jewish state."

almost half a century before when the Russian *Duma*, or parliament, passed a series of laws which severely limited places where Jews could live and how they could earn their living and gave free license to anti-Semites who preyed upon Jewish communities. In 1882 there began a stream of Jewish migration westward to the United States and a smaller trickle heading east to Palestine.

This trickle of new Jewish immigrants to Palestine was not an organized *aliyah*. Some of its people had no interest in creating a Jewish State, responsibility for

ernmost city, Eilat, a tourist resort and port at the northern tip of the Red Sea and the Negev Desert.

At Roger Williams Park's Temple of Music, participants

"As the walking tour journeys south, they will see beautiful murals depicting 15 cities, towns and areas of Israel, including: Haifa, Netanya, the Dead Sea, Jerusalem, and Tel Aviv."

will join in with the celebration of Israel@60 with music and entertainment. The national anthems of Israel and the United States performed by Rhode Island Cantors and the

Warwick Symphony Orchestra, followed by Providence Mayor David Cicilline, the Honorary Chairperson for the Rhode Island Celebrates Israel@60.

Festivities will include a *shuk*, an Israeli marketplace, with several booths operated by local Jewish agencies, organizations and synagogues. Each booth will have an Israeli theme. Vendors will be serving food and selling a variety of Judaica items, including arts and crafts. An archeological dig and a 45-foot obstacle course for the children will be featured at the festival.

Israel@60 in Rhode Island

Here are the highlights of the June 1 "Rhode Island Celebrates Israel@60" festival at Roger Williams Park:

- Honorary Chair will be Providence Mayor David N. Cicilline

- "Walk The Land" urban hike from Temple Torat Yisrael to Roger Williams Park

- Proclamations and speeches by local officials

- Israel booths and multimedia presentations

- Performance by the Warwick Symphony Orchestra

- Performances by local choirs and cantors

- Food

- Games

- Vendor booths

Watch *The Voice & Herald's* "Israel @ 60" calendar – and visit our redesigned web site, JVHRI.ORG, for other commemorative events by synagogues and organizations throughout the state.

From temple to temple, Rhode Islanders will walk the land of Israel

By MARTY COOPER
mcooper@jfri.org

ON JUNE 1, Rhode Island will be transformed into a virtual Land of Israel, as the Jewish community of Rhode Island celebrates Israel@60.

The morning will begin with a Walk the Land event, beginning at Temple Torat Yisrael in Cranston and ending at the Temple of Music in Roger Williams Park.

The one-mile walk will be led by Rhode Island community and civic leaders, who will guide participants on a virtual journey through Israel, visiting many of Israel's biblical and historic attractions

Temple Torat Yisrael, the registration center and start-

ing point of the walking tour, will become the city of Rosh HaNikra, "head of grottos" or cavernous tunnels. Located on the Israel and Lebanon border, this Israeli city is known for its magnificent white chalk cliffs which offer a panoramic view of Haifa Bay, the hills of Galilee and the Mediterranean Sea.

As the walking tour journeys south, they will see beautiful murals depicting 15 cities, towns and areas of Israel, including: Haifa, Netanya, the Dead Sea, Jerusalem, and Tel Aviv. The walk will conclude at Israel's south-

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Senator Jack Reed



REPRINTED FROM BABAGANEWZ ISRAEL@60

Let My People Go

House arrest, economic persecution, and daily intimidation could not stop Soviet Jews from realizing their dream of aliyah.

BY MARK H. LEVINE
Babaganewz Editor
WITH REPORTING
BY ARYEH DEAN COHEN

Yelena Dubiansky scribbled a warning on the yellow notepad she kept at all times on the kitchen table: "We can't talk about the Hebrew class in this apartment; it's bugged!" For emphasis, the 42-year-old former political science teacher underlined the words "it's bugged" and added an exclamation point.

THE WALLS HAVE EARS

Her guest, a young Jewish professional from Cleveland, Ohio, read the note and stopped talking mid-sentence. *How stupid of me*, he thought. *Security is the first thing they explained during my briefing*. Before he left on his mission to Moscow, Jeremy Halperin had met with Soviet Jewry activists who warned him that the KGB—the Soviet Union's notorious secret police—were watching each of the refuseniks he would meet during his ten-day trip. His itinerary included bringing *siddurim* (prayer books) and Hebrew grammar books to Moscow's veteran refuseniks, like Yelena, who had been refused permission to immigrate to Israel for at least a dozen years.

Yelena took Jeremy's arm and led him into the dimly lit hallway. For the first time, he noticed the gray paint peeling off the walls and the threadbare carpet on the floor. *How did I miss these things when I arrived?* he wondered. *I must have been really nervous*. But his security lapse inside the apartment awakened Jeremy to everything around him, including the dangers Yelena faced. *I won't*

slip up again, he promised himself. *There's too much at stake*.

"Let's walk and talk," Yelena said, smiling warmly.

"I'm sorry. I hope I didn't put you in danger."

"It's okay, Jeremy. I've lived with Big Brother watching me for 12 years, ever since I applied for an exit visa in '76. But it's a new experience for you; don't worry."

"Thanks," he said, relieved. "And by the way," he added, hoping some good news would make up for his mistake, "I brought you a new map of Israel."

"Sh-h-h," Yelena cautioned. "Even these walls have ears."

A LIFE IN REFUSAL

As they walked among the birch trees that lined the street outside her apartment, Jeremy listened to Yelena describe her life in refusal. "It's a vicious circle," she sighed. "I apply for a job, even a low-level job, and then the authorities come and tell my boss I'm a refusenik. Soon, I'm fired and looking for work again. This is the plight of all refuseniks, not just me." She told Jeremy how her apartment had been searched twice, and how she and others had been placed under house arrest to prevent them from attending human rights demonstrations. "I can tell you that I don't remember a time when I haven't been frightened," Yelena confessed, "especially because I don't know what they could do to me. Some refuseniks, like Anatoly Sharansky and Yuli Edelstein, were imprisoned in the Gulag."

ALIYAH, AT LAST

Her tale made Jeremy wonder: *Would I stay Jewish in the face of government persecution?* The cold March wind matched his mood and stung his face. He was thankful when Yelena suggested they return home for tea.

They heard the kettle whistling before they opened the door, and Yelena's daughter, Ina, greeted them with good news.

"Mama, OVIR called. They said we're approved!"

"What? Are you sure? Maybe it's a mistake, a-a-a-trick."

"No, Mama; it's official. A clerk called here...from the Office of Visas and Registration. We're going to start a new life in Israel, Mama."

The two women hugged each other tightly, and then, they remembered Jeremy and hugged him too.

"Let's call everybody," Yelena said, wiping tears from her face. But suddenly, as if her world had collapsed around her, she cried aloud: "My family—my mom, my sister, my brother—what if I never see them again?"

"You will, Mama. You will, I promise."

FROM DARKNESS TO LIGHT

The next several days passed in a blur. Yelena, her husband, and Ina hurriedly prepared to leave the Soviet Union.

"Remember, two suitcases—nothing more," Yelena scolded her daughter. "We don't want to give the authorities any excuses to take us off the plane."

"They wouldn't dare,

would they, Mama?"

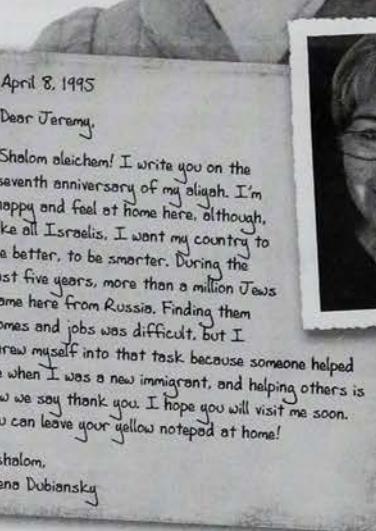
"They did with a few people, so leave nothing to chance." Friends came to their apartment to wish them well and drink *l'hayim*. Jeremy, who had left to continue his meetings, returned the day Yelena departed. They said good-bye in her kitchen. To Yelena's delight, he pulled a yellow notepad from his pocket.

"Write me often!" he wrote. For emphasis, he underlined "often" and added an exclamation point.

Yelena laughed. It was a deep, unrestrained laugh of joy.

They left the darkness of the Soviet Union aboard a Russian plane, which took them to Vienna, Austria. From there, they boarded an El Al flight

(Right) As a young refusenik, Yelena was an outspoken member of Jewish Women Against Refusal.



Babaganewz

This story is excerpted from "A Proud Nation Establishes Roots 1949-1967," a special edition of Babaganewz Magazine in honor of Israel@60. Babaganewz is an award winning publication for Jewish students in 4th-7th grades. For more exciting Israel@60 content, visit babaganewz.com.

to Israel, where reporters and friends greeted them at the airport. Before the first question could be asked, a child pushed his way through the crowd and handed Ina a box of strawberries. "Look, Mama," she laughed. "It's only April, but we've got strawberries." ☺



(Above) Yelena today at her home in Rehovot

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SIGNIFICANT EVENTS IN ISRAEL'S HISTORY 1968-2008

1969	1973	1978	1981	1984	1987	1993	1995	2005	2007
Golda Meir becomes first female prime minister in Israel; 18 families in Soviet Union ask U.N. and Israel to help them immigrate to the Jewish state.	Egypt and Syria launch surprise attacks on Israel on Yom Kippur, the holiest day of the Jewish year.	Prime Minister Menachem Begin and President Anwar Sadat meet at Camp David and agree on historic peace treaty, which is signed in 1979.	Israel destroys Iraqi nuclear reactor; Golan Law is passed, giving Israel sovereignty over Golan Heights.	Operation Moses secretly brings approximately 7,000 Jews from Ethiopia to Israel. The operation is revealed in early 1985.	Palestinian terrorism erupts in Gaza Strip and West Bank, launching what becomes known as the Intifada; notable "refuseniks," including Ida Nudel, are released by Soviet Union; first heart transplant is performed in Israel.	Yitzhak Rabin signs the Oslo Accords, granting Palestinians limited autonomy in Gaza and the West Bank.	Yitzhak Rabin is assassinated by a Jewish radical.	Israel evacuates Gaza; Robert Aumann wins Nobel Prize in economics, joining fellow Israeli laureates of the 21st century, Aaron Ciechanover and Avram Hershko (chemistry, 2004), and Daniel Kahneman (economics, 2002).	Hamas, a radical Islamic terrorist organization, overthrows the Palestinian Authority in Gaza Strip and launches rockets daily into Israel.

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The State of Israel — an elder's perspective

By TEMA GOUSE

Special to The Voice & Herald

EVERY YEAR at Passover, in the *Haggadah*, we read and express the hope that next year we will be in Jerusalem. For centuries this was a dream and a prayer, but for the last 60 years, though we continue to chant the words, they are no longer a dream, because now, Jews can pray, unhindered, in Jerusalem. And that has been true for 60 years.

Not all Jews are born with Zionist genes. Jewish identity and the need to establish a Jewish homeland were highly valued principles in my home. Like many children of Zionist parents, my priorities were different. It was not denial of heritage, but the prospect of a nation populated and ruled by Jews was difficult for a child to conceive. That did not deter my father from trying to make me a believer.

He could not understand that I preferred going to the movies over a Habonim (the children's group of Labor Zionists) meeting. He eventually resigned himself to the fact that his children would

not take on the Zionist cause and he would have to do it himself. God knows he tried.

But history has a way of overcoming the resistance of even the most stubborn children. By college age I knew that if we outlasted World War II we were going to need a permanent refuge for surviving Jews. But that was not the whole story. We needed a nation of our own so that we could outlast successive Hitlers.

My profession allowed me to assist those survivors when they came to America. But that was only a partial solution because even the democratic U.S.A. did not open its doors to all survivors; however the concentration camps convinced enough nations of the need for a permanent Jewish haven.

You know the rest of the story. When the United Nations granted statehood to a portion of Palestine that became Israel in 1948, even lukewarm Zionists became ardent Zionists, eager to support the struggling new state. The Jewish Federation and Hadassah assisted us. We began to perceive a world that might not welcome a Jewish



Tema Gouse

state but could not overtly show anti-Jewish sentiments after the tragedy of the Holocaust.

When my parents moved to Israel in the 1960s, my interest and concern were intensified. But other emotions entered our identification with the new country. Pride in the country's growth and concerns for the safety of its citizens were constant emotions. We scan the newspapers daily for word of Israel's status because Israel is a nation surrounded by enemies.

Then we visit. Many of us have witnessed the develop-

ment of Israel's agriculture, science, the arts, international status, and, the intensifying of hatred and danger of hostile neighbors.

In 1973 I journeyed to Jerusalem to celebrate my father's 80th birthday. Coincidentally, it coincided with Israel's 25th birthday. Our personal birthday party was delightful. Sitting on the balcony of my folks' apartment and watching the parades and the aerial displays that commemorated Israel's anniversary is something I will never forget.

But it has not all been peaches and cream. (When is the last time you seniors heard that expression?) Three major wars; neighbors' hostility and attacks have accelerated and there are internal problems. My Dad used to say, "if you put three Jews in a room, you will have three opinions." Beliefs vary. Observances vary. Politicians clash. And sometimes the differences result in tragedies.

Interesting to observe is that those American Jews who helped Israel to become a state remain as emotionally tied to the homeland on its 60th birthday as they were on its

birth in 1948. I cannot say that the Baby Boomers are as emotionally connected to Israel as are the American seniors. But a new phenomenon has given us heart. Last year one of my granddaughters visited Israel and returned very excited and enthusiastic. Next month the second granddaughter, again through the generosity of the birthright program, will visit the area where her grandparents lived in Jerusalem.

And I *kvell*. My father and stepmother are buried in the American-Canadian Cemetery outside of Jerusalem. I do not plan to join them but find it heart-warming that the two committed Zionists were permitted to live their latter (very satisfying) years in a Jewish state and I will remain there forever.

In my aged years, while still functional, this once-reluctant Zionist will continue to wholeheartedly support Israel politically, financially, and emotionally.

Happy 60th birthday. *Am Yisrael Chai!!*

Tema Gouse has joined the 21st century and can now be reached by email at nbgtpg@cox.net.

Harold Katz played commanding role on Haganah ship

I AM WRITING to embellish the article "Defying the British on the High Seas" which appeared in the Feb. 22 edition.

What the article fails to report is that the crew member seen in the very center of the accompanying photo was a resident of Rhode Island. He is Harold Katz, who now lives in Israel with his wife, children, and grandchildren. They are not far from my son-in-law's mother.

I met Harold in 1948 after his return from Palestine, before the state of Israel was born. I had volunteered to recruit pilots for the nascent state; Harold was a student at Harvard Law School.

He provided me with information and assistance in spreading the word.

His own experience as an officer in the United States Navy, serving in a Pacific fleet destroyer squadron, had allowed him to play a key role in navigating the *Haganah* ship



The Tradewinds carries desperate refugees to Palestine.

related in your printed story.

Harold introduced me to my wife whose family traces its

were present. His father, Rabbi Katz, participated in the wedding service with Rabbi Lewis.

Harold's legal career allowed him to represent the new state of Israel in purchasing major supplies for its newly created military forces.

When two of my children made their homes in the Jewish state, I spent many delightful hours reminiscing with him about his first footsteps in

"The crew member seen in the very center of the accompanying photo was a resident of Rhode Island. He is Harold Katz, who now lives in Israel with his wife, children, and grandchildren."

arrival in Rhode Island to the nineteenth century. When we married in Touro Synagogue, Harold and his wife Miriam



MEMBERS of the crew on the Tradewinds

the Holy Land, and the weeks spent in a Cyprus refugee camp.

We have every right to be proud of Naval Officer Harold Katz who called Newport,

Rhode Island his home base when he volunteered to play a key role on the *Hatikvah*.

Irving Kessler
Newport

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May 14, 1948: Recalling the birth of a nation

The following is the second part of recollections or writings from members of the Rhode Island Jewish community, present and past, on first hearing about the birth of the State of Israel.

BY GERALDINE FOSTER
Special to *The Jewish Voice & Herald*

MELVIN ZURIER

IN MAY 1948, I was a sophomore at Harvard College, deeply involved in preparing for final examinations. These were and probably still are the key to the grades that ultimately qualify one toward the goal of going to law school.

At the time, I kept a journal (not a diary) with usually weekly entries of what was going on in my life. It was dubbed my "Collective Dribble" by a roommate. Here is an extract from the entry of May 16, 1948: "There have been a number of interesting developments this week. Internationally, the spotlight is on Palestine where the nation of "Israel" declared its formal independence on Friday (May 14) after the last Britisher finally left. Immediately the Arabs declared war and have already begun their invasion and air attacks. The outlook is pretty dark – and although

the phrase is trite – it's true. Almost simultaneously, President Truman announced recognition of the new state."

What was I doing on May 14, 1948? After almost 60 years, my memory is not specific. I probably learned from newspapers or the radio (TV was then in its infancy and not as pervasive as now) of Israel's independence. I do not recall taking part in any special celebration if there was one. But I have no doubt that I felt pride and great concern – as shown in this extract.

The concern was reaffirmed in succeeding extracts in the "Dribble" shortly afterward:

"May 23 – Internationally, in Palestine, the Jews having taken a terrific pasting in Jerusalem all week, have somehow managed to effect a cease-fire agreement with the Arabs beginning tomorrow.

May 30 – In Palestine, the truce didn't come off and the fighting is now as strong as ever."

Looking back, I can appreciate the true meaning of the word "sophomore" which is derived from the Greek, meaning "wise fool." I can only say that while my identification with Israel developed much more strongly over time, even then as a wise fool, the creation of the state did



DAVID BEN GURION announces Israeli independence in 1948

constitute a landmark worthy of note in my life.

MOLLIE SKLUT

AS I sit here in my 97th year recalling the events of 1948, I am both astonished at how much I remember and perplexed about the details I have forgotten.

It was in the time of my life when my involvement in the Jewish community in Rhode Island was completely devoted to the mission and values of Pioneer Women (now *Na'amat*). I had both leadership positions and grassroots

tasks such as walking the beaches of Narragansett selling various fund-raising tickets to support our projects in Israel. In 1948, with the declaration of the State of Israel by David Ben Gurion, the adrenaline rushed and we were all invigorated and inspired to work even harder in support of our homeland.

How did I personally feel? I felt like a winner. It was a moment of empowerment for me. Jews were now secure and free to return to their homeland. On a very personal note, all of my family's Holo-

caust survivors now had the opportunity to make *aliyah*.

When Golda Meir came to Rhode Island in behalf of Israel Bonds, I was part of the community leadership on the podium. As the sale of bonds began, up went the hand of my 11-year-old daughter Beverly, pledging to buy a \$50 bond. She had to be the first child in Rhode Island to purchase a bond.

Geraldine Foster is past president of the R.I. Jewish Historical Association.



ISRAELIS celebrate the news of their independence.

Photos courtesy of Flash 90

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The Battle for Jerusalem

A story of heroism and sacrifice

By MARK H. LEVINE
BabagaNewz Editor

On May 30, 1967, Egyptian President Gamal Abdel Nasser addressed the world. "The armies of Egypt, Jordan, Syria, and Lebanon are poised on the borders of Israel," he announced coldly. "Standing behind us are the armies of Iraq, Algeria, Kuwait, Sudan, and the whole Arab nation. This act will astound the world," he said brashly. "Today they will know that the Arabs are arranged for battle, the critical hour has arrived."

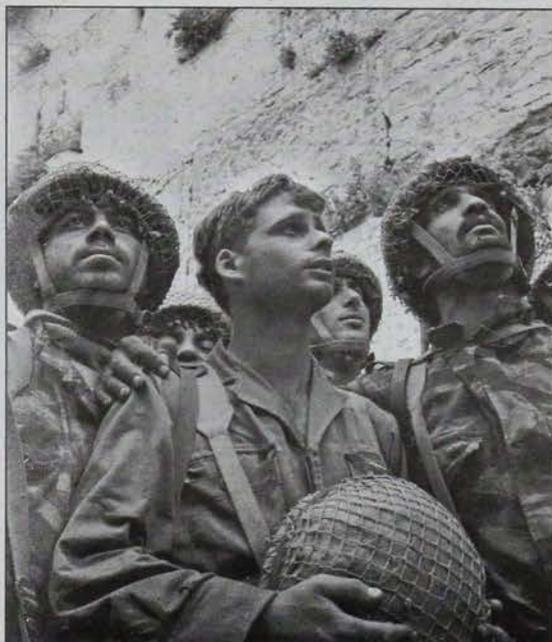
"SOMETIMES THERE IS NO ALTERNATIVE"

Zion Karasenti, a 24-year-old Israeli from Tiberias, sat with his paratroop brigade at a military base near Lod Airport. Like his buddies, Zion knew war was imminent; some soldiers retreated into solitude, others wrote letters home. Zion called his parents and assured them he was okay. "We're waiting for an opportunity to prove ourselves and defend our country at all costs," he said.

When he hung up the phone, the young paratrooper's psychic armor cracked slightly. *Will the Arabs ignore the Geneva Convention and shoot me as I drift unprotected to the ground?* Battle-hardened veterans warned him to prepare for the worst. "Every war has moments of terror and inhumanity," they said. "But sometimes there is no alternative." Within hours, Zion would experience that horrible truth firsthand.

"LET EVERYTHING TREMBLE"

At 7:30 a.m., on June 5, while Zion and his comrades readied their parachutes, a forest of Israeli jets streaked across the sky, heading for targets in Egypt. Minutes later, Israel's Armored Corp received its secret password, Red Sheet. Tanks thundered across the border into the Sinai desert. Israel's war for survival had begun. Meanwhile, rumors circulated



In the most famous photo of the Six Day War, Zion Karasenti (left) and comrades gaze up at the Kotel.

through the paratroop brigade that the Egyptians had stockpiled poison gas. Not much defense against that, Zion thought. His attitude wasn't senseless bravado—Zion understood the threat; after all, Cairo Radio had repeated it for weeks: "The Arab people [are] firmly resolved to wipe Israel off the map." In light of the desperate situation, Zion's response was sensible: *We'll do what we have to do.*

A commotion interrupted Zion's somber thoughts. Rabbi Shlomo Goren, chief military chaplain, had arrived to pray with the soldiers. He distributed copies of "The Paratroopers Blessing," and everyone—religious and non-religious—recited it. *It's as if the ghost of the ancient High Priest has accompanied him,* marveled Zion.

What Zion and his comrades didn't know was that their prayers were already being answered. Within the first 100 minutes of the war, Israel's air force (IAF) destroyed 286

Egyptian planes. At 10:35 a.m., the IAF commander reported to the Chief of Staff: "The Egyptian air force has ceased to exist."

"WE WILL FREE JERUSALEM"

Lightening quick victories in the Sinai meant that Zion's unit—the 55th Paratroop Brigade—could now go to Jerusalem, where a new front had opened against Jordan. Since 1949, Jerusalem had been divided. Jordan controlled East Jerusalem and prohibited Jews from entering the Old City, where the Temple Mount (Har Habayit) stood. Here, Avraham bound his son Yitzchak and passed God's supreme test. Here, Solomon built the First Temple and placed the tablets of the Law. Here, Zerubbavel laid the foundation stone for the Second Temple and reestablished the sacrifices. And here, Herod

completed his renovations and transformed the Second Temple into one of the wonders of the ancient world. When the Romans destroyed the Temple in 70 C.E., they burned the buildings, but they couldn't singe the Jews' attachment to their capital.

As Zion boarded the bus to the Jerusalem battleground, he remembered everything his father had told him about Jerusalem. *It's as if our memories have kept alive the voices from the past,* he thought. That idea raised the hair on his arms, but the sound of Jordanian artillery shook him from his reverie. When he looked out the window, he saw their objective, Ammunition Hill, a crucial target in the plan to encircle the Old City.

"THE BATTLE IS NOW HAND-TO-HAND"

At 2:15 a.m., on June 6, Zion's battalion attacked the Police Academy that guarded Ammunition Hill. The fortress was surrounded by barbed wire and narrow trenches, and Zion's job was to set explosives and blast holes through the wire. Immediately, his squad came under murderous fire. "Medic, I'm hit!" screamed voices to Zion's right and left. They were waiting for us, Zion realized, but he pressed onward, through another fence and into the trenches.

Forward movement stopped suddenly. "What's going on?" Zion shouted. "The trenches are too narrow. We can't get through with our equipment," a lone voice called. Sniper fire raked the stalled attackers.

Zion felt panic. *This could be a slaughter.* A commander barked an order: "Drop your backpacks. Just take ammunition."

They inched their way through the trenches, sometimes stepping on comrades who would never return home. When the sun rose, the full horror of the fight dawned—36 men had died, but Ammunition Hill was secured. Motta Gur, brigade commander, radioed to his officers: "We occupy the heights overlooking the...ancient city of Jerusalem, which for genera-

BabagaNewz
This story is excerpted from "A Proud Nation Establishes Roots 1949-1967," a special edition of BabagaNewz Magazine in honor of Israel@60. BabagaNewz is an award winning publication for Jewish students in 4th-7th grades. For more exciting Israel@60 content, visit babaganewz.com.

tions we have dreamt of... The Jewish nation is awaiting our victory... Be proud. Good luck."

"JERUSALEM IS YOURS, FOREVER"

Above the pop-pop of sniper fire, Zion heard the voices of the past beckon him as he raced through the streets of the Old City on June 7. An iron stairway that led into an alley promised shelter. He tumbled down the steps and leaned against the wall to catch his breath. From out of nowhere, a woman's voice called him: "Soldier, soldier! The Kotel's over here." Exhausted, Zion wondered if he were dreaming. *Could that be a voice from the past?* (To learn who the voice belonged to, log on to babaganewz.com.)

The next voice Zion heard was definitely real. Rabbi Goren was rejoicing and praying at the Kotel. The chaplain hugged Zion, and they cried together. The rabbi recited Kaddish and then sounded the shofar. Other soldiers quickly arrived and stood alongside Zion. Though sniper fire continued, the paratroopers could not take their eyes off the Kotel. They gazed up at it and wondered why history chose them. Their deeds this day and their prayers this moment would be added to the voices of the past, and remembered forever by Jews in the future. ☺

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SIGNIFICANT EVENTS IN ISRAEL'S HISTORY 1948-1967

1948-49	1950	1951-52	1955	1956	1957	1959	1961	1964	1967
David Ben-Gurion declares the establishment of the State of Israel; first Knesset convened; Operation Magic Carpet brings 45,000 Yemenite Jews to Israel; Israel admitted to the United Nations	Transit camps (Ma'abarot) constructed from tin, wood, or cloth tents are built for flood of new immigrants; Knesset passes Law of Return and declares Jerusalem the capital of Israel	Operation Ezra and Nehemiah transport 130,000 Iraqi Jews to Israel; Operation Cyrus brings nearly 55,000 Iranian Jews to Israel; Israel participates in Olympic Games for first time	Yarkon-Negev water line inaugurated to carry water to Negev desert	Violent conflicts along Israel's borders with Egypt and Jordan create tension that explodes into the Sinai/Suez War; despite its victory, Israel withdraws from Sinai Peninsula, which it had conquered	Massive project to drain Hulah swampland in Galil completed	Soviet Union stops Jewish emigration to Israel; Egypt permanently closes Suez Canal to Israel	Operation Yachin begins. By 1964, 80,000 Moroccan Jews have arrived; Israel launches Shavit 2, an experimental missile	Palestine Liberation Organization (PLO) established, rejects Israel's existence and begins terrorist attacks; Israel's national water carrier completed	Israel's stunning victory in Six Day War yields huge territorial gains, including: Golan Heights, Gaza Strip, West Bank, Sinai Peninsula, and Jerusalem's Old City, a feat which unites Jerusalem

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An excerpt from Jon Land's new novel

Modern and tribal worlds collide in 'The Seven Sins'

By JON LAND
Special to The Voice & Herald

CHAPTER 10
"THE STRIP, THE PRESENT"

THE CARS glided to a halt at a snarl of traffic even with the MGM Grand at the corner of Tropicana Avenue and Las Vegas Boulevard. Headlights burned through the night, unneeded with the flowing lights of the Las Vegas Strip creating a near-daytime brilliance.

The drivers cringed, yet rejoiced in the properness of their mandate. Here was everything decadent to be loathed and avoided, clustered within a 10-square-mile area that at any time might boast tens of thousands of corrupt inhabitants. A vast stinking cesspool of debauchery that sucked the weak in from far and wide, only to release them back into the world, where they could spread the disease.

The drivers knew that destroying the West was not about bombs or germs. It was about fear, fear that order and control could be snatched from its dying domain in the blink of an eye. Attitude was a far greater weapon than the ones packed into the trunks of their cars and, in a few short minutes, the attitude of the world the drivers loathed above everything they loved would be changed forever.

But not soon enough — the traffic moving in maddening stops and starts, as they finally turned right onto Las Vegas Boulevard, saw to that. It was all the drivers could do not to trigger their backup switches here and now.

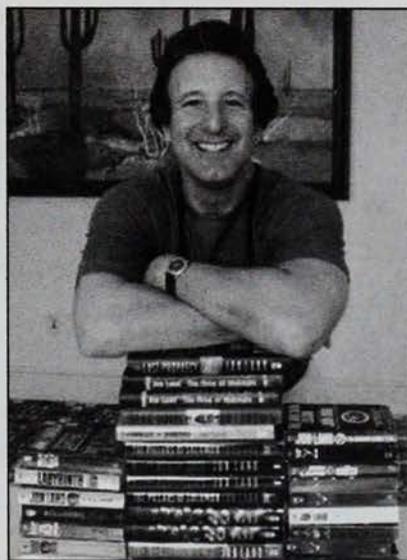
They resisted because that would be a violation of the sworn duty they had been chosen to fulfill.

The drivers had seen themselves barreling down the road known as the Strip, picking up the speed of ancient chariots of fire as they roared toward their targets. Now that dream would have to be altered, though not the end result. As their cars inched along at a pace beaten by pedestrians on the sidewalks, the drivers kept their calm by focusing on the marquees of the four chosen casinos that rose like beacons in the night, begging for their fates.

CHAPTER 11
THE SEVEN SINS, THE PRESENT

"Mr. Tiranno wanted to change the gaming experience," Naomi explained when she and Trumbull reached the casino level directly above the lobby. "He believes it to be much more than just a simple roll of the dice, flip of the cards, or spin of the slot machine. For Mr. Tiranno, gambling is a lifestyle concept he wants patrons of the Seven Sins to savor. Big risks for even bigger rewards, that's the pure message of life we're expressing here."

"But the message here is really all about sin."
"Are you a religious person, Mr. Trumbull?"
"Hell, no."
"That explains your interpretation."



Jon Land

"Save the sales pitch, Ms. Burns." Trumbull frowned. His shoulders straightened inside his oversized shirt. "I'm interested in the real Michael Tirrano, not the one you create behind all this glitz and glamour."

"You gambled on getting an interview with him?"

"Was that a question?"
"No, a point, the point being that we gamble every day of our lives without realizing it. Betting that our subway car or airplane won't crash, that our job will still be there when we get to work, that our children will come home safely from school. Casino gambling reduces that concept to its purest level, a microcosm that becomes a moment. It's why 43 million people come to Vegas every year. And when they come to the Seven Sins, the experience will leave them understanding just how far their dreams can take them."

See SINS, Page 36

A conversation with Ilan Stavans

He wears a literary coat of many colors

By JOSH KORR
Special to The Voice & Herald

AMHERST, Mass. — Ilan Stavans, born in Mexico in 1961 to Jewish parents from Eastern Europe, is a professor in Latin American and Latino Culture at Amherst College.

An internationally recognized teacher, writer, linguist, translator, and editor whose work focuses on language, identity, politics, and history, he is well known for his research on Yiddish, Ladino, and, in particular, Spanglish. In 2003, he published *Spanglish: The Making of a New American Language*.

At Amherst and the Five Colleges (Smith, Holyoke, Hampshire, Amherst colleges

and the University of Massachusetts), he has taught courses on a wide array of topics such as world Jewish writers, the cultural history of the Spanish language, Isaac Bashevis Singer, Yiddish literature, and Jewish-Hispanic relations, to name a few.

Stavans has completed a translation of Don Quixote and is currently finishing a meditation on the Hebrew alphabet, "Resurrecting Hebrew," and a biography of Gabriel García Márquez.

He is the recipient of numerous awards and honors, including a Guggenheim Fellowship, the National Jewish Book Award (2005), the Latino Hall of Fame Award, Chile's Presidential Medal, and several grants from the National Endowment for the Humanities (2005) and the Grinspoon Foundation (2006).

Between 2001 and 2006, he

hosted "Conversations with Ilan Stavans" on PBS.

He recently sat down in Amherst for a wide-ranging conversation with *The Voice & Herald*. Below are excerpts; the complete interview can be viewed at www.JVHRI.org.

The Voice & Herald: You write a lot about memory, especially early in your career. Do you think you are sculpting those memories when you are looking back?

Stavans: I think the past and the memory of the past are two different things. I think the past doesn't exist really, the past is.

The Voice & Herald: So it becomes nothing or words?

Stavans: The past is the present that has disappeared whereas memory is the attempt to narrate the disappearing present in a way that is coherent and makes

See STAVANS, Page 45

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ON WORDEN'S POND

Cold soups for Shavuot: Cucumber, borscht, strawberry

BY LINDA MOREL
JTA Staff Writer

NEW YORK (JTA) — Shavuot celebrations often center around brunch, where bagels and lox grab the attention. Those who branch out typically gravitate to blintzes and kugels.

But in the Old Country, Shavuot meals often started with cold, creamy soups, an appetizer that has all but disappeared in today's world.

Jews have loved cold dairy soups, beginning at Shavuot and continuing throughout the summer.

Falling seven weeks after Passover, Shavuot commemorates the Israelites receiving the Torah at Mount Sinai.

Over the centuries, milk's whiteness has been compared to the purity of the Torah. Tethered in time to Passover, Shavuot falls during the season when cows produce an abundance of milk.

Shavuot has become a dairy holiday, and Jews from many countries have celebrated with a variety of cold, creamy soups. In her "Jewish Holiday Cookbook," Joan Nathan explains that fruit soups, often sweetened with honey, originated with German Jews who made them while summering near the Baltic Sea. This practice spread to neighboring countries. During the summer months, plum soup with its sour cream base was wildly popular among Eastern European Jews. Hungarian Sour Cherry Soup causes Jews who remember it to swoon.

I decided to try strawberries. In a fraction of the time it takes

to pit cherries or to peel and pit plums, I devised a refreshing soup that's been a big hit ever since. Along the way I discovered Greek yogurt, which is far superior in taste and texture to other yogurts.

Middle Eastern and Mediterranean Jews love chilled spinach soup. Seasoning varies, but yogurt is the common denominator.

Originating in Persia, Cucumber Yogurt Soup is widespread throughout the Mediterranean. It arrived on America restaurant menus during the 1990s. Crisp and refreshing, this soup requires no cooking.

I was introduced to yogurt soup by my husband, who learned to make it in Tel Aviv.

In his cookbook "Olive Trees & Honey" chef/Rabbi Gil Marks notes that Jews from some countries heighten yogurt soup with zesty ingredients: garlic, scallions, cilantro, mint, tarragon, raisins, ground nuts or hard-boiled eggs.

I have childhood memories of my father each summer pouring bottled borscht into a blender along with dollops of sour cream. As the blender blades twirled, I was thrilled by the gorgeous magenta color. I have ratcheted up the soup's intensity by adding sugar and vinegar to this last-minute appetizer.

Chilled soup is part of our collective consciousness, and the perfect antidote to summer.

The following recipes are by Linda Morel.

CUCUMBER YOGURT SOUP

INGREDIENTS:

1 English or hothouse cucum-



Photo: Linda Morel

Spun with sour cream, Summer borscht is cool and refreshing on hot days.

ber

3 scallions
2 cups of 2 percent reduced-fat Greek yogurt
2 cups water
8 teaspoons fresh lemon juice
2 teaspoons fresh dill, minced
1 teaspoon garlic powder
1 teaspoon salt
Garnish: dill fronds

PREPARATION:

1. Slice the cucumber lengthwise. Remove seeds but leave skin on. Finely dice cucumber.
2. Remove fibrous ends from scallions and discard. Chop the tender light green parts.
3. In a large non-metallic bowl, place the yogurt. Add water slowly and mix until a thin soup consistency is reached. (If using a low-fat product other than Greek yogurt, you may need less water than called for.) Whisk until well blended. Add cucumber, scallion, lemon juice, minced dill, garlic powder and salt. Gently mix ingredients.
4. Cover and refrigerate for 12 to 24 hours. Serve from a tureen or in individual bowls. Garnish with dill fronds. Yield: 8 servings

SUMMER BORSCHT

INGREDIENTS:

1/2 cup white vinegar
1/4 cup sugar
1 bay leaf
2 bottles (33 ounces) borscht, refrigerated
1 1/2 cups reduced-fat sour cream
Garnish: dill fronds

PREPARATION:

1. In a small saucepan, heat vinegar, sugar, and bay leaf on a medium flame, stirring until sugar completely dissolves. Cool to room temperature and remove bay leaf. Reserve.
2. Place 1 bottle of borscht, 3/4 cup sour cream, and half of the vinegar mixture in a blender. Run on high speed until contents puree. Empty blender into a large bowl. Repeat with the second bottle of borscht and remaining ingredients.
3. Serve immediately or cover and refrigerate until ready to use. Serve in soup bowls garnished with dill.
Yield: 8 servings

STRAWBERRY SMOOTHIE SOUP

Note: Serve as an appetizer, or

garnish with ice cream, and this soup is a dessert.

INGREDIENTS:

2 pounds strawberries, rinsed, hulled, and dried on paper towels
1 1/4 cups pineapple juice
1/4 teaspoon ground cinnamon
1/8 teaspoon ground nutmeg
2 1/2 teaspoons sugar
1 tablespoon orange liqueur (or orange juice if serving children)
2 tablespoons fresh lime juice
1/2 teaspoon vanilla
3 cups of 2 percent reduced-fat Greek yogurt (such as the Fage brand)
Appetizer garnish: 1 cup slivered almonds and 8 sprigs of mint
Dessert garnish: Strawberry or vanilla ice cream and mint sprigs

PREPARATION:

1. Place all ingredients (except the garnish) into a blender. (You may have to divide ingredients into 2 batches.) Blend on a high setting until the ingredients are pureed.
2. Serve immediately or cover and refrigerate for several hours in a non-metallic container. Consume the day soup is made, as fruit soups quickly lose their vitality. Ladle into soup bowls.
3. For appetizer garnish, bake almond slivers at 350 degrees for 2 minutes or until golden. Cool briefly. Gently arrange a circle of almond slivers in the center of bowls; some almonds may sink. Place a sprig of mint on top of almonds.
4. For dessert garnish, place a scoop of ice cream in center of bowls along with mint sprigs. Yield: 8 servings.

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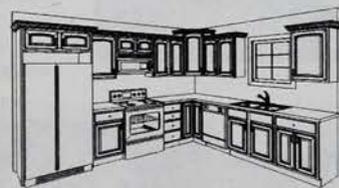
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Agriprocessors' head to resign

POSTVILLE, Iowa (JTA)

— The chief executive officer of the United States' largest kosher meatpacking plant will step down. Sholom Rubashkin will resign as head of Agriprocessors Inc. after a search for a new CEO is completed, the company announced Friday.

"The best course of action for the company, its employees, the local community and our customers is to bring new leadership to Agriprocessors," Aaron Rubashkin, the owner of Agriprocessors, Inc., said. He is the father of Sholom Rubashkin.

The company made the announcement two weeks after federal authorities staged the largest single-site immigration raid in history. A company statement said that Agriprocessors is conducting an independent investigation of the immigration issues and is cooperating fully with the government.

The announcement follows statements from three Jewish organizations raising the specter of a boycott, the launch of a campaign by the United Food and Commercial Workers Union, and a call from U.S. Rep. Bruce Braley (D-Iowa) for an investigation of the company.

The statement reiterated that "due to pending legal issues," the company would not respond to specific allegations. They include charges of hiring underage

workers, sexual harassment and withholding of overtime pay.

Meanwhile, the food workers union has taken out advertisements in major Jewish newspapers detailing the allegations against Agriprocessors. The union, which has waged a legal battle over its still unsuccessful efforts to organize plant workers, also has launched a Web site, EyeOnAgriprocessors.org <<http://www.EyeOnAgriprocessors.org>>, to publicize claims against the company.

Last week, in a sign of the controversy's impact, a supermarket in a heavily Jewish suburb of Philadelphia posted a sign stating that its kosher chicken was produced by Empire, a major poultry competitor.

In response to the raid and related allegations about the situation at the plant in Postville, Iowa, the Jewish Labor Committee issued a statement May 23 calling for a boycott of Agriprocessors.

The company sells its kosher meat under various labels, including Aaron's Best, Aaron's Choice, Rubashkin's, European Glatt, Supreme Kosher, David's and Shor Habor.

In its statement, the Jewish Labor Committee asserted that the company had displayed "a clear pattern of employer negligence and even lawlessness."

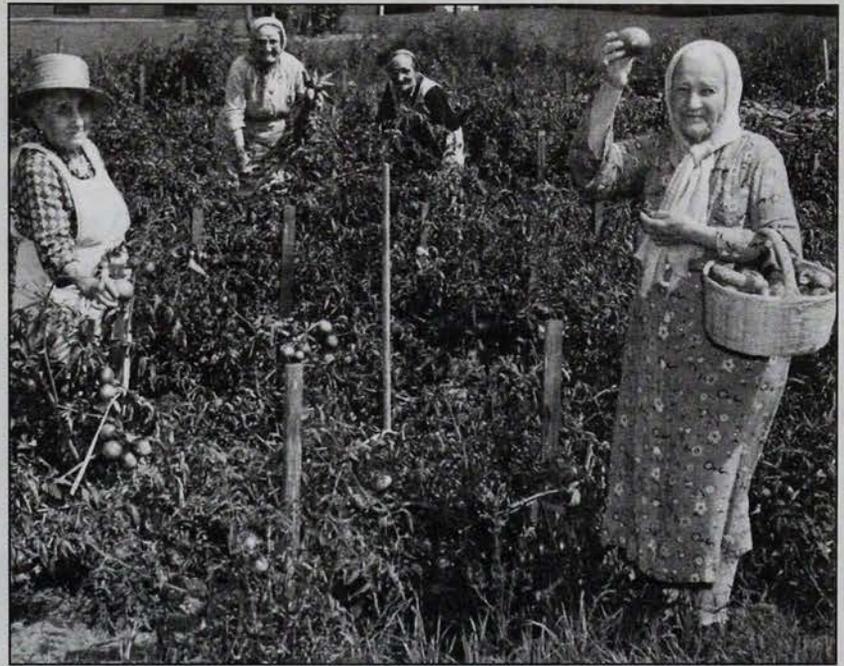


Photo courtesy of RIJHA

Jewish Home for the Aged Victory Garden

ANNE SHERMAN, office manager at the Rhode Island Jewish Historical Association, noted Marylyn Graff's recent article on setting up a victory garden and recalled this vintage photograph in the archives. The information on the photo identifies the Jewish Home for the Aged gardeners as, from left, Hinda Gertz, Chana Shore, Chava Davidson and B. Daranshoff. The date was Aug. 20, 1945.

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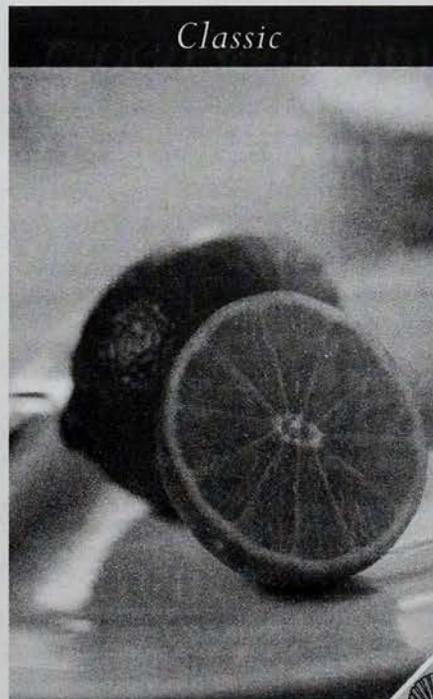
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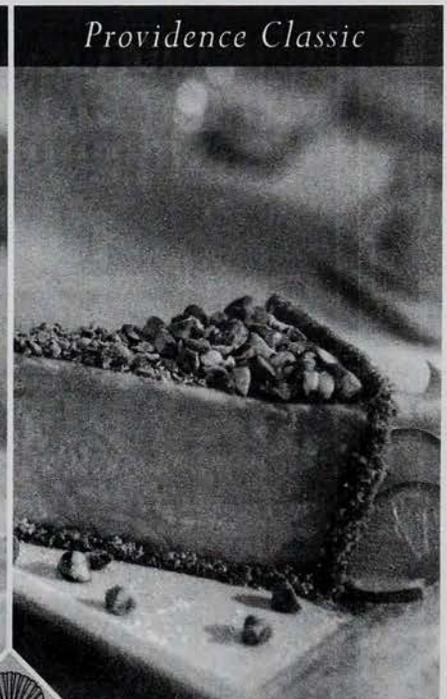
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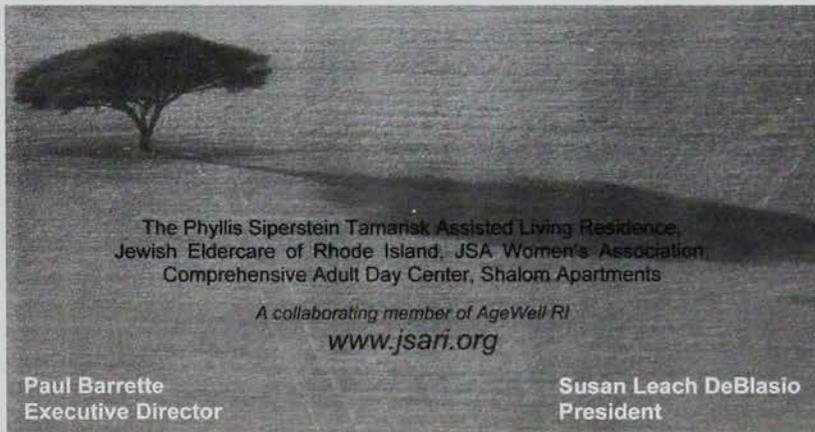


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SINS: Family, power, greed

From Page 33

"And what does Michael Tirrano dream of, his real life or his fake one?"

"We can end the tour now if you like."

"And miss out on the chance to visit the seven sins of Michael Tirrano? Please, let's go on."

"What's your favorite sin, Mr. Trumbull?"

"The story's not about me."

"I was just trying to decide which section of the casino to show you first."

"Right," Trumbull droned, feigning boredom. "Seven sections, one for each sin."

"Each with its own theme and atmosphere connected by these catwalks."

Trumbull glanced down at the lobby level from their perch behind the Envy and Wrath sections. "Has anyone ever fallen?"

"Not yet," Naomi said, continuing on toward the casino's Envy section.

This was the most dramatically lit and furnished of the seven, outfitted with lavish displays of precious jewels, gold, and authentic artifacts. Palatial in scope and decadent in design, although Trumbull seemed to take it all in with varying degrees of disinterest.

"Players in this section are rewarded with small gifts of jewelry earned both through play and point accumulations," Naomi explained. "The difference is that one in 50 of these trinkets is actually an authentic diamond. The models you see walking about, mixing with the customers, are showcasing the latest lines from top designers. The tables in Envy may tend to be lower in stakes, but Mr. Tiranno wants all of his guests to have an opportunity to experience the opulence of another class

of wealth as they enjoy the chance, anyway, of gaining riches. It's all about the dream, Mr. Trumbull."

"Save the cheap slogans for the customers, Ms. Burns."

"To Dream, to Dare, to Win" isn't a cheap slogan. It's a way of life Mr. Tirrano offers every guest who enters the Seven Sins."

Trumbull frowned again, clearly unimpressed. Naomi Burns wanted to ask him if he understood what drew people here, to Vegas, when they could have gone to the Bahamas or any other resort.

Wanted to tell him that what made Michael Tirrano different was he possessed that precise understanding in a way no other casino owner ever had before, drawn from his own past. Wanted to tell him but knew it would make no difference.

From Envy, Naomi led Trumbull across the catwalk to the Wrath section, where interactive slot machines often held goading

conversations with the players behind them. She watched Trumbull's gaze linger on the Wall of Fire, which flamed high and bright every time a guest hit a jackpot, then pulled him aside before one of the combatants in the floor-mounted Greco-Roman wrestling ring was tossed out of bonds, much to the delight of the patrons who had bet on his opponent.

In Sloth, sleek beds and sofas tempted less active gamblers to stretch out and be pampered spa-style, while playing hand-held games. Typically, Trumbull appeared disinterested until a woman, painted in gold and wearing a golden mask, seemed to float down from the ceiling directly in the path of a young couple and handed each \$500 in casino money.

"Trying to impress me?" Trumbull asked, an instant ahead of a sardonic smile.

"You flatter yourself?" Naomi Burns told him. "The idea, the entire philosophy, is that luck is all about being in the right place at the right time. Just like that couple was and someone else will be a few minutes from now. You never know when something good is going to happen."

"Or bad."
"Depends who's pulling the strings."

This excerpt is from Providence author Jon Land's new thriller, *The Seven Sins*, which will be published June 10 by Forge Press. It is published in *The Voice & Herald* and on its web site, JVHRI.org, with permission of the author, Jon Land.

Readers can find excerpts from Mark Binder's work, *The Council of Wise Women*, Alice Hoffman's *The Third Angel*, and John J. Clayton's *Adam, Messenger*, on our web site, JVHRI.org, as well as this excerpt from Jon Land.

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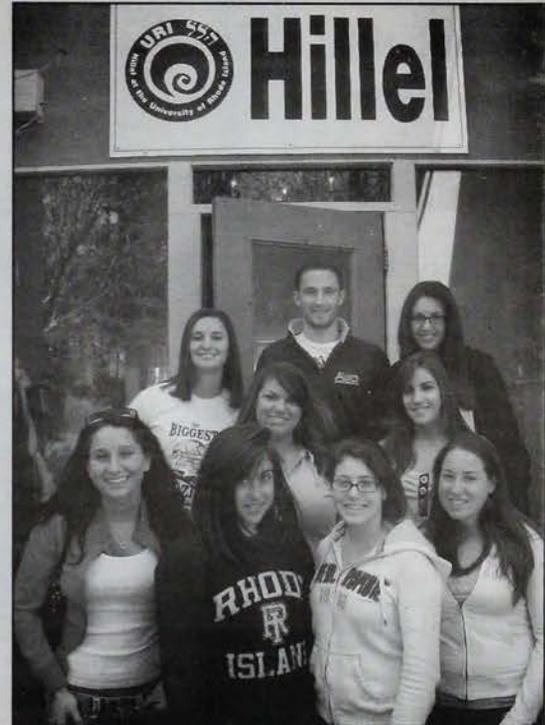
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HOLOCAUST VICTIMS MEMORIALIZED AT URI



ABOVE, URI STUDENT LAUREL LEDERMAN plants flags at URI to memorialize the victims of the Holocaust. Right, URI Hillel recently held an orientation for R.I. university students traveling to Israel this summer on the Taglit: Birthright Israel program. From left are Amy DeBlasio, Ashley Herskowitz, Melissa Herman, Erin Greenberg; Arielle Abrams, Haydn Serby, Nate Ruchames, Samantha Karmel, and Traci Stelzer.



Congregation Agudas Achim to host adoption workshop

ATTLEBORO — Congregation Agudas Achim will host a workshop on Tues., June 17 from 7 to 8 p.m. at the synagogue, located at 901 North Main Street in Attleboro.

"Adoption Then and Now: How Adoption Has Changed

over the Years" will be presented by Betsy Alper, LICSW. This workshop will also provide information and answers for those currently considering adoption.

Alper is the clinical supervisor at Adoption Options, a non-secular, non-profit, comprehensive

adoption program of Jewish Family Service that works with prospective adoptive parents, birth parents and people who have been adopted. The agency's work with all members of the adoption triad is focused on helping individuals to understand

their options and make the most informed choices for their future.

"Adoption Then and Now" is part of The Keshet Program, a partnership between Congregation Agudas Achim, Jewish Family Service, and the Jewish Federation of R.I. to provide

an onsite social worker to assist members of the congregation during life transitions and crises.

To attend this workshop, RSVP to Nicole Jellinek at keshet@agudasma.org or at 508-212-9243.

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Leisure club to hold end-of-year celebration

By BLOSSOM S. KIRSCHENBAUM
Special to the Voice & Herald

PROVIDENCE — The Temple Emanu-El Leisure Club will be holding its end-of-the-year celebration on Sunday, June 8. The public is invited. A \$15 reservation includes lunch in the Temple's Bohnen Vestry at half-past noon. Admission is free for the installation of officers at 1:30 p.m. and the Sunday concert at 2 p.m., which features the Glissando Duo from New York, professionals Elissa Weiss and Lisa Spraragen.

Lisa Spraragen received her degree from Brown University's Department of Music, handed to her by Aaron Copland. She went on to earn an M.A. in music performance from NYU, and then a career as guitarist, dancer, and singer. She sings in several languages, specializing in Sephardic music. With her guitarist partner Josué Pérez, she has played in concerts and long-term engagements and recorded several CDs. She has also trained in flamenco dance in Spain.

Soprano Elissa Weiss has sung for audiences at Carnegie Hall, Lincoln Center,



THE GLISSANDO DUO features Elissa Weiss, soprano, on harp, clarinet and Lisa Spraragen on guitar and performing dance.

the Boston Early Music Festival, and the Brooklyn Academy of Music. She has performed with the Jewish band MAZEL, and also made a Grammy-winning CD with the New York Philharmonic.

Together as the Glissando Duo, Elissa Weiss and Lisa Spraragen travel with a full repertoire of Renaissance dances and songs, Sephardic and Yiddish songs, flamenco,

and guitar and vocal works that span the 18th through the 20th centuries. For their concert at Temple Emanu-El their vocals will be accompanied by harp and clarinet as well as guitar. Ladino and Yiddish lyrics will be supplemented by songs in Italian, Spanish, and French.

For more info or reservations call the temple at 331-1616.

Gates scholarship program to be held

FALL RIVER — Margaret Daniels Tyler, senior program officer for the Bill and Melinda Gates Foundation, will be the featured speaker at noon on Wednesday, June 4, at the Quequechan Club, 306 North Main St., Fall River, Mass.

The purpose of the luncheon event is to welcome and honor Tyler and help encourage every community in America to develop its own do-it-yourself scholarship program. The group's aim is to aid young people to stay in school and go on to higher education.

Tyler is currently serving as senior program officer for the Bill and Melinda Gates Foundation, where her responsibilities include managing the foundation's investments in college access and scholarships.

The Fall River Plan, now called Scholarship America/Dollars

for Scholars/American Dream Challenge, is the first national grassroots scholarship movement in the history of America and the largest of its kind. Founded by Dr. Irving Fradkin in 1958, this program received its first \$1 dollar donation from Eleanor Roosevelt and has since raised over \$2 billion dollars for more than 1.5 million students nationwide. There are currently 1,300 program chapters in 42 states.

The cost of the luncheon is \$20 per person; a table of eight can be reserved in the name of an organization; payments are tax-exempt; Make checks payable to Scholarship America/Dollars for Scholars and mail to Dr. Irving Fradkin 624 Florence St., Fall River, MA 02720.

For more information or reservations, contact Dr. Fradkin at: (508) 672-0092.

How green are your napkins?

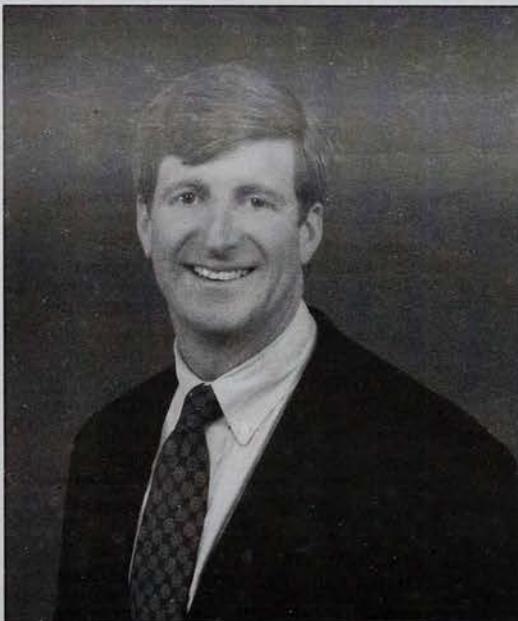
By MARYLYN GRAFF
mgraft@jfri.org

Have you noticed how the size and thickness of paper napkins is diminishing? They're practically useless, so let's stop making the manufacturers rich and start saving the trees.

Look into your linen drawers and take out the napkins that have been languishing there; not the

good linen ones but the simple print or plain cotton napkins. Or go to a linen or discount store and pick up a bunch. (For little kids, even terrycloth guest towels will do). Throwing cloth napkins into the washer and dryer will not add to your laundry loads. They will work much better than flimsy paper, save money, and may even improve the kids' table manners.

Best Wishes to Israel on its 60th Birthday



Congressman Patrick Kennedy

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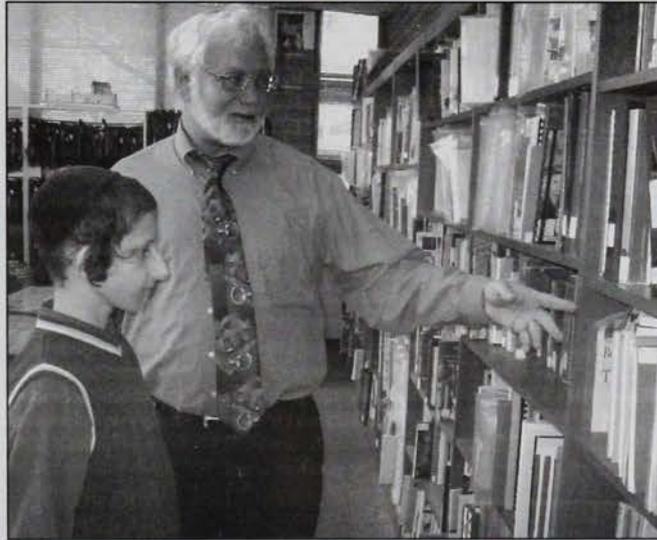
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Dean for a Day



ARYEH ROSENFIELD was recently Dean for a Day at the Providence Hebrew Day School. Here he visited with Larry Katz at the Bureau of Jewish Education, and also met with Stephen Silberfarb at the Jewish Federation of R.I. The program is part of a leadership incentive program at PHDS.

NATIONAL GEOGRAPHIC

		1	2	3	4	5	6
JERSEY	Chris DeRitis	1	1	1	1	0	1
MASSACHUSETTS	Hunter Bledsoe *	1	1	1	1	1	1
THE ISLANDS	Daniel Katz *	1	0	1	1	0	1
TERRITORIES	Vinni Orsini	1	1	1	1	0	1
PENNSYLVANIA	Joey Zou	1	1	0	1	1	1
CAROLINA	Taylor Morris *	1	1	1	1	1	1
NEW YORK	Adam Schilperoort *	1	1	0	1	0	1
VERMONT	William Lee	1	1	1	1	1	0
CONNECTICUT	Mufa Abitl * *	0	0	1	0	0	0
DELAWARE	Elijah Candelario **	0	1	0	1	0	0
FLORIDA	Zachary Reshovsky *	1	1	1	1	1	1



Photos by Jonathan Rubin / Medill News Service

TO BEE OR NOT TO BEE

DANIEL KATZ, a 13-year-old student at the Jewish Community Day School in Providence, at the National Geographic Society's Geography Bee in Washington, D.C., May 20. He scored 6 out of 9 for the preliminary round but was eliminated before the finals. Below, Daniel with his parents, Marilyn and Larry Katz, and his teacher (left) Lisa Bergman.

Jewish Healing Institute plans introductory evening

PROVIDENCE — The Jewish Healing Institute will feature a free presentation entitled "The Art of Jewish Healing" sponsored by the Jewish Community Center (JCC) on Wed., June 11, at 7:30 p.m.

The Art of Jewish Healing is for everyone; for those who are ill, for those who know someone who is ill, for therapists of every kind who wish to add Jewish healing to their repertoire of healing methods and for clergy wishing to add

healing to their synagogue programs. The evening will be led by Wally Spiegler, and will include a discussion of precisely what is Jewish healing, a visual demonstration of the Jewish way to heal, and a question and answer period.

Spiegler, a member of Temple Emanu-El, is the originator of the Jewish Healing Institute. He is a long-time student and teacher of Jewish mysticism and a certified Polarity therapist. He has been practicing

this kind of energy healing for nearly 20 years. Spiegler has written numerous articles on Jewish healing and has recently published his first book "Gates of Jewish Healing."

The Jewish healing movement is more than ten years old with emphasis on caring, supporting, and comforting individuals and families who are either facing serious illness or mourning the loss of a family member.

Space is limited. Call the JCC at 861-8800 for reservations.

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END OF THE YEAR FUN

THE FRIDAY SCHOOL, which meets at the Jewish Community Center every Friday afternoon, has finished for the year but will be holding registration in August and an open house on Sept. 5. Above, participants, many of whom come from interfaith and non-affiliated families, had a joyous time singing and dancing during their Passover seder. The school offers Hebrew lessons, Jewish culture and history programs throughout the year from pre-K through seventh grade. For more information, visit thefridayschool.org.

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Tikkun Leil Shavuot at Temple Emanu-El

PROVIDENCE — Dr. Moti Arad, an Israeli Talmud scholar who is completing a three-year term as an assistant professor at The Jewish Theological Seminary, will lead a study session Sunday, June 8, at Temple Emanu-El, at 9:30 p.m. This study session will explore the tension inherent in Jewish relationships to the world around us by looking at a wide assortment of texts, from the Bible and rabbinic litera-

ture to contemporary theology.

Dr. Arad will soon return to his teaching and research at Machon Schechter (the Schechter Institute), the Conservative Movement's Seminary in Jerusalem. In addition, he is one of the founders of BINA, the Center for Jewish Identity and Hebrew Culture, a cutting-edge Israeli educational organization.

BINA's mission is to perform *tikkun olam*, by translating Torah into social action, and by mending rabbinic text itself, to make it

more inclusive and humanistic. By its creative use of sacred texts, BINA is working to transform secular Israeli Jewish identity.

- The complete schedule is:
- 8:05 p.m. — Mincha and Maariv Fishbein Chapel
 - 8:45 p.m. — Shavu'ot Dairy Dinner Bohnen Vestry
 - 9:30 p.m. — Study session
 - 11 p.m. — Cheesecake & discussion of BINA

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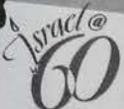
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Food Challet, Post Road

Majestic Cleaners, 3868 Post Rd.

Shalom 1 & 2, 1 Shalom Drive

Tamarisk, 3 Shalom Drive

Temple Am David, 40 Gardiner St.

Warwick Public Library

West Warwick:

Galaxy II

Wickford:

J. W. Graham

Wickford Flowers

PARASHAT B'MIDBAR NUMBERS 1:1 — 4:20

By Rabbi Leslie Bergson
Special to The Voice & Herald

THIS FIRST *SEDRAH* (portion) of the fourth book of the Torah takes up the narrative of the sojourn in the wilderness, and begins with a census of the Israelites by their tribes. It goes on to detail the order in which the tribes would encamp around the Tabernacle, and the order in which they would march when they moved. The *sedrah* ends with a description of the duties of the Levites in the Tabernacle.

God commanded Moses to take a census of the Israelites just before the building of the Tabernacle (Exodus 30:11-16) and we are told that it has been accomplished (Exodus 38:25-6). That occurrence was only one month before this census is commanded. Why does God need the people to be counted so often?

Rashi comments, "Because they were dear to God, God counts them all the time when they went out of Egypt, God counted them; when many of them fell for having worshipped the golden calf, God counted them to ascertain how many

D'var Torah Making sense of the census

were left, when the Shechina (divine presence) was about to dwell among them, God again took their census, for on the first day of Nisan the Tabernacle was erected, and shortly afterward, on the first day of Iyar, God counted them."

Rashi's grandson Rambam presents a more practical reason. The first census was to allow the people to make the half-shekel contribution to the Sanctuary. In this census, the people are preparing the military campaign to take the land (which indeed they would have done at once if not for the regrettable incident with the spies — stay tuned for Parshat Shelach in three weeks) and the purpose of this census was to count the men over the age of twenty for military service.

Rambam mentions these two reasons and adds that, this time, the people are counted by their names, and the census gives each member of the nation a chance to come before Moses and Aaron and be recognized as an individual of personal worth.

The Torah forbids the counting of Jews directly. Even today, when counting for a minyan we count "not-one, not-two..." or use a phrase with 10 words, or count feet and divide by two. In 2 Samuel 24, King David takes a

direct-count census, and as punishment, the nation is struck by a plague. The Talmud supposes that David thought the prohibition of direct counting only applied in Moses' time. Another explanation is that David did count the people correctly, but that he had no particular reason to conduct a census at all, and was punished for that.

Perhaps the reluctance to count Israelites, even when there is a good reason to do so, derives from the understanding that it is all too easy to make human beings into statistics. In recent history, the Nazis tried to dehumanize Jews by replacing their names with numbers. As Ramban points out, one of the features of the census in Parsha Bamidbar is that each person is counted, by name, before Moses and Aaron, and recognized as an individual. As we read about current events, how many millions homeless, how many killed in earthquakes or storms, it is important for us to remember that each one of those numbers represents a human being.

Rabbi Leslie Bergson is Jewish chaplain and Hillel director, The Claremont Colleges.

Provided by Hillel's Joseph Meyerhoff Center for Jewish Learning.

Avon awards Miriam, R.I. Hospital \$500K

PROVIDENCE—The Comprehensive Cancer Center at Rhode Island and The Miriam Hospitals received a \$500,000 grant from the Avon Foundation to support its breast cancer patient navigator program over the next two years. This is the third consecutive grant awarded to the program by the Avon Foundation and the first multi-year grant.

Funded by Avon since it was established in 2005, the patient navigator program helps to increase the number of people who complete the recommended treatment plans once they have been diagnosed with breast cancer. Patient navigators act as advocates for breast cancer patients, assisting them from diagnosis through treatment. While navigators are available to work with all breast cancer patients, the grant allows them to focus their efforts on patients



Members of the Lifespan team receive check for grant renewal from the Avon Foundation. From left are Margot Powell, Carole Kurzig, Avon executive director; Julie Gray and Eloise Caggiano.

who speak English as a second language as well as the poor, the elderly and the uninsured.

Advocates provide assistance in complying with treatment plans, emotional support, arranging transportation for appointments, providing explanations of diagnoses and how to follow treatment plans, and education and support for the patient's family members.

The check was presented at the closing ceremonies of the sixth annual Avon Walk for

Breast Cancer Boston, raising \$6.9 million to advance access to care and finding a cure for breast cancer. At the event's closing ceremony, Carol Kurzig, executive director of the Avon Foundation, announced a total of \$3,025,000 in initial grants awarded

to seven local organizations, ensuring the funds raised immediately benefit the community.

The Comprehensive Cancer Center is a collaboration of Lifespan partners Rhode Island Hospital, The Miriam Hospital and Newport Hospital, utilizing multidisciplinary clinics to coordinate all aspects of care and treatment for cancer patients at each hospital.

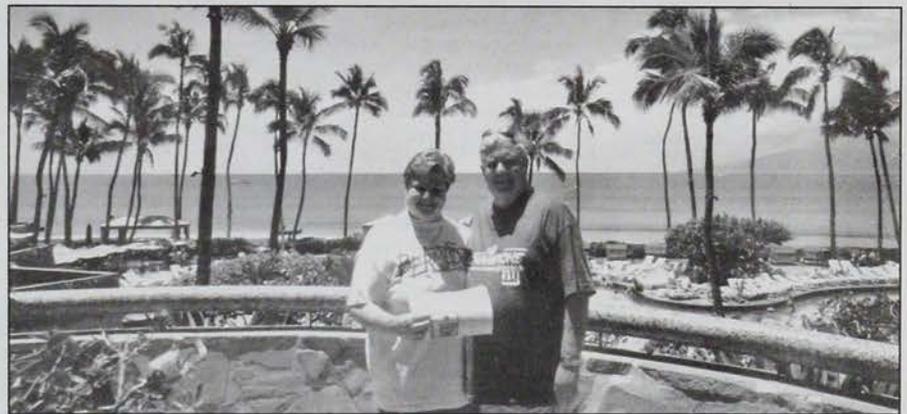
We are read everywhere

Where in the world will we go next?



LIARSVILLE, ALASKA

MARILYN BAKER of Warwick is holding up her JV&H at an outdoor restaurant (specialty, salmon) in an Alaska town with the intriguing name of "Liarville."



MAUI

IDA AND TOM BROWN, of Hopatcong, N.J., recently celebrated their 17th wedding anniversary on an 11-day three-island tour of Hawaii. Here they are reading the Jewish Voice & Herald in magnificent Maui, Hawaii.



WASHINGTON, D.C.

Dan Katz holds up his copy of the JV&H during a meeting with Senator Jack Reed. He was with his parents, Marilyn and Larry Katz, and teacher, Lisa Bergman, as a representative of the Jewish Community Day School during the National Geographic Geography Bee.

We have now been to:

- Antarctica**
- Africa:** Tanzania
- Azores:** Ponta Del Gada
- Canada:** Quebec City
- Caribbean:** Aruba, British Virgin Islands, Cruises, Bonaire, St. Thomas, Caymen Islands, Ocho Rios
- Russia:** Moscow
- Turkey:** Istanbul
- Austria:** Vienna;
- Croatia:** Dubrovnik;
- Czech Republic:** Prague;
- England:** London
- France:** Paris
- Germany**
- Greece**
- Hungary:** Budapest;
- Iceland:** Reykjavik;
- Israel**
- Italy:** Rome, Tuscany, Venice
- Poland:** Warsaw;
- Ukraine:** Kharkov
- Cambodia:** Angkor Wat
- China:** Beijing, The Great Wall
- India:** Taj Mahal, Mumbai
- Japan:** Okinawa
- Laos**
- Mongolia**
- Nepal**
- Taiwan**
- Singapore**
- Thailand:** Bangkok, Sukothai
- Vietnam:** Ho Chi Minh City
- Egypt:** Luxor
- Israel:** Tiberias, Jerusalem
- Jordan**
- Argentina:** Buenos Aires
- Brazil**
- Colombia:** Bogota
- Peru:** Chiclayo
- United States:**
Alaska
Arizona: Scottsdale, Phoenix, The Grand Canyon

- Hawaii
- Washington: Mt. Rainier
- Florida: All over, California: San Francisco, Los Angeles, Berkeley, Tiburon, Washington, D.C.

The Voice & Herald invites readers to take a copy of the paper on their next trip and send us a photo. Photos can be e-mailed to voiceherald@jfri.org, with "We are read everywhere" in the subject line. Or, send to JV&H at 130 Sessions St., Providence, R.I., 02906.

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Saturday, June 7th

6 to 7:15 pm Meet the Artist Reception
7:30 pm Ira L. Schreiber Music Fund Concert with Peri Smilow
Post concert reception with Desserts by Ursula

Sunday, June 8th

9 to 10:45 am Music Workshop with Peri Smilow
11 am to 12:15 pm Youth Concert with Peri Smilow
12:30 pm Post concert picnic/barbecue
7 pm Shavuot Services and Confirmation

All events are free and open to public,
except for the "Meet the Artist" reception which is \$50 per person.

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Temple Sinai

Irving L. Baker

PROVIDENCE — died
May 25, 2008

Abraham Brand, 95

DARTMOUTH — Abraham Brand, 95, a resident of Dartmouth, formerly of New Bedford, died May 15. He was the husband of the late Yetta (Rabinowitz) Brand. Born in Zagorz, Poland, he was the son of the late Jacob and Tauba (Hillel) Brand.

Mr. Brand was a U.S. Army veteran having served in World War II.

A meticulous and accomplished watch repairman, he worked for the Swiss American Watch Hospital until 1942, and later founded the former Brands Jewelers in 1945, retiring in 2000.

A member of Tifereth Israel Congregation, he found great joy in his life within the synagogue community. Mr. Brand was also a proud member of both the Jewish War Veterans and the American Legion.

Mr. Brand leaves his cousins and great nieces. He was the brother of the late Benjamin, Sam, David, Gusta, Esther and Sabina.

Burial was in Plainville Cemetery, New Bedford.

Contributions may be made to: Tifereth Israel Congregation Minyan Breakfast Fund.

Harry H. Cohen, 91

WARWICK — Harry H. Cohen, 91, died April 28. He was the husband of the late Beverly (Zimmerman) Cohen. Born in Philadelphia, Pa., a son of the late Benjamin and Eva Cohen, he had lived in Warwick for five years, previously living in Providence and Cranston.

He was a graduate of Penn State University.

He was employed as a manager for the former Jean's Inc., retiring in 1979.

Mr. Cohen was a World War II Army veteran, serving in Japan.

He was a member of Temple Beth-El, the Masons, Redwood Lodge and Crestwood Club.

He leaves two daughters, Arlene Mellion and her husband Doug of Palm Desert, Cal., and Nancy Leland and her husband Joel of Lincoln, Ga.; and four grandchildren, Bradd, Rebecca, Carla and Joel. He was the brother of the late Esther Hollander and Helen Cohen.

Burial was in Sons of Israel and David Cemetery.

Contributions may be made to a favorite charity.

Rosalie S. Davis, 78

BOCA RATON, Fla. — Rosalie S. Davis, 78, died May 2. She was the wife of Seymour Davis. Born in Providence, she was the daughter of the late Adolph and Florence (Marshock) Levy.

She attended Hope High School.

She resided in Providence and West Warwick before retiring to Boca Raton.

She leaves two sons, Alan Davis of Warwick and Frank Davis of Sharon, Mass; two daughters, Ellen Graboyes of Lake Worth, Fla., and Marilyn Glantz of Cranston, and eight grandchildren, Sheni, Heather, Jessica, Andrew, Leslie, Evan, Joshua and Daniel. She was the sister of the late Oscar Levy and Bernard Levy.

Burial was in Lincoln Park Cemetery, Warwick.

Julia Rose Gladstone, 49

PROVIDENCE — Julia Rose (Alpert) Gladstone, 49, died Wed., May 14. She was the mother of Daniel and Helary Gladstone also of Providence. Born in Fall River, she was the daughter of the late Donald and Frederica (Zerner) Alpert.

A graduate of Smith College and Boston University School of Law, where she also received her Master's of Legal Letters in Banking Law, Ms. Gladstone was a tenured professor at Bryant University and was chair

of the Legal Studies Department.

She was a member of Congregation Beth Shalom, a published academic author and member of the Rhode Island Bar Association; former V.P. of Mutual Benefit Trust Co., former board member of the Jewish Community Center and a contributing member of the Women's Health Cooperative.

Besides her children, she leaves her former husband and cherished friend, Bruce Gladstone of Providence; a sister, Jacqueline Alpert and her husband, Christopher Leighton of Maine, and several nieces and nephews, Jacob Leighton, Evan and Brooke Saltzman; Alexa, Caleb, Benjamin, Sarah and Joshua Gladstone.

Burial was in Lincoln Park Cemetery, Warwick. Contributions may be made to the charity of one's choice.

Lillian Gladstone, 89

PROVIDENCE — Lillian (Feldman) Gladstone, 89, died May 14. She was the wife of the late Joseph Gladstone. Born in Providence, a daughter of the late Hyman and Marion (Katz) Feldman, she was a lifelong resident of the city.

She leaves a son, Howard Gladstone and his wife Frani of Providence; a daughter, Karen Krane of New York City, and two grandchildren; Brian and Scott Krane. She was the sister of the late Bess Solkoff and Irving,

Simon and Morris Feldman.

Burial was in Lincoln Park Cemetery, Warwick. Contributions may be made to Home & Hospice Care of R.I., 169 George St., Pawtucket, R.I., 02860.

Marcia Ida Hyman Goodman, 82

PROVIDENCE — Marcia Ida Hyman Goodman died on May 6.

She leaves a son, James Goodman of Costa Mesa, Calif.; and two daughters, Barbara Goodman of Las Vegas, Nev., and Rhonda Goodman of Greenfield, Ind.; one grandson and two great-grandsons.

Jerome E. "Jerry" Horowitz, 87

PROVIDENCE — Jerome E. "Jerry" Horowitz, 87, died May 22. He was the husband of the late Suzanne (Salti) Horowitz. Born in Providence, he was a son of the late Nathan and Rose (Swartz) Horowitz.

His family was his greatest joy.

He leaves a son, Nathan A. Horowitz of Wrentham, Mass.; a daughter, Betty Leef and her husband Donald of Sharon, Mass.; and his grandchildren, Marcus and his wife Stephanie, Phillip and Jordan. He was the father of the late Rochelle Horowitz, and the brother of the late Cora Goldsmith, Anita Winston, Hermione Goldman,

Fanny Katz, Lena Horowitz, David Horowitz and Morris Horowitz.

Contributions may be made to the Jerome & Suzanne Horowitz Endowment Fund, C/O Temple Torat Yisrael, 330 Park Ave., Cranston, R.I., 02905.

Zelda Horvitz, 87

PROVIDENCE — Zelda Horvitz, 87, formerly of Providence and Barrington, died May 20. She was the wife of the late Mayer Horvitz.

She leaves three daughters, Barbara Irving, Abigail Natenshon, and Nina Weisberg; a sister, Janice Kopelowitz; six grandchildren and three great-grandchildren.

Burial was in Lincoln Park Cemetery, Warwick.

Remembrances may be made to any animal rescue organization or the Tippet Home Hospice, 920 South St., Needham, MA., 02492.

Selwyn M. Kirshenbaum, 80

SEBRING, Fla. — Selwyn M. Kirshenbaum, 80, died May 22. He was the husband of Doris Kirshenbaum. Born in Providence, he was the son of the late Morris H. and Eda (Skolnick) Kirshenbaum.

Mr. Kirshenbaum was a former resident of Providence.

Besides his wife, he leaves two sons, a daughter, four grandchildren and one great-granddaughter.

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STAVANS: A deep, frightening responsibility in Jewish writers to remember.

From Page 33

sense... All memory is shaped by a censor, positive and negative. You remember what you can remember; you remember what you want to remember; or you remember what you don't want to remember, and then shape those memories accordingly.

The Voice & Herald: Does personal memory have a purpose?

Stavans: All memory has a purpose.

The Voice & Herald: Then cultural memory, too, has a different kind of purpose.

Stavans: Absolutely.

The Voice & Herald: What is the purpose of Jewish writers in the way that they shape their cultural memories?

Stavans: I think that there is a deep and frightening responsibility in Jewish writers. A duty to remember. There is a famous short story by Isaac Babel where his father tells him you must remember what is happening right now. It is not a choice, it is an obligation and that obligation is not only for the individual but also for the chain of generations that will come. We have on a calendar basis an obligation to remember... on Yom Kippur, on Passover, even on the lighter holidays like Hanukkah, you have the duty to remember. And I think that Jewish writers in many ways are the modern embodiment of the rabbi, they don't counsel, at least not on a

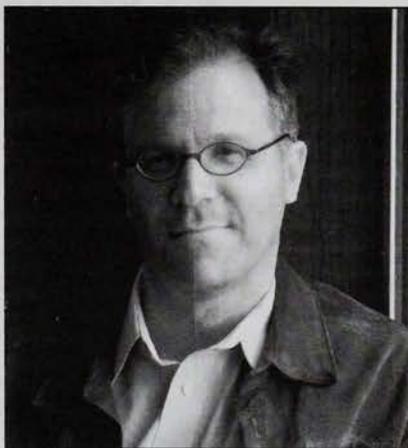
personal level, but they do the same act of remembering and interpreting and I think that they add to it an element of embellishment of narrative but in the end it all comes down to memory and making a collective memory narrative or cultural narrative or personal narrative that justifies where we've been and where we'll go, who we are today. Because it is a Diasporic experience outside of the state of Israel it's not confined by geographical boundaries, a set of symbols and motifs, the national land and the flag, etc. ... and so memory becomes a territory.

The Voice & Herald: How do you think the Diaspora shapes Jewish identity?

Stavans: Well, you are a minority and as a minority you define who you are vis-a-vis the majority; you are an outsider looking in; you can negotiate the place that you have. You are Mexican and you are Jewish but that duality allows you to be inside and to be on the outside.

The Voice & Herald: Do you feel more akin to being inside or outside?

Stavans: When I was growing up I wanted to salve the wound, not to be outside. I wanted to belong, to be fully like other friends of mine, Mexican;



ILAN STAVANS is a professor in Latin American and Latino Culture at Amherst College.

but I looked different, my name was different, I had a different education...

I tried to make *Aliyah* because I thought that would solve my

"I think that there is a deep and frightening responsibility in Jewish writers. A duty to remember."

Ilan Stavans

problem of belonging, but I realized that Israel was a Jewish state, but it wasn't for a Diaspora Jew; it was bringing Judaism to a very nationalistic, mundane level that

I wasn't ready to embrace.

The Voice & Herald: In a way doesn't that take away from the Jewish identity that you had previously perceived?

Stavans: Sure, absolutely, and then as a choice I decided to return to the Diaspora so to speak and in some ways make peace with the fact that in being an outsider and being a minority is, in some ways, positive. ... [Ultimately] I made a conscious choice to move to the United States.

The Voice & Herald: Why did you decide that?

Stavans: Because I wanted to write about

Jewish topics. I wanted to be a writer and I didn't think that Mexican culture, I still don't think that Mexican culture, was open or interested in such an individual or in such topics. I thought that coming to the United States would enable me to delve intellectually and artistically into those topics in a freer and more nutritious way and it did, but it brought along all sorts of other elements. For instance, even though I had grown up in Mexico with several languages, coming to the United States I am still a Jew but I added to that the fact that I wasn't a native English speaker; linguistically I was an outsider

yet again.

The Voice & Herald: Maybe you should define what Spanglish is.

Stavans: Let me try to define it on two levels. First Spanglish is either the marriage or the divorce, depending on how you see it, of two languages, English and Spanish, and it results from a need by speakers who find themselves living at the crossroads of those two languages.

But I think that Spanglish is something more complicated than that; it is also two cultures coming together and I think that it is also an emerging language that results from this clash; just as other immigrant groups have come to this country; the Ashkenazi Jews from Eastern Europe came with Yiddish; there were varieties of Yiddish. Children spoke Yiddish at home but were sent to public schools where they learned English and by the time they became adults Yiddish became a remote language they used only at home. When Yiddish was in transition or being eclipsed there was something called Yinglish, the mixing of the two.

Josh Korr is a 2008 graduate of Hampshire College in Amherst, Mass. He is currently music director for the environmental Crisscross Circus of Hampshire College, now on a cross-country tour in a veggie-fueled bus.

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Pearl Nathan to be honored

PEARL NATHAN of Providence will be honored by Volunteers in Providence Schools (VIPS) for her longstanding commitment to public education.

Mrs. Nathan attended public high school as a young girl in New York City, later earning a bachelor of arts at Barnard College. She then studied for a master's in education at Brown University.

From 1963 to 1974 Mrs. Nathan taught English and Humanities at Barrington High School, where she was named chair of the high school's English Department. Years later, when there was a national mandate requiring every state to have an Arts in Education Alliance, Mrs. Nathan was asked to be a big part of the initiative due to her extensive experience in Education and the Arts.

She will receive the Knowledge is Power Award at VIPS'



Pearl Nathan

44th Recognition Luncheon at noon, June 5, at the Providence Convention Center. Scheduled as the keynote speaker is chair of the Rhode Island Board of Regents and former Rhode Island Supreme Court Justice Robert Flanders, Esq.

Tickets are \$60 and must be purchased in advance by contacting Phil Santos-Higgins at VIPS, 274-3240, ext. 12, or by email: Psantoshiggins@vips4kids.org.

Students receive leadership awards

PROVIDENCE — Lt. Gov. Elizabeth Roberts recognized Rhode Island's exemplary high school seniors at the 2008 ceremony of the Lieutenant Governor's Leadership Awards, granting awards to 63 students from across Rhode Island. Lt. Gov. Roberts was also joined by keynote speaker Anthony Maione, the President/ CEO of

the United Way of Rhode Island.

Among the 2008 awardees are: Matthew N. Diamond, Cumberland High School, resident of Cumberland; Hannah Fine, Moses Brown School, resident of Providence; and Megan L. Leibovitz, North Kingstown Sr. High, resident of North Kingstown.

R.I. Heritage Hall of Fame inducts

AMONG the prominent Rhode Islanders selected for inclusion in the Rhode Island Heritage Hall of Fame by its board of directors, are Ira C. Magaziner, Dr. Ernest S. Frerichs and (posthumously) Marjorie Joy Vogel. The induction ceremony took place on May 3 at Rhodes on the Pawtuxet.

The Hall of Fame was created in 1965 to honor any individual who has brought credit to Rhode Island, brought the state into promi-

nence and contributed to its history and heritage.

Dr. Ernest S. Frerichs is a distinguished educator, authority on Judaic studies, former dean of the Brown University graduate school, editor or co-editor of 29 books and president of the Doro Foundation which promotes archeological research in Israel.

Ira C. Magaziner of Bristol is an internationally active think tank participant, businessman, entrepreneur and

designer of Rhode Island's controversial "Greenhouse compact." He was principal advisor on health care to the Clinton administration.

Marjorie Joy Vogel (1930 — 2007) was a prolific Rhode Island artist, nationally famed for her detailed pen and ink drawings of Rhode Island homes, villages and skylines; the largest body of Rhode Island themed illustrations ever produced by a single artist.

David Litwin earns Business Expo Award

DAVID LITWIN, a junior at The Wheeler School, the son of Alan and Marianne Litwin of Providence, is one of three winners in the 2008 Rhode Island Business Plan competition.

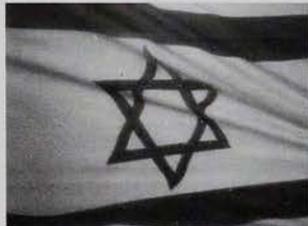
Litwin received his award at the recent Business Expo 2008, sponsored by the Greater Providence Chamber of Commerce. The contest selected three winners: Litwin, in the high school category, for development of an online sports video game combining economics and business. Fifty-eight proposals were received, which required winners to agree to establish or maintain operations in Rhode Island. Litwin created D-Liteful

Gaming, Inc., named for his nickname "D.Lit." He prepared his business plan and developed his idea over the course of the past nine months. "I really enjoyed preparing for the competition," he said. "I was able to use problem-solving skills I learned at school to develop the plan, which needed to show the potential market, competition and a five-year projection."

As incoming president of Wheeler's Athletic Association and two-sport athlete, Litwin used his love of sports and business as the basis for his proposal, which he presented before 10 judges at the Expo.



David Litwin



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ROSS: A nuclear Iran cannot be separated from peace process

From Page 1

and that the focal issues the next administration will face are Iran getting nuclear weapons and America's credibility in the world.

After he was introduced by Rabbi Leslie Gutterman, the affable diplomat surveyed the large crowd of hundreds gathered to hear him speak May 28 at Temple Beth-El and said, "I'm the co-chair of the capital building campaign at my *shul* and I am gazing about with envy."

Ross, currently distinguished fellow of the Washington Institute for Near East Policy, spoke on the prospects of peace in the Middle East with facts, figures and anecdotes gleaned from decades of diplomatic negotiations with world leaders.

He was instrumental in assisting Israelis and Palestinians to reach the 1995 Interim Agreement; he also successfully brokered the 1997 Hebron Accord, facilitated the 1994 Israel-Jordan peace treaty, and intensively worked to bring Israel and Syria together.

"You can't separate Iran going nuclear with peace in the Middle East. If Iran goes nuclear there is no chance of peace." He warned that Saudi Arabia and other Gulf States will then become impelled to go nuclear as well.

He said Iran getting nuclear weapons poses the greatest threat to peace in the region; in effect,

it would give them leverage to gain greater control over its neighbors, and encourage Hamas, Hezbollah and Al Qaeda; the latter posing a worldwide threat.

"It isn't impossible to change things but we are running out of time on Iran."

He said the next administration will need to start preparing for diplomatic talks with Iran before Jan. 20 and that hopefully the Bush administration will agree to this.

"I wouldn't deal with Ahmadinejad but that doesn't mean I wouldn't talk to the regime." The European Union plays a crucial role here, and needs to be pressured to stop giving Iran economic support, saying instead that nations should squeeze Iran economically, instead of supporting it.

Iran has to understand that "if you want nuclear weapons you are going to lose your economy. Iran has its vulnerabilities, there is high inflation, unemployment and fuel prices."

SYRIAN TALKS

Noting that Israel is now negotiating with Syria in Turkey, he told of attending three private (i.e. secret) meetings in Syria in 1989. "I came to the conclusion that I was not going to change Syria's behavior and that there



Photo by Mary Korr

FORMER MIDDLE EAST ENVOY Dennis Ross spoke May 27 at Temple Beth-El, in an event sponsored by the Benefactor's Fund.

"You can't separate Iran going nuclear with peace in the Middle East. If Iran goes nuclear there is no chance of peace."

Dennis Ross

was no agenda that would go anywhere."

He spoke on statecraft vs. stagecraft, labeling the Annapolis talks on peace in the Middle East last year as the latter.

"You can't launch talks without preparation and a next-day strat-

egy," he said, noting neither happened with the Annapolis talks.

Relating to Syria, he posed the question, "Will Israel have to give up the Golan Heights?" Absolutely."

The Golan is the quietest border in Israel, he said, but there are advantages to giving it up. It is a strategic choice to achieve a "cold peace" with Syria. But it won't happen this year, he predicted. "Syria will want a big payoff for a peace with Israel, and this comes not from Israel but from the United States. But Syria knows Bush isn't interested in dealing with them, so it will come with the next administration."

WHAT DOES SYRIA WANT?

He said Syria is pre-occupied with the U.N. Tribunal's investigation into the assassination of Lebanese Prime Minister Hariri and wants to get the international community to back off. They are also uneasy about Iran, and want safer air space.

For Israel, he said, the benefits are separating Syria from Iran. "It also sends a message to the Palestinians they are not the only game in town." Syria can also deter Hamas, whose leadership is in Damascus.

Ross used President Carter's meeting with Hamas as a way

not to negotiate.

"Carter came out with nothing. Non-state actors like Hamas and Hizbollah want the legitimacy that negotiating with states gives them, but you don't give them something for nothing by giving them a victory we all will pay the price of. You need to have clear objectives and the means to accomplish them in synch."

PALESTINIAN CONFLICT

He said the Israeli and Palestinian publics are dealing with a reality on the ground that puts them at odds with the road map. He suggested there has to be a commitment by the Palestinian Authority to ratchet down the level of violence on a daily and consistent effort. He said you can't have Palestinians celebrating in Gaza when yeshiva students in Jerusalem were slain.

He suggested the Gulf States, who can well afford it, pump \$1 billion into the Palestinian economy and get people to work.

Israel, in turn, could make life easier at checkpoints by putting in more personnel to man them, cutting down on the wait. He said there should be a joint security apparatus in place.

The good news is that Olmert and Abu Mazen are talking to each other and trust each other's intentions, he said. The bad news is that peace cannot happen without the realities on the ground changing and a solid economic foundation formed.

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Photo courtesy of Dr. Feldman

LTC MICHAEL D. FELDMAN, MC, USAR, on right, in a make-shirt operating room in Baghdad, operating on an American soldier. Sgt. Chris Flanagan, an operating room technician, is in back.

Local surgeon reflects on Iraq War

'I do the same thing here as I did there'

By NANCY KIRSCH
 Voice & Herald Correspondent

BOOTs on the ground" is how Dr. Michael Feldman, 46, an orthopedic surgeon with Orthopedic Group, described the 90-day military service period for medical professionals.

Feldman, from East Greenwich, was stationed at the airport in Baghdad in May 2003; he also served in Kosovo in 2006 and at the U.S. Army hospital in Landstuhl, Germany, in March 2008.

"During the Gulf War, in 1991, soldiers, including doctors, served 13 months of military

duty," said Feldman. "Recruiting medical professionals became difficult, as many doctors wouldn't have practices to return home to, after 13 months in the military.

Now, doctors typically serve for 90 days though they may be called to serve more often."

Thanks to advances in medical treatment and improved body armor, we're saving young men and women with severe burns and with complicated wounds to their extremities, according to Feldman.

Medical care ranges from first-aid provided by a combat medic in the field to extensive services in a combat support hospital, the most sophisticated treatment a soldier can receive without going to Germany or the United States.

The combat support hospitals are something like those seen on "MASH" (the television show

that depicted Korea), but the actual combat support hospitals are now much bigger, according to Feldman.

About 10 years ago, the U.S. Army established forward surgical teams of some 20 medical professionals to treat wounded soldiers in mobile operating rooms, he said. "These teams treat wounded soldiers during the 'golden hour' - when, if you treat the patient in that first hour, you often avoid many problems such as kidney failure and internal bleeding."

With today's war injuries, anesthesiologists, orthopedic surgeons, neurosurgeons and general surgeons are the medical experts most in demand, he said. Many medical professionals,

"The combat support hospitals are something like those seen on MASH."

including Feldman, belong to the Army Reserves, which requires ongoing training one weekend a month and two weeks each

year. "Whether I'm treating an Iraqi combatant or a soldier or a patient in Rhode Island, I do the same thing: I provide the necessary medical treatment," said Feldman. "I think most doctors feel the same way."

Asked about anti-Semitism in Iraq or in the military, Feldman noted that the military is truly a melting pot, though there was a tiny Jewish population serving with him. "Of the 20,000 people stationed at the airport, maybe 10 of us were Jewish," said Feldman. Although it's hard in a combat zone, we sometimes would get together for a Shabbat service or a holiday, he said.

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