the JEWISH VOICE

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Serving Rhode Island and
Southeastern Massachusetts

23 Kislev 5777 | December 23, 2016

HAPPY HANUKKAH

Amona residents accept compromise

BY ALEX TRAIMAN/JNS.ORG

Residents of the 40-home West Bank settlement of Amona agreed to a last-minute government proposal to shift the community to an adjacent plot of land on which the Israeli government will build 52 permanent homes and additional infrastructure, in exchange for promises of a peaceful evacuation without protest. Israel's High Court of Justice had initially ordered the evacuation and demolition of the existing settlement by Dec. 25.

Knesset legislators have been working to advance the proposed Arrangement Law, which would legalize many outposts in order to avoid future evacuations. But Prof. Efraim Inbar, a senior research associate at the Begin-Sadat Center for Strategic Studies think tank, told JNS.org that such a law "cannot be applied *ex post facto* to Amona" because there is already a High Court ruling in place.

In accepting the new proposal, which was a disappointment to more than 1,000 youths who had arrived at the hilltop to protest the impending demolition, residents said in a statement, "If in the next month the state lives up to its promise to build 52 houses and public structures, then the struggle will be a success and Amona will stay on the hill. If the state does not keep

AMONA | 23



A row of tzedakah boxes dedicated to various community organizations.



The winners of art and writing contest sponsored by The Jewish Voice and Touro Fraternal Association in front of their entries. For more on the contest, see page 2-3.

JCDS parties for a good cause

BY SAM SERBY

PROVIDENCE – The Jewish Community Day School held a mitzvah-filled party at Temple Beth-El on Dec. 15 to ring in the holiday season and showcase the power of giving.

Nearly 100 children and their families attended "Mitzvahs and Miracles." Current and former JCDS students, as well as other volunteers, staffed booths where children took part in fun activities that also made a difference for those in need: Children made hats to donate to homeless children

MITZVAHS | 16



Project Shoresh sponsored a craft table at the event.

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THIS ISSUE'S QUOTABLE QUOTE

"Consider a resolution that will bring contentment to your life and isn't difficult to achieve."

Hanukkah challenge? Creativity is the solution

BY FRAN OSTENDORF
fostendorf@jewishallianceri.org

Every year, we challenge students in grades 1-8 to think creatively about Hanukkah. This year, we asked for their ideas about *tzedakah*.

The judges of the annual Hanukkah Art and Writing Contest, sponsored by The Jewish Voice and the Touro Fraternal Association, were once again impressed by the quality of the entries. The artwork showed sophistication and the writing entries demonstrated creativity.

This year, there were more than 80 entries: 70 pieces of art and 17 essays or poems. New this year to the writing contest was poetry. Students embraced poetry, using rhyme to submit some very clever Hanukkah poems. Poetry will definitely make an appearance in next year's contest.

As in the past, students in grades 1-4 provided artwork. The writing entries came from grades 5-8. First, second and third place prizes were awarded, as well as two honorable mentions in the art category. Judges felt there were so many entries that some deserved the extra mention. In the writing category, first, second and third place awards were given. In addition to the prizes for the first, second and third place winners,

CONTEST | 3





PHOTOS | FRAN OSTENDORF

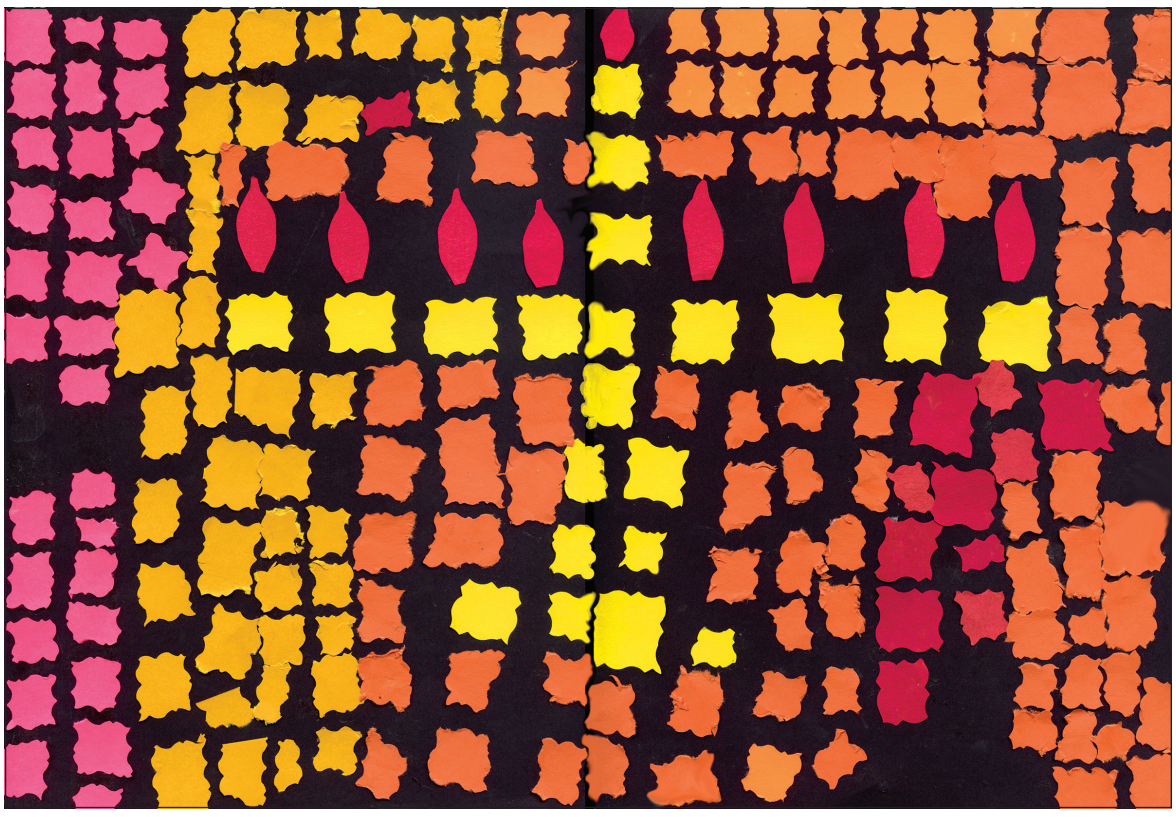
Above, Yitzchok Karp takes first place with a lovely pastel.

Left, Moshe Zimmerman takes third place with a creative impression of Hanukkah and tzedekah.





Photographing the board featuring the winners.



One of the honorable mentions.

FROM PAGE 2

CONTEST

the first place winner's school receives a technology-related prize.

Judges were Fran Ostendorf, editor of The Voice, Leah Camara, layout and designer of The Voice, Ried Redlich of Touro Fraternal Organization, Jo-Anne Petrie, director of the David C. Isenberg Family Early Childhood Center at the Dwares JCC and Gail Putnam, vice president of administration of the Jewish Alliance of Greater Rhode Island.

Art contest winners

First place: Yitzchok Karp, grade 4, Providence Hebrew Day School. His Hanukkah scene used color that made this a stand-out with the judges.

Second place: Gabriele Lavin, grade 2, Sowams School, Barrington. Each branch of her menorah illustrated a particular mitzvah, executing the *tzedakah* prompt quite well.

Third place: Moshe Zimmerman, grade 1, Providence Hebrew Day School. The judges felt this picture of a family also illustrated the idea of *tzedakah* in a way that made us all think.



Friends and family gathered to read the winning writing entries.

Honorable Mention: Yerachmiel Shabsai Rosenthal, grade 3, Providence Hebrew Day School, and Chaim Vito Pompili, grade 4, Providence Hebrew Day School.

Writing contest winners:

First place: Moshe Yudkowsky, grade 5, Providence Hebrew Day School. He wrote a poem about Hanukkah with perfect, clever rhyme. The judges chuckled as they read it and agreed with its sentiment.

Second place: Rochel Miriam Gallor, grade 5, Providence Hebrew Day School. Another poem, this also used rhyme and verse to express the meaning of Hanukkah.



Gabriele Lavin's second-place drawing.

Third place: Levi Simcha Minkin, grade 5, Providence Hebrew Day School. He wrote an essay that pulled the reader in by starting with several jokes. We could picture this being read aloud.

Awards were presented Dec. 18 at the Touro Fraternal Association's annual Hanukkah Party. First place was awarded $108; second place, $72; and third place, $36. The first place winner's school received a technology gift valued at $720. Awards were funded by the Touro Fraternal Association.

FRAN OSTENDORF is the editor of The Jewish Voice.

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New JORI director believes in the magic of Jewish summer camps

BY FRAN OSTENDORF
fostendorf@jewishallianceri.org

Ricky Kodner is a camp guy. He believes there's no better place for a Jewish kid in the summer than at a Jewish camp.

"Every kid should be going to summer camp," he says. "Every Jewish leader I know went to camp, was a counselor or was some kind of administrator at camp. Camp just gives kids so much confidence.

"I just love camp."

That's a good thing for the Camp JORI community.

Kodner is the new director of Camp JORI, in Wakefield. The St. Louis native has been on the job since mid-November. Right now, he's meeting community members and talking to JORI camp families, staff and alums about this coming summer.

Kodner says he's learning a lot about the camp through all these conversations. His aim right now is to continue Camp JORI as it's always been, a place for kids to have maximum fun while also learning. And he says the staff will work as a team to accomplish that.

"I'm not going to do anything magical," he said. "I'm operating under best practices."

Kodner seems to have boundless energy, which will serve him well once the camp season starts in June. He says he doesn't need a lot of sleep. His philosophy, he says, is, "I'm the last one to bed and the first one awake. Instead of in my office, I will be out participating, and when everybody's in bed, I'll do my paperwork."

That way, Kodner says, when a parent calls with an issue, he'll know the answer. He believes that communication is critical in the operation of camps.



Ricky Kodner

In St. Louis, Kodner was director of Camp Ben Frankel for more than six years and the executive director of the Jewish Federation of Southern Illinois, Southeast Missouri and Western Kentucky. He was also the board president of the Brith Sholom Kneseth Israel Synagogue in the St. Louis area.

Kodner said he came to Rhode Island because he wanted to run a bigger camp, and was attracted to JORI because it has many of the same philosophies as Camp Ben Frankel: It's family-oriented and pluralistic. Even the parent handbook is similar, he said.

Kodner especially likes the idea of unplugging, a philosophy that many larger camps don't embrace. "Camp is a place for kids to be unplugged, to teach them new things," he said. "You can't do that while you are plugged into technology."

An alum of JCC day camps and overnight camps, Kodner believes that every child should have the camp experience.

"It just builds so much self-confidence and independence," he said.

Kodner's wife, Gail, is a freelance architect. He said they are looking forward to traveling in New England to see places they've talked about but never been. He loves the ocean; she loves the mountains. Now they'll be within driving distance of both.

The Kodners have twin sons who attend the University of Missouri-Columbia. And, yes, their sons went to camp.

FRAN OSTENDORF is the editor of The Jewish Voice.

Camp JORI is a coed overnight camp located on 72 acres on Worden's Pond in Wakefield. Home to approximately 400 campers, it operates four major programs. These include a four-week overnight camping experience for children ages 7-13, a leadership program for young teens ages 14-15, and a small day camp program for children ages 5-6 and those not yet ready for an overnight experience (up to age 10). There's also an inclusion program, providing a highly structured overnight camping experience for children with special needs. The camp was established in 1937 by the Jewish Children's Home of Rhode Island, an orphanage. Registration is now taking place. Contact the JORI team at 401-421-4111, ext. 124 or info at campjori.org



The waterfront at Camp JORI.



The Isenberg Family Early Childhood Center is accredited by the National Association for the Education of Young Children (NAEYC), BrightStars (Rhode Island's tiered quality and rating service), and the Department of Children, Youth, and Families (DCYF).

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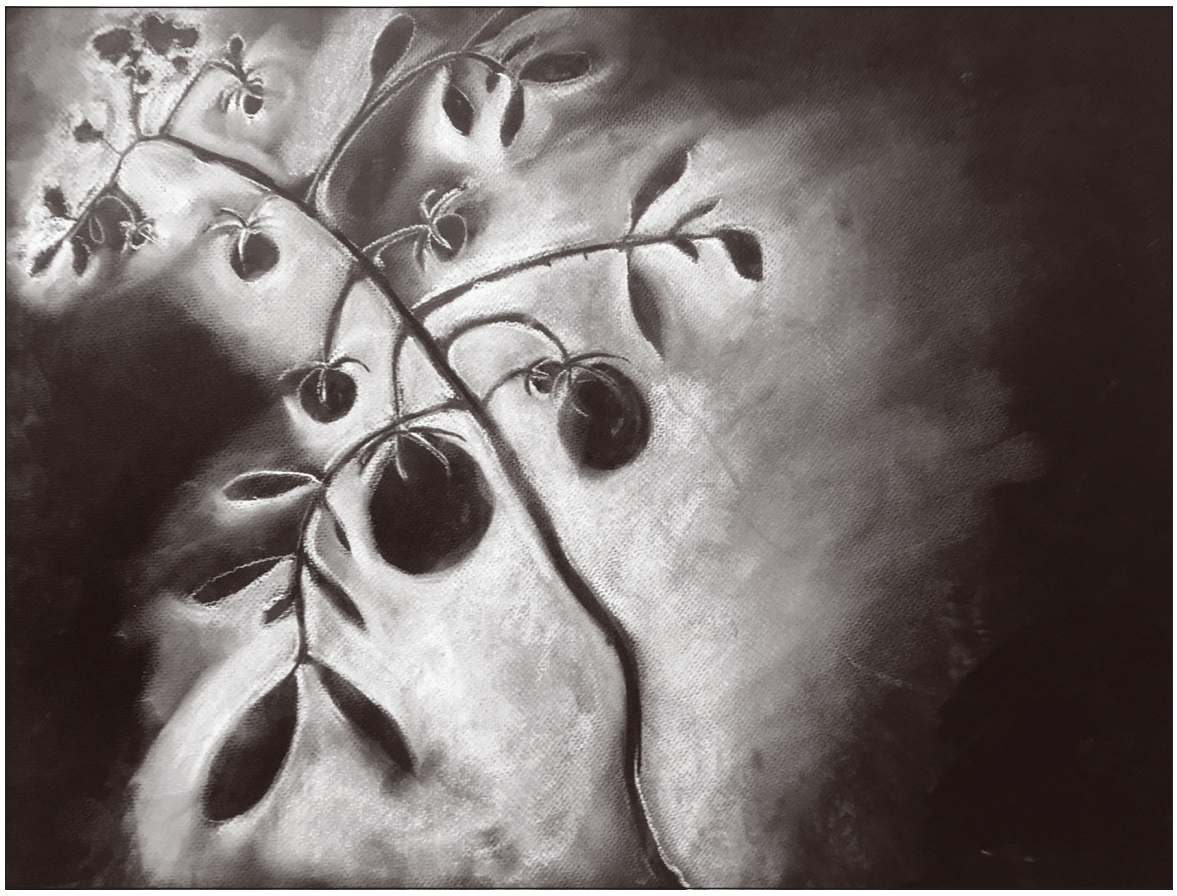
Annual Plein Air show opens Jan. 8

It's time for the annual show in the Gallery at Temple Habonim, featuring Plein Air artists. This show, which opens Jan. 8 and runs through March 2, features works by members of the summer Lifelong Learning Collaborative Plein Air class.

On Wednesday mornings throughout the summer, artists from the most accomplished to beginners, wishing to put paint on canvas, meet in a bucolic setting at Adams Point in Barrington to explore all styles and mediums. On exhibit from the summer of 2016 are oils, acrylics, watercolor, pastels, pencil and ink. Instructors Bunny Fain, Roberta Segal and Mary Snowden offer the instruction and encourage a variety of styles and voices.

The show opens with a wine and cheese reception on Jan. 8 from 1 to 3 p.m.

The Gallery at Temple Habonim is at 165 New Meadow Road in Barrington. Gallery hours are Wednesdays and Thursdays from 9 a.m. to 4 p.m., Fridays from 9 a.m. to 1 p.m. and by appointment. For information, call 401-245-6536 or email gallery@templehabonim.org.





Chuck Nickles, "Sundown on Worden's Pond," oil

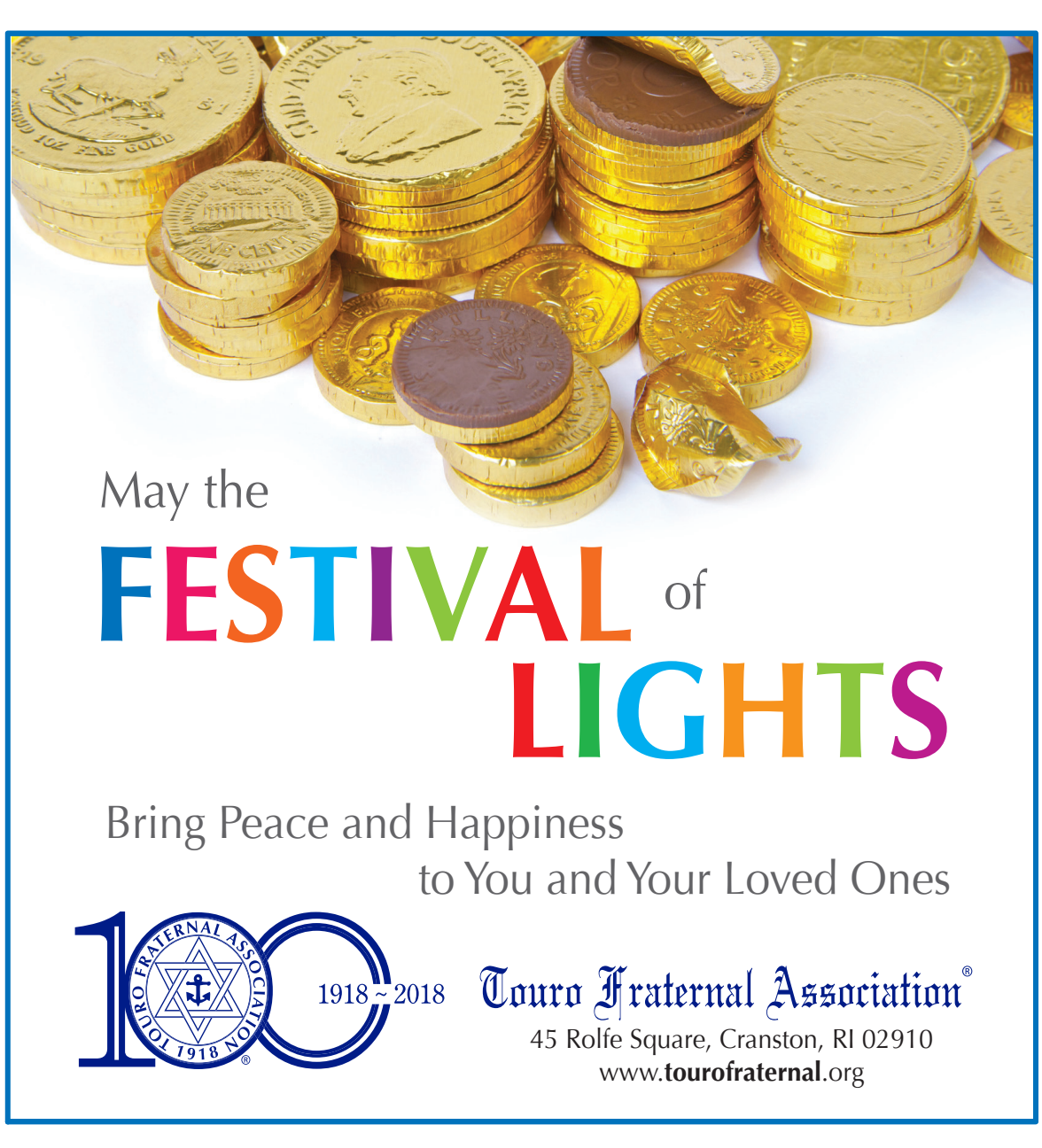
Left, Karl Marzocchi, "Tomatoes on the Vine," white charcoal



Kathy Webster, "Mallow," acrylic



Barbara Rhian, "Summer Flowers," watercolor





The Sandra Bornstein
Holocaust Education Center
Wishes the Jewish Community
Happy
Hanukkah

Brown, RISD students explore their identities, Jewish and otherwise

BY EMMA AXELROD

Brown University alum Allie Wollner '10 returned to campus the week of Nov. 28 to lead students in a series of creative writing workshops centered on a Jewish theme.

This was the second consecutive year that Wollner, a writer and educator, has led workshops on College Hill. This year, the specific theme was exploring how Jewish identity interacts with all of the many other identities held by Jewish students at Brown and the Rhode Island School of Design.

Wollner, who majored in English at Brown and went on to earn an MFA from the Ohio State University in creative nonfiction, has led creative writing workshops at many diverse venues, including San Quentin state prison, the Ohio State University and Moishe House East Bay. She lives in Oakland, California, where she is currently working on a collection of essays on gender, language and power.

Her week on campus began with a community lunch held at Brown RISD Hillel, where about 70 students gathered to hear Wollner perform one of her new works, a spoken word piece about identity in the wake of the 2016 election.

Throughout the week, Wollner led creative writing workshops hosted by Hillel student groups such as JMI (Jews of Mixed Identity) and JewQ (Jewish LGBT students), and also facilitated a Rosh Hodesh gathering.



PHOTOS | BROWN RISD HILLEL

The writer, Emma Axelrod, left, with Allie Wollner.

During all of the workshops, Wollner encouraged students to think through the identities they hold and then led them in writing exercises based on those identities. She also led students in an "erasure poetry" writing exercise, combining words taken from holy Jewish texts and secular texts to create new poems of their own.

Claire Fishman '19, a leader of JMI, was among the many students who found the workshops productive.

"In particular," she said, "I felt that writing erasure poems combining secular and Jewish sources was a really incredible metaphor for the ways in which the Jewish and non-Jewish parts of our identities are always mixed together."

Wollner also hosted office hours for students to further explore writing about identities.

The week ended with a "Spoken Sabbath" celebration at Hillel, where Wollner addressed students one more time and several students performed pieces they had worked on throughout the week.

EMMA AXELROD, a junior at Brown University, is from Montclair, New Jersey.





Joseph and the American Diaspora experience



RABBI HOWARD VOSS-ALTMAN

Our portion – *Vayeshev* – marks the beginning of an historical condition for the Jewish people, one that would not be resolved until 1948. It is the beginning of the Joseph story, a story of family drama, a story of exile, a story of redemption. When Joseph is sold by his brothers into slavery and is brought to Egypt by the Midianites, Joseph's rise to power in a foreign land would serve as our model for the Jewish diaspora experience.

Unlike Joseph, who rose to be the Pharoah's advisor, who was given great power and authority despite his foreign status and who was triumphant and wealthy beyond even his wildest dreams, our dreams in foreign lands have often gone awry. The experience seems eerily familiar: We are welcomed into a foreign country, presumably to strengthen a moribund economy. We do exactly that, and in the process, we grow strong, numerous and visible. Suddenly, we are too visible; indeed, we are so visible that the ruling class – the ones who extended their arms to welcome us in the first place – now feel threatened by our presence. Without warning, we go from invaluable economic partners to national pariahs. From loyal, law-abiding citizens we become an alien minority seeking to subvert the nation's treasured values. Time after time, we have gone from Pharoah's palace to Pharoah's slave, in just the blink of an eye. As the book of Exodus reminds us, this was a Pharoah who did not know Joseph.

The American diaspora experiment was supposed to be different. Yes, we are a small minority, roughly 2 percent of the population. But as Joseph's story reminds us, our influence has always been much greater than our numbers.

Recently, however, our archetypal diaspora experience – the safe and secure status we have enjoyed in the United States for several decades (indeed my entire life) – has surprisingly been called into question. During the presidential campaign, Jewish journalists were viciously attacked online, with words and images referencing the Holocaust that were meant to invoke fear and intimidation.

Since the election, hate crimes have increased to the point that the New York Times has a new weekly feature dedicated to reporting them. Right here in Rhode Island, Jewish institutions have been defaced with swastikas and anti-Semitic graffiti, and one of my colleagues was subjected to a verbal assault while walking on the street. As the so-called "alt-right" gains traction in the media, our own sense of well-being feels different today than it did just a few months ago.

"Anti-Semtism – no matter its source is a scourge against our community."

We have, over the last several decades in the U.S., weathered various anti-Semitic storms. From Father Coughlin's radio broadcasts in the '30s to the anti-Communist blacklists of the '50s, from accusations of dual loyalty to Pat Buchanan's "Christian nation" rhetoric in the early '90s, we cannot claim to be surprised to discover darker forces in our midst. Our current circumstances, however, feel qualitatively different; as if Pandora's box – and the polite civil discourse contained within it – has been ripped open in ways that we are only beginning to understand.

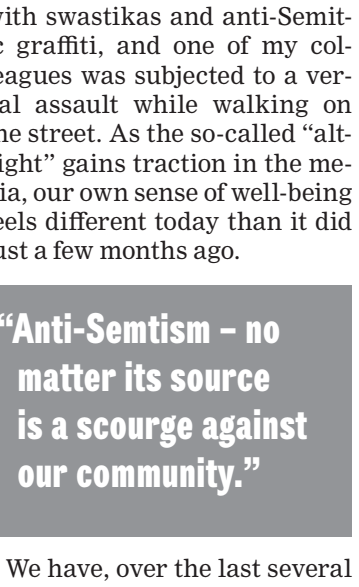
If this is our new reality, we must ask the question: how should we respond? We must continue to build bridges with our neighbors. If there are religious groups we haven't met, let's invite them to worship and break bread with us. If there are cultural and social organizations that may not be familiar with our community, let's be sure to invite them to our communal events. As familiarity grows, suspicion and fear tend to diminish.

We must also stand in solidarity with our neighbors who may be concerned about the current environment. Recently, a Providence mosque received a letter threatening to do to Muslims what "Hitler did to the Jews." These bold expressions of hate – combined with genuine fears about immigration bans and registries – must be forcefully denounced. Bigotry and xenophobia can only flourish if people of goodwill passively condone this deplorable conduct.

Anti-Semitism – no matter its source – is a scourge against our community. As one community, let us work together and with our neighbors, to confront prejudice and hatred and eradicate it from our midst. May our nation's deeds always live up to its rhetoric: To protect our religious and cultural freedom, and to ensure that even the most vulnerable among us feels welcome and secure.

May our celebration of Hanukkah bring us light and warmth, and may the new year be one of abundance, good health and peace.

RABBI HOWARD VOSS-ALTMAN is senior rabbi of Temple Beth-El in Providence



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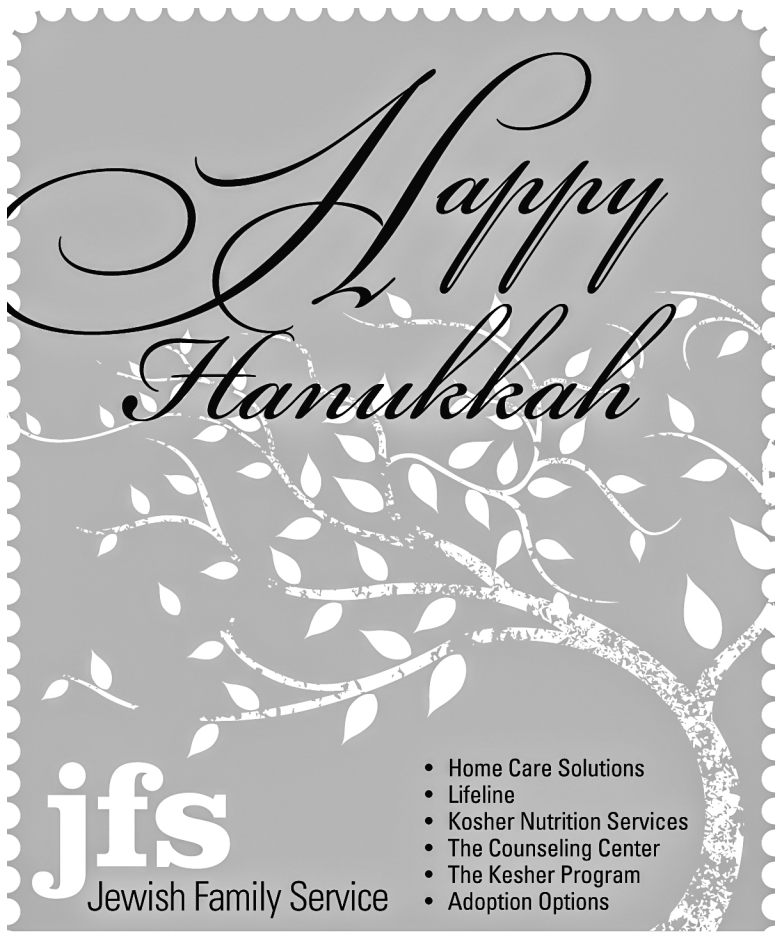
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December 30	**4:05**
January 6	**4:11**
January 13	**4:19**





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Meet our hard-working, dedicated Jewish Voice staff



EDITOR

FRAN OSTENDORF

As the editor of The Jewish Voice, I have the opportunity to meet many people. One of my favorite things about my job is meeting community members. The last week has been a busy one, with several events to cover and lots of interviews. I met some new people and got a chance to chat with some old friends of the newspaper.

A lot of you know me by now, at least through this column. But do you know the rest of the people who produce The Jewish Voice here in Rhode Island? We're a small group with a lot of experience and dedication.

Leah Camara lays out the paper, including designing those eye-catching photo pages and an occasional advertisement or two. She's been doing this for 20 years. She started working in 1992 for what was then the Jewish Federation of Rhode Island, and has worked in several different departments, including the business and professional women's department and the women's division. Her knowledge of our community is invaluable, a resource we call upon on a daily basis.

Karen Borger has been our independent advertising representative for five years. An East Side resident, she has a background in marketing communications and a journalism degree from American University. She's lived in Rhode Island since 1980.

Chris Westerkamp is our newest advertising sales representative. He's a Midwest native who has lived in Rhode Island for about 10 years. He has a background in the broadcast industry. If you're a businessperson and haven't met Chris, please make sure you do. He and Karen want everyone to hear about The Voice and how it can help local businesses reach our readers – who are part of the demographic most businesses want to reach!

For a little more than a year, Cynthia Benjamin has been giving many of our articles an eagle-eyed look as a copy editor. Cynthia has also been a copy editor at The Providence Journal since 1988. As a member of Congregation B'nai Israel in Woonsocket, she brings knowledge of the Jewish community in northern Rhode Island to the table. She's also a trained chef, so you'll see occasional food stories with her byline.

Our newest freelancer is Sam Serby, a recent graduate of Johnson & Wales University with a degree in advertising and marketing communications. Sam has spent some time in Israel and worked for the Peres Center for Peace. Sam grew up attending Temple Sinai and lives in East Greenwich. You might see him at an event or get a call from him about an interview.

We have several other freelance writers, but we are always looking for new writers, photographers, editors, videographers and others who are interested in bringing you stories from our community.

Soon, we'll begin searching for a summer intern, who will learn about everything that goes into putting out a small community newspaper. Our summer intern also compiles information for the annual Guide to Jewish Living.

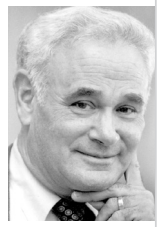
We also get help from colleagues at the Jewish Alliance of Greater Rhode Island. Without their support and input, we certainly would be a much less interesting publication.

And we couldn't produce this paper without a few volunteers, who wish to remain anonymous. They should give themselves a pat on the back for a job well done, too! I am grateful for their help, as I am for everyone who contributes to getting the news out to you, our readers.

Now, a word about our advertisers, whose support is so vital to this publication. Please support the businesses and people you see in this publication. Their advertising helps us stay in the business of bringing you news about our community and Jewish happenings across the globe

Thanks to all! I look forward to working with you in 2017!

The Catholic-Jewish dialogue: Quest for past and future



IT SEEMS TO ME

RABBI JIM ROSENBERG

Several years ago, I was leading the Erev Shabbat service at Temple Habonim, which happened to fall on Friday, Dec. 25. I began my sermon/discussion that evening with the words, "Merry Christmas." Many of the 20 or so congregants in attendance seemed stunned.

"Merry Christmas," I repeated, and proceeded to engage the group in a lively discussion concerning their obvious discomfort at hearing their rabbi greet them with "Merry Christmas" – on Shabbat, no less. The ensuing back-and-forth centered on how it feels to be a distinct and often conspicuous minority in largely Christian American culture, especially at Christmas.

I pointed out that when we feel secure in our Jewish identity, we have no reason to feel threatened by Christmas. I added that in some ways I seem to enjoy Christmas more than Barrington's Catholic priests and Protestant ministers who, year after year, must face the physical and emotional demands that are part and parcel of this season of sky-high expectations. While my colleagues were busy, busy, busy, I could lean back, relax, and enjoy the beautiful carols, whose joyful sounds seemed to be everywhere.

I confess that I was not always so comfortable being Jewish in Christian America. My mother found the need to remind me over and over again that in grade school her Catholic classmates would taunt her with, "Why did you kill our God?" And she would go on to repeat stories of the anti-Semitism she experienced as a young woman looking for work. By way of contrast, despite the fact that I am a rabbi – or, perhaps, because I am a rabbi – I have experienced almost no anti-Semitism during my adult life. I have been fortunate to live in an era of improving Christian-Jewish relations in general and, in particular, improving Catholic-Jewish relations.

A major turning point in the relationship between the Jewish community and the Catholic Church came on Oct. 28, 1965, the day of the promulgation of Vatican II's Declaration on the Relationship of the Church to Non-Christian Religions, called in Latin *Nostra Aetate* (In Our Time). In one sweep, this document reversed a large number of anti-Jewish accusations that over centuries had become incorporated into Catholic doctrine.

> **"I began my sermon/ discussion that evening with the words, 'Merry Christmas.'"**

As Rabbi Michael J. Cook, Ph.D., professor of Judaeo-Christian studies at the Hebrew Union College, noted in his Oct. 22, 2015, lecture at the Jacob Rader Marcus Center of the American Jewish Archives in Cincinnati, this document (along with the supplementary Oct. 22, 1974, Guidelines and the June 24, 1985, Notes) made clear "that the death of Jesus 'cannot be blamed upon all the Jews then living, without distinction, nor upon the Jews of today;'... that Catholics should strive to understand the significance, in Jewish theology, of the bond between the Israelite people and the Holy Land; that Catholics should strive to better comprehend 'the manner in which Jews identify themselves' and 'by what essential traits the Jews define themselves in the light of their own religious experience;' and that Catholicism prohibits harboring, expressing or condoning anti-Semitism of any kind."

For the past year or so, a number of Catholic institutions have been celebrating the 50th anniversary of *Nostra Aetate*. Just this past Nov. 3, Cardinal Timothy Dolan, archbishop of New York, gave the keynote address at Providence College's packed St. Dominic Chapel as the culmination of a series of addresses on the significance of the Vatican II document. The cardinal spoke for about 45 minutes on the topic of Catholic and Jewish Dialogue: 2000 Years But Just Beginning.

While Dolan was optimism personified, the last three words of the title of his talk, "But Just Beginning," suggests that while much has been accomplished, much remains to be done. It seems to me that for quite some time there has been excellent communication between rabbis and priests on both the national and local levels. In my last few years as rabbi of Barrington's Temple Habonim, I had the privilege of attending a monthly rabbis-priests luncheon hosted by Providence's Temple Emanu-El. During these meetings, we had the opportunity to discuss many issues of mutual concern, ranging from the history of Catholic anti-Semitism to our differing interpretations of the Hebrew Bible and the New Testament. We were knowledgeable and appreciative of the many doors opened by the promulgation of *Nostra Aetate* in 1965.

On the other hand, I suspect that our laity, both Jewish and Catholic, remains largely unaware of the proceedings of Vatican II. A major challenge for rabbis and priests in the coming months and years is to bring the message of *Nostra Aetate* into the breadth and depth of our respective communities.

This year Dec. 24 on our solar calendar and 25 Kislev on our lunar Jewish calendar bring together Christmas Eve and the first night of Hanukkah. This meeting of our distinct Jewish and Christian traditions on a single December evening reminds us of how interdependent our lives as Jews and Christians have become here in America. This is especially true for us Jews and Catholics, both of whose communities have for generations lived as minorities in Protestant America.

Fortunately, much has improved since the days when my mother was taunted with the question, "Why did you kill our God?" The 1965 *Nostra Aetate* declaration of Vatican II provides a firm foundation upon which we Jews and Catholics can learn to walk hand in hand into a future of mutual understanding and mutual respect.

JAMES B. ROSENBERG is rabbi emeritus at Temple Habonim in Barrington.
Contact him at rabbiemeritus@templehabonim.org.

OUR MISSION

The mission of The Jewish Voice is to communicate Jewish news, ideas and ideals by connecting and giving voice to the diverse views of the Jewish community in Rhode Island and Southeastern Massachusetts, while adhering to Jewish values and the professional standards of journalism.

COLUMNS | LETTERS POLICY

The Jewish Voice publishes thoughtful and informative contributors' columns (op-eds of 500 – 800 words) and letters to the editor (300 words, maximum) on issues of interest to our Jewish community. At our discretion, we may edit pieces for publication or refuse publication. Letters and columns, whether from our regular contributors or from guest columnists, represent the views of the authors; they do not represent the views of The Jewish Voice or the Alliance.

Send letters and op-eds to: The Jewish Voice, 401 Elmgrove Ave., Providence, RI 02906 or editor@jewishallianceri.org. Include name, city of residence and a contact phone number or email (not for publication).

Speak out against bigotry and hatred – and urge our leaders to do the same

BY SAM HAINBACH

Like much of the American Jewish community, the students of J Street U Brown are concerned that the incoming administration threatens the religious freedom and cultural tolerance that have long made the United States a place where Jews can thrive like nowhere else in the history of the diaspora.

We are constantly told that we should be afraid of Israel-related anti-Semitism on our college campuses. But it is the rise to power of people like President-elect Donald Trump and his advisers, such as Steve Bannon, that makes us feel most threatened today. The president-elect and his allies have come to power in large part by trafficking in anti-Semitic, Islamophobic, racist and misogynistic rhetoric. Today, they threaten Muslim-Americans; tomorrow, it might be Jewish-Americans.

More recently, Trump has nominated David Friedman to be ambassador to Israel. Friedman opposes the two-state solution, actively supports settlement expansion and has called liberal Jews who support peace "worse than kapos" – Jews who turned over other Jews to the Nazis. These positions and remarks should be disqualifying for the person charged with managing the U.S.-Israel relationship.

We've heard certain Jewish organizations try to justify this bigotry by calling Trump and his team "good for Israel." Nothing could be further from the truth. Trump and his advisers herald perhaps the gravest threat yet to the two-state solution and to Israel's survival as a Jewish and democratic state. They'll encourage rampant settlement expansion, and do nothing to help Israel end its almost 50 years as an occupying force in the West Bank.

Without a halt to settlement expansion, without an end to the occupation, Israel's hope for a two-state solution will continue to fade in favor of a one-state reality. That state will either be a Jewish state that fails the democratic test of equality for all of its citizens, or a democracy that fails to be the national home for the Jewish people. It will not be both.

We are already seeing the tangible effects of this disavowal of a Jewish and democratic Israel. The American Israel Public Affairs Committee has buried support for a two-state solution on its website, and Israeli Minister Naftali Bennett has hailed the end of the possibility of a Palestinian state. The Republican Party removed all mention of the two-state solution from its party platform, and has disavowed the fundamental reality that there is an occupation taking place in the West Bank.

Opposition to the two-state solution and rejection of the rights of Palestinians are in part rooted in the same false and dangerous ideas that form the basis for bigoted rhetoric and policies promoted by the Trump campaign here at home. The notion that the continued oppression of disempowered groups of people can lead to greater security for anyone is not only immoral, but utterly unsustainable. In order to move forward, whether in Israel and the occupied territories, or here in the United States, we must reject the politics of fear and divisiveness, and instead stand together in support of shared values, shared goals and a shared future.

Thankfully, much of the American Jewish community has demonstrated commendable leadership by speaking out against the dangerous hate that we have seen. The Community Relations Councils of both Rhode Island and Boston, and elsewhere, have pledged to continue their work of standing up for vulnerable communities in their midst, and groups such as the Anti-Defamation League, the Religious Action Center of Reform Judaism and the United Synagogue of Conservative Judaism have all spoken out, along with J Street, about the troubling nature of Trump's appointment of an advocate of bigotry and anti-Semitism to the West Wing. We call on our community's leaders to continue to remain vigilant against these and further threatening developments such as the nomination of Friedman, from the Trump administration and to speak out against them. If our Jewish leadership is serious about confronting the many challenges that lie ahead for our community, it will condemn Friedman.

J Street U Brown is committed to standing up for the two-state solution and standing with vulnerable communities when they are targeted by bigotry and fear. In addition to sponsoring pro-Israel, pro-peace events on campus, it is important that we recognize other pro-Israel and Jewish organizations for acting on our values and urge them to continue. We challenge you, our fellow community members, to convey your own concerns and values to your local rabbis, your federation leaders and your lay leaders.

Thank them for what they've done, and urge them to continue. In the fight against bigotry, hatred and extreme policies in the highest levels of our government, our leaders need our support just as much as we need theirs.

SAMUEL HAINBACH is a junior at Brown University and wrote this on behalf of J Street U Brown.

Both 'left' and 'right' pose a threat

BY BARRY SCHILLER

While the "left" and "right" are often at odds, they both make some good points, but both give cause for concern.

The "right" correctly calls attention to a growing anti-Israel climate on some college campuses and on left-wing internet sites where there are many who demonize Israel and call for boycotts, sometimes straying into overt anti-Semitism. They ignore or excuse the long, often vicious, Arab rejection of any Jewish state, and sometimes excuse or justify Islamist extremism, even terrorism. They can disrupt pro-Israel events and oppose "normalization" or Israeli-Palestinian cooperation. Such groups promote polarization and make it harder for those seeking reconciliation, compromise and peace.

The "left" correctly calls attention to growing right-wing extremism both in Israel and the U.S., intolerant of diverse views, willing to appeal to and justify overt racism. This, too, makes the work of those seeking peace more difficult. In Israel the right-wing often dismisses not just Palestinian interests, but increasingly is demonizing dissenting opinions even against fellow Jews. The right-wing newly designated U.S. Ambassador to Israel supports expanding West Bank settlements and denying Palestinian rights, policies that can only help bring about more violence and terrorism, feed anti-Semitism, and erode both Israel's world standing and its internal democracy. Here, Jewish reporters critical of [Donald J.] Trump have endured anti-Semitic slurs from our right-wing while Jews, too, have been victims in an upsurge in hate crimes. When neo-Nazis celebrate, when bigotry flourishes, when civil discourse unravels, when diversity is under attack, when huge rallies consider tolerance a weakness, this cannot be good for Jewish interests. Though we are not now the main right-wing target, we can well wonder who will be next.

Despite extremists, I think the moderate mainstream Jewish community, including the Jewish Alliance of RI, has it mostly right. Without overstating the threats, it is both resisting the boycott-Israel movement and seeking to shore up Jewish values in academia while working to counter the anticipated onslaught from our incoming administration against civil rights, the social safety net and environmental quality. Our community is also largely correctly steadfast in still supporting a negotiated two-state solution in Israel-Palestine, still the only plausible way to achieve long-term security, peace and prosperity for the people there.

BARRY SCHILLER lives in N. Providence. He is speaking for himself here, but he is a member of the Community Relation Council's Israel Task Force.

WJC's Lauder praises outgoing U.N. chief for admitting to body's anti-Israel bias

JTA – World Jewish Congress President Ronald Lauder praised outgoing United Nations Secretary-General Ban Ki-moon for publicly admitting that there is an anti-Israel bias at the international body.

Lauder, in a statement issued the week of Dec. 12, welcomed the "long-awaited and impactful pronouncement by Ban during his final address to the body, but criticized him for not calling out the bias over the course of his nearly 10-year term.

"Decades of political maneuverings have created a disproportionate volume of resolutions, reports and conferences criticizing Israel," Ban said in his address Dec. 16 to the U.N. Security Council. "In many cases, rather than helping the Palestinian cause, this reality has hampered the ability of the U.N. to fulfill its role effectively."

Ban said he decided to speak about Israel and the Palestinians for his last address because, "While the Israeli-Palestinian conflict is not the cause of the wars in the Middle East, its resolution can create momentum for peace throughout the region."

He reiterated that the West Bank, eastern Jerusalem and Gaza have been "under military occupation" since 1967.

"Palestinian frustration and grievances are growing under the weight of nearly half a century of humiliating occupation," Ban said. "Leaders on both sides increasingly speak to their ever-more radicalized constituencies, rather than to each other."

He called on Israeli lawmakers to withdraw the controversial bill that would legalize Israeli settlement outposts in the West Bank.

Lauder in his statement said that Ban's term "has been replete with some of the most shocking and anti-Israel resolutions of our time, including repeated Human Rights Council decisions singling out Israel for crimes against humanity, while ignoring the fate of nationals in other parts of the world whose lives are constantly at risk due to the horror and terror of extremists in their midst, as well as UNESCO decisions that blatantly and aggressively deny Israel its historic Jewish ties to Jerusalem and accuse Israel of aggression in its sovereign capacity. We believe that criticism of Israel can be sounded when due, but many of the resolutions of the last few years have been so clearly biased and damaging to Israel."

While Lauder praised Ban's final speech, he added: "It was incumbent upon Sec. Gen. Ban to issue statements such as these over the course of his near decade-long tenure, but it is encouraging to hear now, even in his waning hours in office, and we very much hope that the message will be absorbed by the bodies operating under the U.N. in the years to come.

Ban's term is over at the end of December. The new U.N. secretary-general is former Portuguese Prime Minister Antonio Guterres.

ERRATA

In the Dec. 9 issue, the caption of the photo We Are Read in Israel omitted one of the people pictured. The caption should read:

Members of The Miriam Hospital board and staff visited Jerusalem and Emek Medical Center in Afula, Israel, recently. From left to right: Jeffrey Brier, Nancy McMahon, Nancy Broude, Sandra Cheng and Maggie DuPont.

Ongoing

Alliance Kosher Senior Café. Kosher lunch and program every Monday, Wednesday and Friday. Temple Emanu-El, 99 Taft Ave., Providence. Noon lunch; 1 p.m. program. $3 lunch donation from individuals 60+ or under 60 with disabilities. Neal or Elaine, 401-338-3189.

West Bay Kosher Senior Café. Kosher lunch and program every weekday. Temple Sinai, 30 Hagen Ave., Cranston. 11:15 a.m. program; noon lunch. $3 lunch donation from individuals 60+ or under 60 with disabilities. Steve, 401-743-0009.

Through January 5, 2017

Three Artists with Diverse Talent. Temple Habonim Gallery, 165 New Meadow Road, Barrington. Photographer Ron Rosenstock, RIC professor of art John DeMelim and textile and surface designer Elena Obelenus. Gallery is open Wednesday and Thursday, 9 a.m. to 4 p.m., Friday , 9 a.m. to 1 p.m. and by appointment. Information, call 401-245-6536 or email gallery@templehabonim.org.

Friday | December 23

Kabbalat Shabbat Service. 7:30 p.m. Temple Torat Yisrael, 1251 Middle Road, East Greenwich. Kabbalat Shabbat Service followed by an Oneg. Information, Stephanie Reinsant at stephanie@toratyisrael.org or 401-885-6600.

Saturday | December 24

Taste of Shabbat. 9-11 a.m. Temple Torat Yisrael, 1251 Middle Road, East Greenwich. 9 a.m. Torah discussion; 9:45 a.m. Shabbat service followed by light Kiddush. Information, Stephanie Reinsant at stephanie@toratyisrael.org or 401-885-6600.

Saturday Mornings Junior Kiddush Club. 9:30-11:15 a.m. Congregation Beth Sholom, 275 Camp St., Providence. Shabbat morning activities include prayer, parashah, play time and a special Kiddush just for kids. Age groups: Tots, Pre-K-1st grade, 2nd grade and up. No fee. Information, office@bethsholom-ri.org, call 401-621-9393 or see Facebook page @BethSholom-RI.

Hanukkah Evening for Jewish Teens. 6 p.m. Teens socialize as they enjoy a full Chinese dinner catered by Shoshana and participate in "Latke Wars," a creative and fun way to compete making latkes. Cost: $10. RSVP required to mrslaufer@gmail.com or 401-884-7888.

Sunday | December 25

Children's Gala and Hanukkah Pizza Party. Noon. Chabad House, 360 Hope St., Providence. Dreidel tournaments, arts and crafts, decorate your own Hanukkah window decal, raffles and prizes. Information, 401-273-7238, or believeinprovidence@gmail.com

"More Cheese Please, Part II – Judith as Femme Fatale." 5:30-7:30 p.m. Congregation Beth Sholom, 275 Camp St., Providence. Dinner and lecture by Rabbi Barry Dolinger, who will present an analysis of the apocryphal book of Judith detailing the scandalous heroine's historical evolution and eventual effect on the Hanukkah menu. Food catered by Veggie Fun. Dinner and candle lighting start at 5:30 p.m. Suggested donation: $10-15 per person. $72 to be a sponsor. To reserve, email office@bethsholom-ri.org or call 401-621-9393.

Project Shoresh Partners in Torah Night. 7:45-8:45 p.m. Center for Jewish Studies, 671 East Ave., Pawtucket. Free, lively, informal, partner-based study group, where you study your choice of texts together, English or Hebrew, ancient or modern, with on-site facilitators available to answer questions – and ask them, too. Let us know if you want to be a "study-buddy." There's a lively, positive energy in the room. Information, Noach Karp at rnoachkarp@gmail.com or 401-429-8244.

Monday | December 26

Touro Synagogue Open House. Noon-2 p.m. Enjoy the exhibits, history and architecture and cookies and cider on the patio. Free. Information, 401-847-4794, ext. 207, or tours@tourosynagogue.org.

Tuesday | December 27

Hanukkah at the Warwick Mall. 4:30 p.m. Warwick Mall, 400 Bald Hill Road. Entertainment. Arts and crafts. Lighting of giant Lego menorah. Create and take home a Lego dreidel. Hot latkes and gelt. Hanukkah gift shop. Sponsored by Chabad of West Bay and the Warwick Mall.

Yoga. 6-7 p.m. Temple Torat Yisrael, 1251 Middle Rd., East Greenwich. Led by instructor Jeannine Margolis. Cost: $30 for 3 sessions in advance; $12 per session at the door. Beginner and intermediate. Bring your own mat. Information, Stephanie Reinsant at stephanie@toratyisrael.org or 401-885-6600.

Wednesday | December 28

Menorah lighting. 5 p.m. Cranston City Hall, 869 Park Ave. Lighting of menorah by Mayor Fung. Hot latkes and gelt. Arts and crafts. Music.

Mah Jongg. 7 p.m. Temple Torat Yisrael, 1251 Middle Road, East Greenwich. Bring your card. Information, Stephanie Reinsant at stephanie@toratyisrael.org or 401-885-6600.

Hanukkah at the R.I. State House. 7 p.m. Join Gov. Gina Raimondo, elected officials and community members for the yearly menorah lighting and prayers for peace in Israel and around the world. Music, dreidels, songs, gelt and latkes.

Thursday | December 29

(401)j Vodka Latke. 8-11 p.m. Break-Time Bowl and Bar, 999 Main St., Suite 1330, Pawtucket. Hang out with friends, enjoy light hors d'oeuvres including latkes and sufganiyot. Cost: $15. Information, Dayna Bailen at dbailen@jewishallianceri.org, or 401-421-4111.

Women's Hanukkah Evening. 7:30 p.m. Socialize with Jewish women while enjoying a buffet of hot latkes and wine. Create and take home chocolate Hanukkah candies. Cost: $10. RSVP to mrslaufer@gmail.com or 401-884-7888.

Friday | December 30

Hanukkah Celebration: Service, Party and Dinner. 5-7 p.m. Temple Shalom, 223 Valley Road, Middletown. dreidels, latkes, singing, games and balloons. Cost: $10 per person or $15 per family. Information, Emily Anthony at emilyanth@gmail.com or 401-447-0323.



Hanukkah candles are kindled at a past R.I. State House ceremony. This year the event takes place Dec. 28 at 7 P.M.

Kabbalat Shabbat Service. 7:30 p.m. Temple Torat Yisrael, 1251 Middle Road, East Greenwich. Information, Stephanie Reinsant at stephanie@toratyisrael.org or 401-885-6600.

Saturday | December 31

Saturday Mornings Junior Kiddush Club. 9:30-11:15 a.m. Congregation Beth Sholom, 275 Camp St., Providence. Shabbat morning activities include prayer, parashah, play time and a special Kiddush just for kids. Age groups: Tots, Pre-K-1st grade, 2nd grade and up. No fee. Information, office@bethsholom-ri.org, call 401-621-9393 or see Facebook page @BethSholom-RI.

Taste of Shabbat. 9-11 a.m. Temple Torat Yisrael, 1251 Middle Road, East Greenwich. 9 a.m. Torah discussion; 9:45 a.m. Shabbat service followed by light Kiddush. Information, Stephanie Reinsant at stephanie@toratyisrael.org or 401-885-6600.

Grand Chabad Café – Melave Malkeh. 7:30 p.m. Chabad House, 360 Hope St., Providence. Guest speaker R.I. attorney Stephen E. Snow will speak on "The Tale of the Two Rimonim of Touro Synagogue The Inside Story." Information, 401-273-7238, or believeinprovidence@gmail.com.

Tuesday | January 3

Yoga. 6-7 p.m. Temple Torat Yisrael, 1251 Middle Rd., East Greenwich. Led by instructor Jeannine Margolis. Cost: $30 for 3 sessions in advance; $12 per session at the door. Beginner and intermediate. Bring your own mat. Information, Stephanie Reinsant at stephanie@toratyisrael.org or 401-885-6600.

"Why Do Christian Zionists Support Israel?" 7 p.m. Congregation Beth Sholom, 275 Camp St., Providence. Sponsored by CAMERA (Committee for Accuracy in Middle East Reporting in America). Informative discussion with guest speaker Tricia Miller, Ph.D., senior research analyst, CAMERA, to find out how RI Jews and Christians can overcome history and myth to work together as allies with common values. Suggested donation $5. Information, call 401-338-3916 or contact officebethsholom-ri.org.

Wednesday | January 4

Fighting Poverty with Faith: Vigil at the State House. 3-4 p.m. R.I. State House Rotunda, 82 Smith St., Providence. Sponsored by the R.I. Interfaith Coalition to Reduce Poverty. Clergy meet at Gloria Dei Lutheran Church at 2 p.m. for a pre-event program and march to the State House. Information, Emily at RIinterfaithcoalition@gmail.com, or 401-421-4111, ext. 161.

Mah Jongg. 7 p.m. Temple Torat Yisrael, 1251 Middle Road, East Greenwich. Free. Bring your card. Information, Stephanie Reinsant at stephanie@toratyisrael.org or 401-885-6600.

Thursday | January 5

Double Chai Society Social Event. 7-9 p.m. Eleven Forty Nine, 1149 Division St., East Greenwich. Mix and mingle with members of the Jewish Alliance of Greater R.I.'s Double Chai Society over vegetarian hors d'oeuvres and drinks. Double Chai Society is the giving society for emerging leadership. Event is free with a gift of any amount to the Alliance Annual Campaign. RSVP by Dec. 29, and receive one complimentary drink. Information, Stephanie Hague at shague@jewishalliance.org, or 401-421-4111, ext. 127.

Saturday | January 7

Saturday Mornings Junior Kiddush Club. 9:30-11:15 a.m. Congregation Beth Sholom, 275 Camp St., Providence. Shabbat morning activities include prayer, parashah, play time and a special Kiddush just for kids. Age groups: Tots, Pre-K-1st grade, 2nd grade and up. No fee. Information, office@bethsholom-ri.org, call 401-621-9393 or see Facebook page @BethSholom-RI.

Sunday | January 8

BDS Presentation. 9-10:30 a.m. Temple Torat Yisrael, 1251 Middle Road, East Greenwich. Rebecca Schiff, a leader in the fight against BDS, will speak about the Boycott, Divestment & Sanctions movement on college campuses. Free. Information, David Talan at 401-862-7519, or DaveTalan@aol.com.

Discover Science. 10-11:30 a.m. Striar Hebrew Academy, 100 Ames St., Sharon, Massachusetts. Hands-on science program for families of young children ages 2.5-6 years. Free. Information, Randy Bergel at admissions@striarhebrew.org or 781-784-8724.

Wine & Cheese Reception. 1-3 p.m. Temple Habonim, 165 New Meadow Road, Barrington. The Gallery at Temple Habonim reception with the artists of the annual Plein Air Show. Information, Jodi Sullivan at office@templehabonim.org or 401-245-6536.

Tuesday | January 10

Yoga. 6-7 p.m. Temple Torat Yisrael, 1251 Middle Rd., East Greenwich. Led by instructor Jeannine Margolis. Cost: $30 for 3 sessions in advance; $12 per session at the door. Beginner and intermediate. Bring your own mat. Information, Stephanie Reinsant at stephanie@toratyisrael.org or 401-885-6600.

Wednesday | January 11

Jewish Culture through Film: "Mekonen: The Journey of an African Jew." 7 p.m. Dwares JCC. Celebrate Israel's diversity with a mini-documentary from the creators of the Netflix-featured film "Beneath the Helmet" and the PBS-featured film "Israel Inside." The film follows the backstory and personal journey of Mekonen Abebe, a young African-Israeli Jew, once a young shepherd in Ethiopia and now a commander in the Israel Defense Forces (IDF). Free. Pre-registration is encouraged. Information, Jana Brenman at israeldesk@jewishallianceri.org, or 401-421-4111, ext. 181.

Mah Jongg. 7 p.m. Temple Torat Yisrael, 1251 Middle Road, East Greenwich. All are welcome. Free. Bring your card. Information, Stephanie Reinsant at stephanie@toratyisrael.org or 401-885-6600.

Something new for the new year: Resolve to give back by volunteering



LIVING WELL

ERIN MINIOR

New Year's is a time for resolutions that we hope will make us happier and healthier. We often try to lose weight, reduce our alcohol consumption and exercise more. Sound familiar?

But, according to an article on the University of California's Greater Good website (greatergood.com), people don't like New Year's resolutions because they can be a source of failure year after year. Folks often pick resolutions that are unrewarding and require relentless hard work.

For 2017, I encourage everyone to consider a resolution that will bring contentment to your life and is not difficult to achieve: Resolve to give back to your community by volunteering.

Much research has been done about the benefits of volunteering. Studies tell us that people who give their time and attention to others are happier and healthier. Volunteering can help reduce stress, bring stimulation to your life and give you a sense of purpose. And when you volunteer, you are making the community a better place while increasing your own network of social contacts and friends.

People often believe that they don't have time to volunteer, but it only takes a commitment of a few hours to reap the personal benefits.

How do you get started? Think about whom you would like to help: children maybe, or older people, or the poor? Or maybe animals? And then think about when you have spare time or flexibility in your schedule: Maybe during the day, at lunchtime, or after work.

Jewish Family Service has many rewarding volunteer opportunities, including a new initiative called Partners in Care, for which volunteers are currently being sought. JFS will provide respite to caregivers through this program, for which JFS received Legacy Corps funding from the Corporation for National & Community Service and the University of Maryland.

Examples of volunteer activities in Partners in Care include friendly home visits, taking someone out for coffee, playing a card game, transporting someone to a medical appointment and helping to advocate for his/her needs.

Volunteers must be at least 18 years old. No experience is necessary; a comprehensive orientation and ongoing training will be provided.

As our seniors continue to live well into their 80s and 90s, their needs grow exponentially. There are currently more than 65 million caregivers nationally. Giving them even a small amount of relief will allow them to refresh, stay healthy and better fulfill their caregiving responsibilities.

As we ring in the new year of 2017, think about ways you can give back to the community through volunteering. Your time is valuable; spend it doing something meaningful and beneficial to yourself and others.

To learn more about volunteer opportunities at JFS and the Partners in Care initiative, contact Julie Herzlinger at 401-331-1244.

ERIN GISHERMAN MINIOR, LICSW, is the CEO of Jewish Family Service of Rhode Island.

Holiday *tzedakah* efforts benefit community

BY STEPHANIE HAGUE
shague@jewishallianceri.org

Did you know that, according to the National Retail Federation, consumers spent $60 billion on Black Friday? During the holiday season, it is easy to be consumed with your own family's wants and needs for new toys and gadgets. Unfortunately, many families in our community cannot afford even a few simple Hanukkah gifts for their children.

2017 ALLIANCE ANNUAL CAMPAIGN

Maimonides, the great Jewish philosopher and doctor, born in Spain in the 12th century, taught that the second highest level of charity is one in which the recipient has no knowledge of the charity's source, also known as "*matan b'seter*." Through the Jewish Alliance of Greater Rhode Island's annual holiday drive, community members are participating in this mitzvah and helping families have a more joyous Hanukkah.

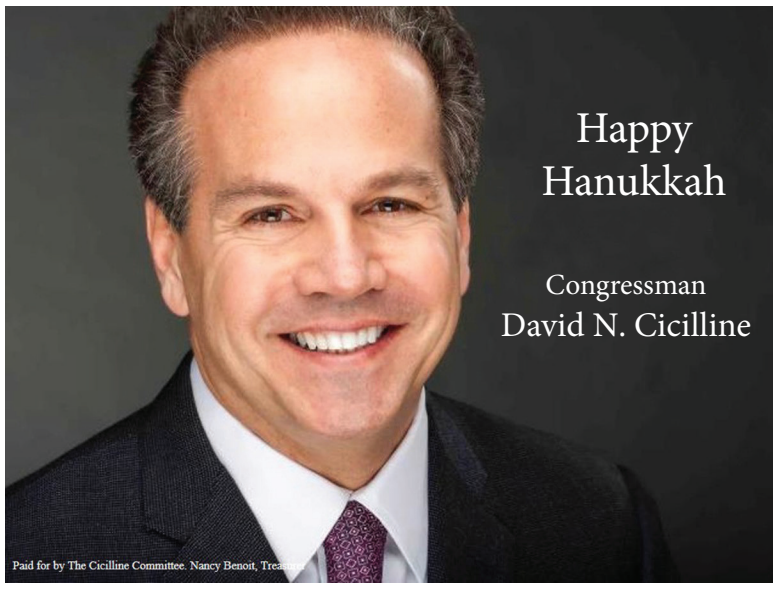
For the past few years, the Alliance has been collecting gift cards, toys, books and other gifts for at-risk children in the community. These families are referred to the Alliance by Jewish Family Service, partner schools and the Living on the Edge professional team.

Through the Living on the Edge poverty initiative, scholarship assistance at Jewish camps and day schools, and services through Jewish Family Service, these children are sustained year-round by programs supported by the Alliance's Annual Campaign.

Julia Keizler, a staff member and teen who works part-time at the Teen Lounge at the Alliance's Dwares JCC, is dedicated to inspiring more *tikkun olam*. Last month the teens raised money for Breast Cancer Awareness month. This month, the teens decided to participate in a toy drive. The teens will be collecting gifts and wrapping them before they are distributed. The Teen Lounge is one of many programs supported by the Alliance's Annual Campaign that inspire youth to be involved in the Jewish community and to be active members of society.

For more information about the 2017 Annual Campaign, the Jewish Alliance or to make gift, contact Michele Gallagher at mgallagher@jewishallianceri.org or 401-421-4111, ext. 165, or visit jewishallianceri.org

STEPHANIE HAGUE is the philanthropy officer at the Jewish Alliance.



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Alliance's Seth Finkle selected for fellowship

BY JEWISH VOICE STAFF

JCC Association's Merrin Center for Teen Services has selected 14 professionals working with teens in affiliated JCCs and camps in North America to participate in the acclaimed Merrin Teen Professional Fellows Program. Seth Finkle, teen programming coordinator and director of Camp Haverim at the Jewish Alliance of Greater Rhode Island, is one of those selected.

"I am very honored to be accepted into this prestigious fellowship. I feel this will help me grow as a JCC professional but also as a Jewish communal leader," Finkle said. "I look forward to learning with and from my peers in the field. Working with teens is challenging as well as rewarding. This fellowship will allow me to learn best practices in the field and help enhance the Teen Enrichment program at the Alliance's Dwares JCC."

The program features five seminars held over 18 months. The gathering is in New York City in January. Participants focus on developing their leadership skills, learning how to serve teens more effectively, planning their career paths in the JCC movement and deepening their Jewish knowledge.



Seth Finkle

One of the seminars is held in Israel.

Finkle has worked at the Alliance for the past two years. He participated in the Israel Up Close program, which allowed him to travel to Israel for the *Schlichim* (emissary) training program this past April. Before coming to the Alliance, Finkle worked at the Providence Children's Museum as a floor manager. He has worked at the Washington, D.C., JCC as a preschool teacher; was an assistant for the Washington Jewish Film Festival and the associate production manager and equity stage manager for Theater J.

"We are so excited that Seth will be participating in this wonderful program," said Michelle Cicchitelli, vice president of programming at the Alliance. "Not only will Seth grow as a professional, we will all benefit from learning about the best practices happening throughout the country amid various JCCs. It is truly a great opportunity for our whole community, and Seth is the perfect person to lead the charge."

Jeffrey Savit, president and CEO of the Alliance, agreed. "Seth Finkle is a natural born leader, colleague, friend and all-around *mensch*," he said. "Having Seth on our staff and in our community is a credit not only to our Alliance, but additionally to all of the parents, teens and children with whom he works. What a deserving choice for this fellowship."

Finkle holds a bachelor's degree in acting and stage management with a minor in business from the University of Rhode Island and a master's degree in educational theater from NYU's Steinhardt School of Education. He has taught former child soldiers in Gulu, Uganda and traveled to Rio de Janeiro to study Forum theater with Augusto Boal.

The Merrin Teen Professional Fellows Program was started in 1999, with the support of Seth Merrin and Anne Heyman. Their partnership with JCC Association initiated this exceptional program to give those working with teens the skills to better serve a critical sector of the Jewish community. The program has enhanced the profile of those working with teens in their respective organizations and throughout the JCC movement, enriched and deepened their Jewish identities, and built a stronger professional network of teen service providers across North America.

The Merrin Family Foundation has since deepened their commitment to the JCC Movement and Jewish teens by helping to establish the Merrin Center for Teen Services. This new structure in JCC Association has integrated the resources for teens provided to the field, including the JCC Maccabi Experience programs and camping services.

For more information about the Merrin Center for Teen Services or the Merrin Teen Professional Fellows Program, contact Joy Brand-Richardson, at 212- 786-5114 or joy@jcca.org.

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How Hanukkah *sufganiyot* became a national treat in the Netherlands

BY CNAAN LIPHSHIZ

AMSTERDAM (JTA) – Though they are considered a caloric hazard in Israel, *sufganiyot* are a rare Hanukkah treat for many Jews in Europe.

When the holiday arrives, some Jewish communities in Russia, Ukraine and beyond arrange special community bakes. This keeps schools and kindergartens supplied with the jam-filled doughnuts that Jews deep-fry on Hanukkah in celebration of the legend involving the miraculous use of oil during the Maccabean revolt. Other communities arrange for shipments from Israel or buy the delicacy in the few Kosher shops that sell them across the continent.

But for Jews in the Netherlands, *sufganiyot* are a predictable dietary assault. Each winter they become as ubiquitous here as they are in Israel, thanks to hundreds of food stalls across the country that sell a pastry known as "*oliebollen*," or "oil bulbs," every year from November to January. Prepared with raisins or without, *oliebollen* are usually sold with powdered sugar on top.

"I often don't bother to get real *sufganiyot* at a Kosher shop," said Tzippy Harmsen-Seffy, an Israel-born Dutch Jew from Amsterdam. "I just pick up a few *oliebollen* instead."

Whereas many cultures have sweet pastries made of deep-fried dough – including the German Berliner, which unlike *oliebollen* is eaten year-round and has sweet filling – few resemble *sufganiyot* quite as closely as *oliebollen* in terms of ingredients, recipe and the period of the year when they are traditionally consumed.

These similarities are not necessarily the result of coincidence, according to Jonah Freud, who published a book in 2012 about the Dutch-Jewish cuisine based on her research for the Jewish Historical Museum of Amsterdam.

Like several other food historians in the Netherlands, Freud believes the current tradition of the *oliebollen*, which dates back to the late Middle Ages, may be rooted in the Jewish *sufganiyot*, which is likelier an older dish and is mentioned in Jewish sources even prior to the 13th century.

While it would be difficult to credit with certainty any one cuisine for "a basic recipe of flour, yeast, eggs, water and oil," she said, "there are nonetheless some influences in the *oliebol* that can likely be attributed to Jewish traditions."

One clue are early recipes for *oliebollen* from the Middle Ages, which have the dough fried in pig's fat. "Jews would have likely swapped the pig's fat for oil because pork isn't Kosher," Freud said. "Eventually we ended up with the Kosher variant, whereas no one fries *oliebollen* in pig fat today."

Another indication is the seasonal correlation between Hanukkah and *oliebollen* season. *Oliebollen*, Jonah noted, are not associated with Christmas.

"It's a seasonal food, not a holiday food," she said.

This is significant, food historians agree, because Dutch Christians probably would have been careful not to co-opt any Jewish customs into their own religious rituals.

To be sure, there are competing theories about the origins of the *oliebol*, including that it was invented by Germanic tribes in the Netherlands during Yule, a pagan winter holiday.

The Jews of Amsterdam – a city so well-known for its Jewish history that it is also known as "*mokum*," the Yiddish word for "place" – are widely credited for giving the Dutch capital its signature *halfom* sandwich, which consists of liver and corned beef. Before the Holocaust, some 140,000 Jews lived in the Netherlands, mostly in Amsterdam. Seventy-five percent of them were murdered.

Jewish food historians believe the habit of injecting a sweet filling into the *sufganiyot* is a late influence that Ashkenazi Jews either invented or picked up in Germany, where bakeries for centuries have been selling the Berliner, a pastry that looks and tastes like the *sufganiyot* sold in Israel today.

But the *sufganiyot* mentioned in Sephardic Jewish writings – including by Rabbi Maimon Ben Yossef, the father of the 13th-century philosopher Maimonides – had no fillings. Those are believed to have come later, as Ashkenazi and Sephardic Jews mixed in the Diaspora, including in Poland.

But to this day, some Sephardim in Israel, France and Morocco spurn the jam filling that for many is the trademark of a good, traditional *sufganiyah*.

Jonah said this gives credence to theories that *oliebollen* in their current form were brought to the Netherlands by Portuguese Sephardim who came here from the 15th century onward to escape religious persecution in the Iberian peninsula. Another indication: Dutch *oliebol* is often made with raisins, an ingredient that does not feature heavily in Dutch cuisine but was commonly used by Portuguese Jews.

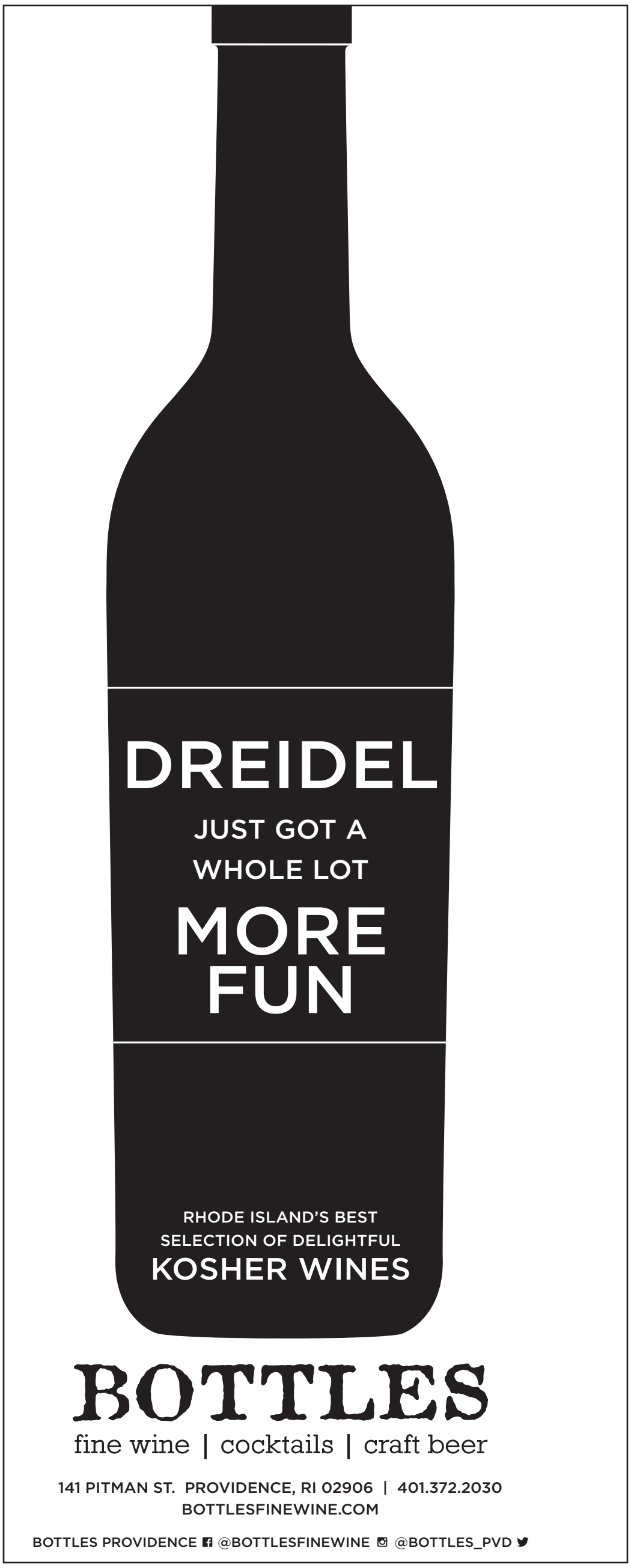
Many non-Jews in the Netherlands believe *oliebollen* are originally a Sephardic or Portuguese dish – a history they regard as common knowledge, even though it has never been proven.

"I think it came from Portugal, Portuguese people brought it," said Jan van Gelden, an Amsterdam entrepreneur who bought eight *oliebollen* at a stall in Amsterdam's Museum Square intended for the construction workers who were wrapping up renovations outside his office.

In Jewish circles, some *oliebollen* lovers here even insist they are superior to *sufganiyot* – and closer to the treat's Sephardic origins.

"If you consider Israeli store-bought *sufganiyot* original, then *oliebollen* are better because they're fresher and smaller," said Gili Gurel, another Israel-born Jewish resident of the Netherlands.

But, she added, compared to her grandmother's recipe for homemade *sufganiyot*, "everything is inferior."



Eggnog doughnuts for 'Chrismukkah'



BY SHANNON SARNA

(The Nosher via JTA) – It's *sufganiyot* season, and there are few things that make me as enthralled as legitimate, cultural/religious reason to eat copious amounts of freshly fried doughnuts.

Sufganiyot, or doughnuts, are traditionally round fried doughnuts filled with raspberry jam and dusted with powdered sugar. But in Israel, much like here in the States, beautiful, diverse flavors increasingly take over in abundance each year. I love seeing photos from friends in Israel chronicling the beautiful displays of *sufganiyot*.

This year, Christmas and Hanukkah fall on the same nights, and so of course I wanted to mash-up the holidays and celebrate with one glorious, spiced hybrid: eggnog doughnuts. I added dark, sweet rum to the glaze, but of course you can leave it off and just use store-bought eggnog. Or even plain milk.

Eggnog doughnuts

Ingredients

For the dough:

2 tablespoons dry yeast
1/2 cup lukewarm water
1/4 cup plus 1 teaspoon sugar
2 1/2 cups all-purpose flour
2 eggs
1/2 teaspoon ground cinnamon
1/4 teaspoon nutmeg
2 teaspoons salt
2 tablespoons butter, softened
Vegetable oil for frying

Special equipment: wooden skewer, piping bag, round piping tip

For the glaze:

1 1/2 cups confectioner's sugar
1/4 teaspoon nutmeg
2 teaspoons dark rum (optional)
2-3 tablespoons eggnog

For the filling:

1 package vanilla pudding mix

Directions

Prepare the vanilla pudding according to directions on the box. Place in refrigerator to set and chill.

To make the dough: In a small bowl combine yeast and warm water. Sprinkle sugar on top and mix lightly. Allow to sit until foamy, around 10 minutes.

When yeast mixture is ready, in a large bowl combine it with flour, cinnamon, nutmeg, salt, eggs and butter, using a wooden spoon until a sticky dough forms.

On a floured surface, knead dough until it is smooth, shiny and bounces back when touched, around 8 to 10 minutes. Place in an oiled bowl and allow to rise 1 1/2 to 2 hours, or until doubled in size.

To assemble: On a lightly floured work surface, roll dough to 1/4-inch thickness. Using a 2 1/2-inch round cutter or glass, cut rounds. You may have to roll out the dough a few times. Cover with plastic wrap and let rise another 20 to 25 minutes.

Heat oil in a pot on medium heat until a thermometer measures 370 degrees. If you don't have a thermometer, raise the heat to low-medium heat and test one of the doughnuts. If the oil immediately starts bubbling and the doughnut begins browning, it is the right temperature. If it doesn't bubble at all, heat needs to be higher. If the oil splatters or the doughnut starts browning too quickly, heat needs to be turned down.

Using a slotted spoon, place 3 to 4 doughnuts into the oil. Allow to fry on each side, around 40 seconds or until golden brown. Remove from oil and place onto a plate lined with paper towel. Once excess oil has been removed, place doughnuts on a drying rack to cool.

When all the doughnuts have been fried and cooled, begin to fill.

Fill pastry bag with prepared vanilla pudding. If you don't have a tip, you can just snip the corner of the pastry bag with a scissor.

Using a wooden skewer or toothpick, make a hole in the side of each doughnut. Fit the pastry tip into a hole, pipe about 2 to 3 tablespoons worth of pudding in each doughnut. Repeat with remaining doughnuts.

In a medium bowl, whisk together confectioner's sugar, rum, if using, nutmeg and 2 tablespoons eggnog. If the glaze is too thick, add additional eggnog, 1 teaspoon at a time. Dip each doughnut in the eggnog glaze. Allow to set.

Fresh doughnuts are best eaten the same day they are fried.

SHANNON SARNA is the editor of The Nosher. The Nosher food blog offers a dazzling array of new and classic Jewish recipes and food news, from Europe to Yemen, from challah to shakshuka and beyond. Check it out at www.TheNosher.com.

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Latin cuisine inspires these *latkes*

BY SAMANTHA FERRARO

(The Nosher via JTA) – Every year I create a new latke recipe for the Hanukkah season. Potatoes are so last year, but inspiring roots and vegetables is the trend now.

Plantain chips are among my favorite treats. I blame my East Coast childhood for my addiction to Latin flavors. Sweet and salty plantains, deep flavors of paprika and *sazon*, and rice and beans are all my jam.

With my deep love affair with Latin cuisine, I took this idea as inspiration for this year's latke creation. Plantains fry up beautifully, as most may know from eating crispy plantain chips or tostones. To add a bit of depth, smoky chipotle and paprika are added to the shredded plantain batter and as a complement to the savory *latkes*, a creamy avocado crema to dip the *latkes* in. Is there anything better?

The plantain mix will be sticky, so when frying the *latkes*, oil the back of your spoon or spatula to gently press the *latkes* down so they don't stick. The thinner the *latkes*, the crispier they will be, and crispy plantains are exactly what you want.

Plantain *latkes* with avocado crema

Ingredients

For the plantain *latkes*:

2 green plantains

1/4 large yellow onion (or 1/2 small yellow onion)

2 garlic cloves, grated

1/2 teaspoon paprika

1/2 teaspoon smoked chipotle

1 whole egg, whisked

1/4 cup matzah meal

Salt and pepper, to taste

Canola or grapeseed oil, for frying

For the avocado crema:

1 ripe avocado

1/4 cup sour cream (or Greek yogurt is a good substitute)

1 lime, juiced

Small bunch fresh cilantro leaves (about 1/2 cup)

Small bunch fresh parsley leaves (about 1/2 cup)

1 teaspoon garlic powder

2 tablespoons water (for consistency)

Salt and pepper, to taste

Directions

First prep your ingredients. Use a paring knife to peel the tough skin on the plantain and chop into smaller pieces, but large enough to fit through the feed of a food processor (or you can use a hand grater.

Using a food processor with the small shredding blade, shred the plantains and the onion. Then add the mixture to a bowl and grate 2 garlic cloves, add the egg, matzah meal and spices, and mix everything together well.

Next, heat a large frying pan with enough canola oil to coat the bottom and allow to come up to about 360 degrees, or you can test it with a small piece of batter and if it sizzles, it's ready.

Spoon a tablespoon-sized amount of latke mixture into the pan, and slowly add it to the hot oil. Lightly grease the back of your spoon and gently press down on the latke so it fries evenly. I add about 3-4 *latkes* to a large skillet.

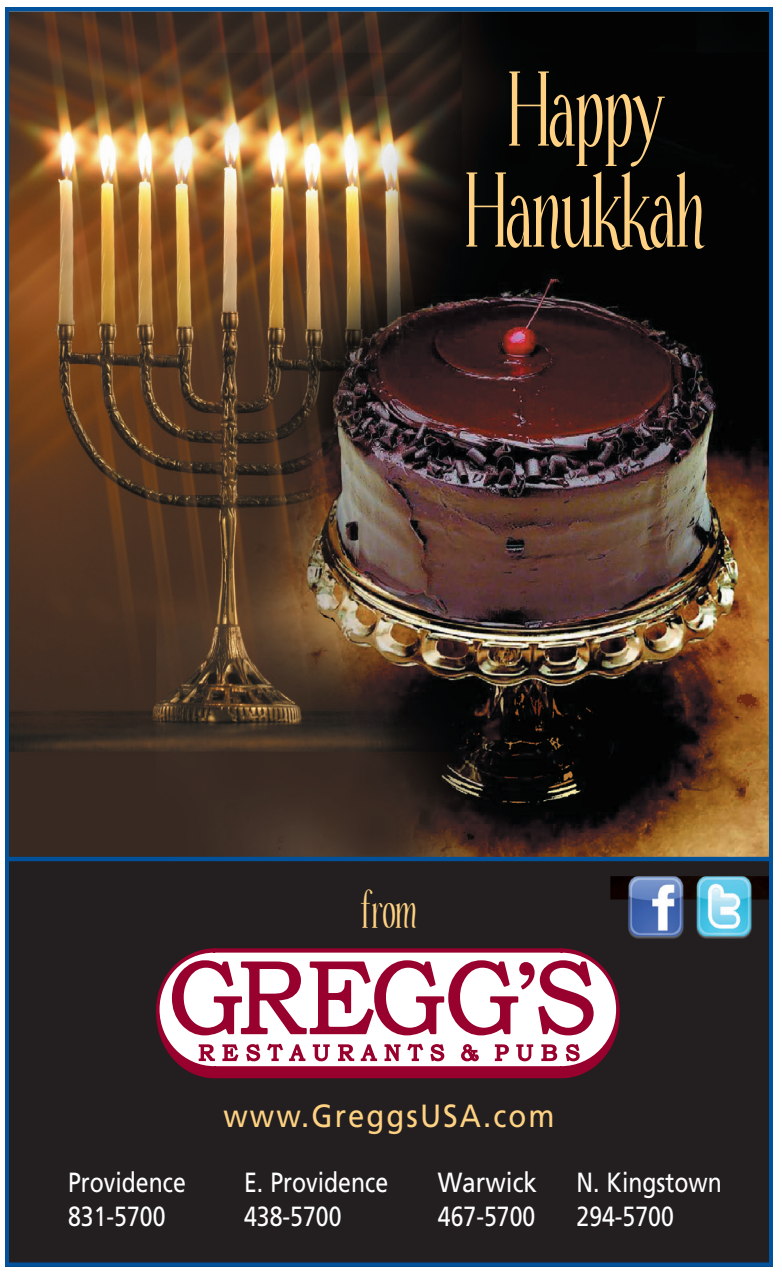
Fry on first side until golden brown and crispy, about 3-4 minutes, then use a spatula to carefully flip over and continue cooking for another 2-3 minutes until crispy.

Once done, remove to a paper towel-lined baking sheet and sprinkle with salt.

To make the avocado crema, add the avocado, sour cream, lime juice, herbs and spices to a food processor or blender, and blend until smooth. Add a bit of water to make it a creamier consistency.

When everything is done, serve the *latkes* with avocado crema and garnish with additional cilantro.

SAMANTHA FERRARO is the food blogger and photographer for The Little Ferraro Kitchen. Samantha comes from a diverse background and is originally from Brooklyn, New York, until she turned to the island life and moved to Hawaii. The Nosher food blog offers a dazzling array of new and classic Jewish recipes and food news, from Europe to Yemen, from challah to shakshuka and beyond. Check it out at www.TheNosher.com.







PHOTOS | SAM SERBY

JCDSRI Pre-K and Kindergarten assistant Hillary Schulman Guttin performs Hanukkah songs.



A JCDSRI student helps himself to traditional Hanukkah snacks.



Making hats to donate to Crossroads Rhode Island.

FROM PAGE 1

MITZVAHS & MIRACLES

living at Crossroads Rhode Island; crafted thank you cards for their teachers; and painted rocks that will be placed at the Lincoln Park World War II monument, in Lincoln.

Sharon Sock, a parent of two JCDS alumni, helped spearhead the original event three years ago.

"I thought that, rather than just having a traditional Hanukkah party with gifts and things to buy, we should focus on mitzvahs and giving back to the community," she said.

Rachel Mersky Woda, a co-chair of the parent association at the JCDS, said, "Our events have many goals, but the ultimate goal is always to build community and bring people together. We wanted to celebrate Hanukkah, but not just have your standard *latke* and *sufganiyot* celebration.

"We always want to teach our children what they can do for others. This event was created to engage our children in *tikkun olam* and the good work that can benefit those around us. This includes everyone from Syrian refugees to homeless children at Crossroads to veterans and even our own teachers."

SAM SERBY is a native of East Greenwich and attended Temple Sinai, in Cranston, for many years. He is a recent graduate of Johnson & Wales University.

Poverty vigil scheduled for Jan. 4 at the State House

BY JEWISH VOICE STAFF

Leaders from faith communities across Rhode Island will gather Jan. 4, 2017, at 3 p.m. for the ninth annual Fighting Poverty with Faith Vigil, sponsored by the Rhode Island Interfaith Coalition to Reduce Poverty. As in past years, the vigil will be held at the Rhode Island State House in the rotunda.

Rabbi Jeffrey Goldwasser, of Temple Sinai in Cranston, will deliver the keynote address. The opening words will be offered, jointly, by Father John Kiley, of the Providence Diocese's ecumenical affairs office, and Mufti Ikram ul Haq, the Imam serving Masjid Al Islam in North Smithfield.

The vigil is open to the public. In year's past, more than 200 people participated, including leaders from virtually every faith and community in the state as well as state government officials.

During the vigil, the names of all of Rhode Island's elected officials will be read by clergy from across the state and from a variety of traditions and congregations. They will be asked to govern with wisdom and knowledge as well as to produce a moral budget that will not be "on the backs of the poor."

The Interfaith Coalition is an advocate for Rhode Islanders who live at or below the safety net. This includes people living on the edge of poverty and people living in poverty. The Coalition believes every Rhode Islander shall have: A decent, safe and affordable home; adequate food and nutrition; equal access to affordable and quality healthcare; equal and quality education for all children; and decent work with adequate income.

Over the years, the R.I. Interfaith Coalition to Reduce Poverty has been a frequent advocate at the General Assembly, meeting with legislators and participating in hearings on a number of poverty- related issues. This includes the issues of homelessness, housing, healthcare, education and predatory lending.



The 2016 vigil at the R.I. State House.

Hanukkah at the Kosher Café

About 70 seniors celebrated Hanukkah Dec. 16 at the Kosher Senior Café's annual party. This year, the festivities took place at Temple Emanu-El in Providence.

Entertainment was provided by Fishel Bresler and Cory Pesaturo, who had everyone clapping and tapping. Lunch included *latkes* and Hanukkah sweets for dessert. A good time was had by all!



Sylvia and Frank Resnick.



Fishel Bresler and Cory Pesaturo.



Steven Tragar, Marilyn Strauss, Mindy Pierce, Patricia Harwood and Elaine Shapiro.

PHOTOS | FRAN OSTENDORF



Ellen Kleinman and Marian Golditch.



Tony D'Abrosca, Neal Drobnis and Sonia Cohen.



Roberta and Sumner Fox.

Celebrating Hanukkah around the globe

BY PATRICIA RASKIN

In keeping with the theme of Hanukkah greetings this issue, I looked at greetings and customs from around the world. In the article "Beyond *Latkes*: Hanukkah Around the World," on MyJewishLearning.com, writer Ruth Abusch Mander talks about the different observances in other countries.

In Alsace, France, there are menorahs with two levels and eight candle holders on each level so that fathers and sons can light their own candles in the same menorah. Wouldn't this be a wonderful way to light candles for siblings, parents and children, and close relatives?

In Yemenite and North African Jewish communities, Hannah is commemorated on the seventh night for her sacrifice of seven sons.

This is also commemorated in honor of Judith whose assassination of the Assyrian emperor led to Jewish military victory.

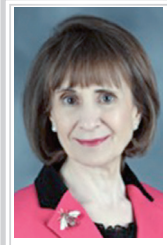
In Morocco and Algeria and some communities in India, menorahs are hung on walls near the doorway on the side across from the mezuzah. And in some areas of Jerusalem, menorahs are displayed outside through spaces cut into sides of buildings.

In Santa Marta, Colombia, a Jewish community started their own traditional Hanukkah recipe, using fried plantains instead of fried potato latkes (See page 15 for a recipe for plantain latkes).

Hanukkah has been celebrated only in modern times in some Ethiopian and Indian Jewish communities that split long ago from the larger Jewish community before Hanukkah was a holiday.

I have always been curious about the origin of Hanukkah gifts which many of my friends received as children. Gift giving at Hanukkah time is primarily a North American custom.

Gabriela Fernandez, who writes about "Hanukkah Celebrations Around the World" on the International Telf Academy blog, offers more information.



PATRICIA RASKIN

She writes that Hanukkah in Israel is usually celebrated on a more subdued level than in the United States. "Some families will visit the sites of the events that inspired Hanukkah in Jerusalem and Modi'in. Children often receive small gifts and sweets, including golden coins known as *gelt*. Unlike in the U.S., where most Jews are of European ancestry, Israel is home to a large population of Jews from other Middle Eastern nations such as Morocco, Yemen and Iran. Celebrating Hanukkah in Israel provides a unique opportunity to enjoy totally different Hanukkah specialties from these countries like *Kuku Savri*, an egg fritter prepared by Iranian Jews, and *Svinge* another type of fritter made by Moroccan Jews with chocolate and halva."

Here's to celebrating Hanukkah for all Jews in the world!

PATRICIA RASKIN hosts "The Patricia Raskin Show" on Saturdays at 3 p.m. on WPRO, 630 AM/99.7 FM and on Mondays at 2 p.m. on voiceamerica.com. Raskin is a board member of Providence's Temple Emanu-El.

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Size matters: How a 'largest menorah' tiff landed two rabbis in Jewish court

BY BEN SALES

NEW YORK (JTA) – Each year in Brooklyn, Chabad Rabbi Shimon Hecht ascends 33 1/2 feet to light the tallest menorah in the world.

But he's not allowed to call it that anymore.

By decree of a Chabad-Lubavitch rabbinical court, Hecht must cede the title of "World's Largest Menorah" to another candelabrum, this one also erected by a Chabad rabbi, also in New York. That menorah is, in fact, is six inches shorter than Hecht's, but because it used the "tallest" moniker first, the court said it owns the title.

"Every Hanukkah operation is meant for publicizing the miracle in a way that sanctifies God's name and the name of Chabad, and not, God forbid, the opposite," the judges wrote in the Dec. 1 decision. "So when another organization in the same city uses the same descriptor without permission from the plaintiff, it could cause the opposite of respect to Lubavitch."

Each Hanukkah since 1984, Hecht's menorah has stood at Grand Army Plaza, a public plaza at the main entrance to Prospect Park in the upscale Brooklyn neighborhood of Park Slope. Across the river in Manhattan, the other Chabad menorah, erected by Rabbi Shmuel Butman, stands on Fifth Avenue at the southeastern corner of Central Park.

The bases of both menorahs reach 32 feet, the maximum allowed by Jewish law. But Hecht's central candle, called the *shamash*, pokes half a foot higher into the sky than Butman's.



"The whole spirit of the holiday is to spread the miracle" of Hanukkah, said Rabbi Moshe Hecht, Shimon Hecht's son. "Putting menorahs out in the public garners attention."

Both rabbis lead institutions within the vast Chabad infrastructure. Shimon Hecht is rabbi of Chabad of Park Slope and Butman is the director of the Lubavitch Youth Organization.

In the mid-1970s, former Chabad leader Rabbi Menachem Mendel Schneerson began encouraging his emissaries to build public menorahs to increase awareness of the holiday and to inspire Jews to light their own menorahs. More than two decades after his death, Chabad rabbis put up large menorahs every year in cities around the world – one of the most visible signs of the global Hasidic Jewish outreach movement.

Each New York menorah has staked its claim to being the world's largest – and each has used that distinction for all the publicity it's worth.

The Manhattan menorah, first set up about a decade before its Brooklyn rival, stands between the posh Plaza and Pierre Hotels on Fifth Avenue. Designed by Israel artist Yaacov Agam, the menorah's candlesticks rise from a rectangular base and shoot off diagonally. A string of New York City mayors and New York State governors have ascended in an electrician's cherry-picker to light the Fifth Avenue menorah – though former Mayor Michael Bloomberg and current Mayor Bill de Blasio have lit candles at both locations.

In 2006, the Fifth Avenue menorah scored a coup – it got Guinness World Records to certify it as "World's largest menorah."

"The prominence of the menorah carries an additional message," Butman, who wouldn't comment to JTA, said in a 2014 press release. "The Rebbe teaches that soon there will be another light, an eternal light, the eternal light of *Moshiach*, the eternal light of the Great Redemption."

But until the rabbinic ruling on Dec. 1, the Brooklyn menorah hadn't let go of its claim to the title. Standing opposite a military memorial in the center of Grand Army Plaza, it rises from a single gold-colored stem that widens into an angled candelabra. Last year, Hecht drew 2,000 people to the first candle-lighting and expects a similar turnout this year.

To promote the menorah, Hecht runs the website www.largestmenorah.com and – until the court decision – advertised it on the Facebook page World's Largest Menorah. Both the website and Facebook page feature a logo of a menorah rising from a globe.

The dispute, said Schneerson biographer Samuel Heilman, exemplifies Chabad's dilemma since its leader's death in 1994. Decades ago, Hecht and Butman would have appealed directly to the rebbe, whose word was final. But now, a variety of sometimes competing Chabad institutions can operate independently of one another.

"Chabad is now no longer led by a single authority, and today is really in a situation where each emissary or each territory is its own independent operator," said Heilman, who co-wrote the biography "The Rebbe," published in 2012.

In this case, the court became the acting authority. In the ruling, the judges ordered Hecht to change his promotional materials or surrender them to Butman, and to instead use a descriptor like "The central menorah of Brooklyn." Moshe Hecht said he and his father are still working on a re-branding.

"We're Jews, so we have to follow the ruling of the *beis din* [rabbinic court], and no further comment on that," he told JTA. "It's going to be the same menorah it's been for the last 30 years."





Why I light my menorah in the window – and you should, too

BY EDMON J. RODMAN

LOS ANGELES (JTA) – In the weeks before Hanukkah, with anticipation of the holiday brightly filling my mind, the darkening news of rising anti-Semitism in the U.S. began to filter in. As I pictured our menorahs burning in their usual place – the front windows of our home – a warning light began to blink.

Hanukkah represents a victory of light over darkness – by the Maccabees over the Seleucid Empire, which resulted in the rededication of the Second Temple – recent events were causing me to rethink our window menorah lighting, turning me toward sharing our menorah kindling with only family and friends.

But, like finding an extra Hanukkah candle in the box, a new U.S. Hanukkah postage stamp depicting a lit menorah in a window was an unexpected source of inspiration.

For 17 years we've lived on a block where there are no other Jewish families. We've proudly placed our menorahs – whether lit by candle or by bulb – in our front windows, publicizing the miracle of the holiday to our neighbors and ourselves. Saying the blessings and lighting the candles is a mitzvah, according to the Talmud, and by doing so, we were also recognizing the blessing of our freedom of religion and expressing our Jewish identity.

In fact, it wasn't really Hanukkah for me until I walked outside and, looking at the light emanating from the menorah in my own window, affirmed that we had arrived to this time once again.

Why was I worried now? Since the previous Hanukkah, nothing had changed in our multi-ethnic and multi-denominational neighborhood, a place where non-Jewish neighbors have wished me "Happy Hanukkah" and at Passover "*gut yontif*." But in the uncertain light of political change in our country, I was worried about what was emerging from the shadows: anti-Semitic iconography online, attacks on Jewish journalists, the re-emergence of Jewish conspiracy stories, Jewish college students being confronted with swastikas. Was this a wise time to let our light shine?

Helping to banish my second thoughts, however, was that new stamp. The design – a traditional, branched menorah shown burning in a window seemed innocuous enough, even unseasonably fanciful if you live in California, like me. But there it was, a government-issued reminder that in the window, where your neighbors can see it, is the place from which your menorah should send out its glow.

A statement released by the Postal Service with the issue of the new stamp renewed my concerns when it reminded me that "at times in history when it was not safe for Jewish families to make a public declaration of faith, the menorah was set instead in a prominent place inside



the home." Though the statement went on to say that "today in the U.S., many families have renewed the tradition of displaying the menorah in windows during the holiday," I still wondered if "today" was one of those "not safe" times in history.

Was it a good time to draw the light safely in and bring the candles into the kitchen? After all, that's the way my mother, who grew up in the Bronx borough of New York City in the 1930s, when anti-Semitism in America was on the rise, did it.

What was I afraid of? It wasn't as if I'm expecting a replay of the now famous Billings, Montana, incident in 1993, when, according to JTA, "a brick was thrown through the bedroom window of 5-year-old Isaac Schnitzer, who was displaying a Hanukkah menorah."

In an Anti-Defamation League report about anti-Semitic incidents issued before the presidential election, California was cited in 2015 as the state with the second-highest level of anti-Semitic incidents. Adding to my sense of Jewish *déjà vu*, after the election, the ADL's national director, Jonathan Greenblatt, announced at the organization's yearly conference that the American Jewish community had "not seen this level of anti-Semitism in mainstream political and public discourse since the 1930s."

What these statistics challenged, I realized, was not my faith that miraculous things can happen, like a single cruse of oil burning for eight days, but my faith in another kind of miracle – freedom of religion and American pluralism.

After national calls to deport Muslims, a recent spike in hate crimes in New York – with the majority of incidents directed at Jews – and closer to home, reports last year of a Jewish student at UCLA being harassed because of her identity, I realized that the menorah burning in the window isn't just a message to fellow Jews – it's a signal to any person that this was a free and safe place for anyone to openly identify and show his or her beliefs. If I, or anyone, were to light one candle at Hanukkah in full view of neighbors, it wouldn't be, contrary to the song, just for the Maccabee children – it would be for all.

Recalling that my mother's parents, Joseph and Rebecca, had been strangers here about a century ago, I felt that the welcoming menorah light represented the freedom for which they had left everything behind.

To push back the shadows, won't you join me in a Hanukkah show of light? Help light the way for us, and for others: During the eight nights of Hanukkah, place your menorah where passers-by can see it. Take a photo and post it on social media with the hashtag #menorahinthewindow. Share where you are, and let us know why you are doing it.

The strength of what we can do as a community – that is a miracle, too.

EDITOR'S NOTE: Be safe with your menorah, light it away from anything flammable and do not leave it unattended.

EDMON J. RODMAN is a JTA columnist who writes on Jewish life from Los Angeles. Contact him at edmojace@gmail.com.

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I celebrate Hanukkah – but here's why I love Christmas

BY BEN SALES

JTA – All I want for Hanukkah is Christmas.

I grew up in suburban Chicago surrounded by my fellow Jews – at school, at camp, on the weekends, at my parents' friends' houses, in the streets and parks of my neighborhood.

Even then, I knew that Jews made up less than 2 percent of America's population – but in my childhood world, we were the 99 percent. If you had stopped 11-year-old me on the street and asked, I could have recited lengthy Hebrew prayers by heart, or told you about the codifying of Jewish law in 200 CE. But when it came to Christianity, I had a basic idea of what Easter was, and could have probably provided a brief bio of Jesus, culled mostly from popular culture. That was about it.

Until December rolled around, that is. Christmas was inescapable – and I loved it. I still do.

Christmas is everywhere. It's at the malls, in the candy aisle of the grocery store, on the radio and TV, and in the movie theater. And I get how it can all be overwhelming. I understand how it's a bit much for people to be bombarded starting from Thanksgiving – make that Halloween – with carols and candy canes and Santa and reindeer and manger scenes and ornaments and mistletoe and trees. And I know that for lots of people, it's a bit much how everything is red and green, especially if it's not even your holiday. Plus – on an intellectual level, at least – I object to the commercialism, the conspicuous consumption and the tackiness of it all.

But if I'm being honest: I love the tackiness. I love the manufactured happiness. I love feeling snow on my shoulders, walking into a heated cafe, sipping hot cider and hearing a Christmas song – probably written by a Jewish composer – on the speakers. I love the contrast between the terrible weather and the enveloping cheer, however artificial it is. I love being able to enjoy the Christmas spirit without having to worry about how it affects the way I celebrate Christmas.



Because I don't celebrate Christmas. See, we Jews have our own winter festival – it's called Hanukkah.

Don't get me wrong: I like Hanukkah. But in America, it's kind of weak sauce. If Christmas is a thick, juicy hamburger on a sesame bun, American Jews have tried to make Hanukkah into a black-bean burger – something that's perfectly edible but, really, nothing like the real deal. Hanukkah, like black beans, would be fine as its own separate thing. But instead we've flattened it into a cheap imitation of something else.

I'm Jewish, so of course I celebrate Hanukkah. I'm down with the story, the victory of the weak over the strong, the faith fulfilled when a small flask of oil lasted eight days. I've even nerded out over the two alternate Hebrew spellings of "Maccabee" and how they correspond to today's religious-secular divide in Israel.

But I've never liked how American Hanukkah in certain ways becomes a diluted, Jewish version of Christmas. So the Christians give presents for Christmas? Sure, we'll give Hanukkah presents, too. They have tinsel? Sure, we'll have tinsel, too. They have holiday sweaters? Sure, we'll have those, too.

Just as I can enjoy the Christmas spirit because I don't feel personally invested in the holiday, I feel disappointed in Hanukkah precisely because I am invested in it. And, in any case, Hanukkah is a minor holiday. I don't begrudge its significance for anyone, but in Jewish tradition it's less important than Rosh Hashanah, Yom Kippur, Passover and several other holidays.

That's why, in Israel, where I lived for five years, Hanukkah is certainly celebrated, but doesn't receive top billing. There are decorations, menorahs in the windows and *sufganiyot* – doughnuts filled with jelly or cream – on bakery shelves. Kids get a few days off to sing and play. Giving Hanukkah presents isn't really a thing there.

Contrast that with the season that runs from Rosh Hashanah through *Sukkot* and *Simchat Torah*, a series of festivals and holidays that ended several weeks ago. In Israel, before Rosh Hashanah, supermarkets are stocked with apples, honey and pomegranates, and temporary stands sell greeting cards on the sidewalks. On Yom Kippur, the streets and shops are all closed. Religious people wear white and gravitate en masse to synagogue, while those who aren't fasting crowd the empty streets with bikes. On *Sukkot*, there are temporary huts seemingly everywhere, from people's porches to public squares.

For close to a month, little business gets done. Need to schedule a meeting or start a work project? "After the holidays" is the common refrain. The Jewish holidays in Israel are celebrated on their own merits, not judged against the overwhelming dominance of another religion's season.

So spare me your Chrismukkah and your Hanukkah bush, and let me culturally enjoy the most wonderful time of the year the way America clearly wants me to.

After all, if Bob Dylan can rock out to an album's worth of Christmas music, so can I.



Marc Seifer: Prolific author, educator, researcher and handwriting expert

BY SAM SERBY

You wouldn't exactly call Marc Seifer's career path typical. A Rhode Island resident for nearly 50 years, Seifer has spent his adult life working as a handwriting analyst at the University of Rhode Island's Crime Laboratory, a lecturer and expert on renowned inventor Nikola Tesla, and an educator and an author on a range of topics, including parapsychology.

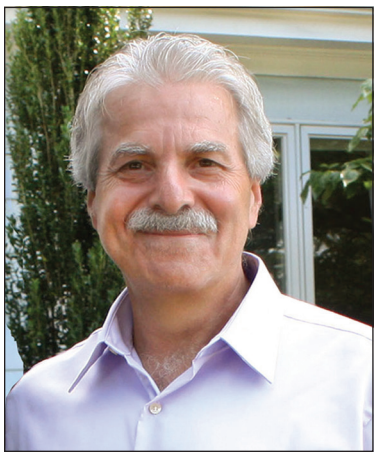
The author of more than 60 works, including non-fiction, fiction and many research-based articles, Seifer's most recent book series, the "Rudy Styne Quadrilogy," is four books that fictionalize real events, from Seifer's personal experience in parapsychology as well as from his extensive research on the Holocaust.

"Thirty to 35 years of my writing went into the creation of this series," he said.

The books all follow "Rudy Styne," an ace reporter who attempts to uncover the truth behind each of the novel's mysteries. The four books that make up the series, in order of their release, are, "Rasputin's Nephew," "Doppelganger," "Crystal Night" and "Fate Line." All four books are available at Amazon.com.

Seifer has given countless lectures around the globe over the last several decades about the life and work of Tesla, the namesake of Elon Musk's Tesla Motors. Seifer began studying Tesla as a doctoral candidate, and wrote his dissertation on Tesla's life and work. That ultimately led to Seifer authoring "Wizard: The Life and Times of Nikola Tesla."

As an expert on Tesla, and as a handwriting expert, Seifer has lectured at such prestigious



Marc Seifer

venues as the United Nations, Brandeis University and the U.S. Military Academy at West Point.

Seifer grew up on Long Island, in New York, and arrived in Rhode Island in 1966 as a freshman at URI, where he majored in finance with a minor in psychology.

After graduating from URI in 1970, he returned to New York for a short time before settling in Rhode Island in 1974 to work as a handwriting expert at URI's Crime Laboratory.

Later in the 1970s, Seifer taught at URI's night school, where he met instructor Howard Smukler, who taught a course there on extraterrestrial life. Seifer soon became a freelance writer for Smukler's ESP Magazine, launching his writing career.

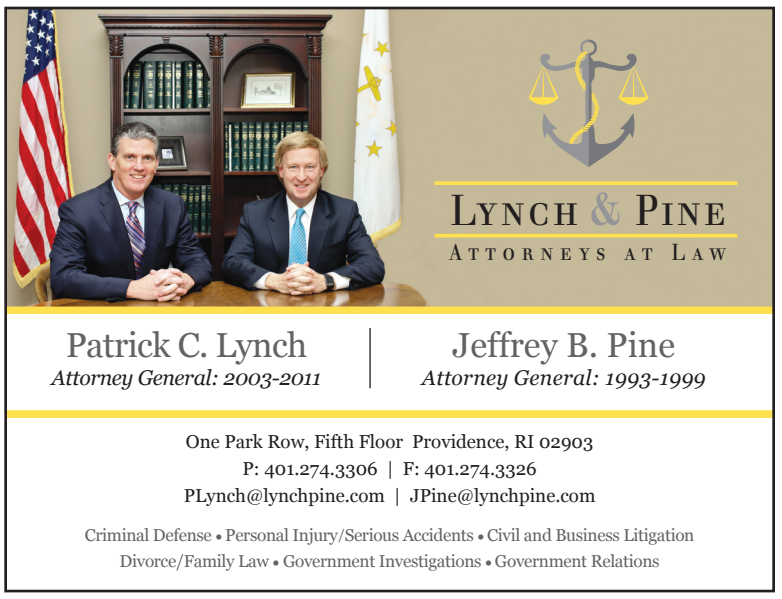
Seifer went on to earn a master's degree from the University of Chicago in 1980, and a Ph.D. from Saybrook University, in San Francisco, in 1986, before eventually returning to Rhode Island.

Seifer's teaching career also included stints as a professor of parapsychology at Providence College and of general psychology at Roger Williams University.

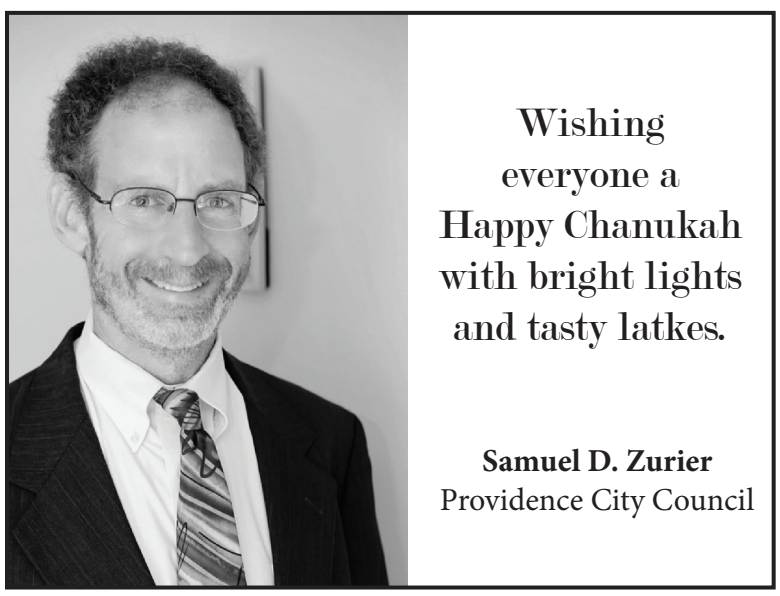
Seifer, who became a Bar Mitzvah in 1961, has continued his Jewish education into adulthood with his study of the Kabbalah.

"My religion is very important to me," he said.

SAM SERBY is a native of East Greenwich and attended Temple Sinai, in Cranston, for many years. He is a recent graduate of Johnson & Wales University.







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FROM PAGE 1

AMONA

its promises, we will not hesitate to start the fight again."

For several weeks, Israeli lawmakers had been conceiving various proposals in order to strike an agreement with the community and ensure a peaceful evacuation. After residents rejected a previous proposal last week, Defense Minister Avigdor Lieberman stated, "I hear voices calling for violent opposition. There will be no understanding or tolerance for violence against security forces in the evacuation. But there will have to be empathy for those losing their homes."

Back in 2006, nine permanent, uninhabited homes in Amona were destroyed by order of the High Court. Thousands of protesters came to the site to block the demolition, and the government, under the leadership of former Prime Minister Ehud Olmert, sent riot police to disperse the crowd. More than 200 protesters – including Knesset members – were injured, with several protesters needing to be airlifted to Jerusalem hospitals.

The status of illegal outposts in Israel – which have been in existence for more than 20 years – has called into question Israel's sovereignty over contested tracts of land that have persisted as enduring points of contention in the Israel-Palestinian conflict.

Do settlement evacuations advance peace?

Within Israel, settlements are an oft-contested issue, despite several Israeli governing coalitions advancing settlement and outpost construction in the West Bank – known in Israel as Judea and Samaria – and in Gaza. Today there are approximately 400,000 settlers living under full Israeli military and civil authority in the West Bank.

In 2005, Israel evacuated nearly 10,000 settlers from the Gush Katif Jewish communities of Gaza, turning those tracts of land over to the Palestinian Authority (PA). Yet within the span of only a few months, the PA was run out of Gaza and replaced as a governing entity by the terrorist organization Hamas. Since the evacuation, tens of thousands of rockets have been fired into Israel, and several large-scale Israeli military operations were launched, leaving many Israelis skeptical that evacuating settlements will lead to a peaceful resolution of the ongoing conflict.

Are settlements legal?

The Begin-Sadat Center's Inbar told JNS.org that when Amona was initially established, "It was believed that the property was built exclusively on state-owned lands. Yet later it was determined that part of the property was on private Arab lands."

Cases against specific settlements are brought to Israel's High Court by a handful of non-governmental organizations (NGOs) that generally claim all settlements are illegal. These NGOs search Israel's land registry and check settlement building permits to identify technicalities. In many cases, they work to identify Palestinian land owners and their descendants – some of whom are actually unaware of their ownership within the land records – to advance cases in the High Court.

The High Court, which ordered the Amona evacuation, has consistently ruled in favor of demolishing any settlement construction that did not receive complete authorization from the Israeli government, or sits on lands that belong to Palestinian families, according to the land registry – even in cases of "absentee ownership."

Regarding Amona, the High Court "decided on the basis of the facts presented to it by the state that this land is not proper for takeover [by Jewish communities]," Inbar told JNS.org.

The government vs. the High Court

Following a ruling against an outpost, it becomes the duty of the executive branch of Israel's government, led by the prime minister, to carry out the evacuations by a court-designated date. Unlike the court, Israel's government is formed by national elections and is held together by a parliamentary majority – meaning that the government can collapse at any point if any of the parties comprising a ruling coalition abandon their support of government policies.

The current government is comprised primarily of nationalistic and religious parties that by and large support the settlement enterprise. The government has searched for solutions, including shifting settlements currently on Arab-registered land to nearby tracts of state-owned land, or paying for the evacuations and building new infrastructure for the settlers, in order to soften the blow of a High Court ruling.

The settlers themselves are usually caught in the middle of the legal process, with their lives disrupted by the evacuations.

"There is a great human tragedy for several families there," Inbar said of Amona. "But there is a rule of law, and the government cannot do anything about it. Israel has a High Court of Justice."





May the Hanukkah candles bring light to your life!

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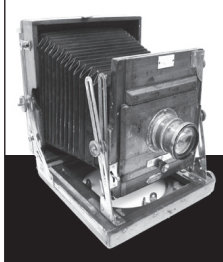
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Will vs. trust: Is one better than the other?

A will is a legal document that lets you direct how your property will be dispersed when you die. It becomes effective only after your death. It also allows you to name an estate executor as the legal representative who will carry out your wishes.


BARBARA KENERSON

In many states, your will is the only legal way you can name a guardian for your minor children. Without a will, your property will be distributed according to the intestacy laws of your state. Keep in mind that wills and trusts are legal documents generally governed by state law, which may differ from one state to the next.

A trust document establishes a legal relationship in which you, the grantor or trustee, set up a trust, which holds property managed by a trustee for the benefit of another, the beneficiary. A revocable living trust is the type of trust most often used as part of a basic estate plan. "Revocable" means that you can make changes to the trust or even end (revoke) it at any time. For example, you may want to remove certain property from the trust or change the beneficiaries. Or you may decide not to use the trust anymore because it no longer meets your needs. A living trust is created while you're living and takes effect immediately. You may transfer title, or "ownership" of assets, such as a house, boat, automobile, jewelry, and investments, to the trust. You can add assets to the trust and remove assets later.

How do they compare? While both a will and a revocable living trust enable you to direct the distribution of your assets and property to your beneficiaries at your death, there are several differences between these documents. Here are a few important ones:

• A will generally requires probate, which is a public process that may be time-consuming and expensive. A trust may avoid the probate process.

• In order to exclude assets from probate, you must transfer them to your revocable trust while you're living, which may be a costly, complicated, and tedious process.

• Unlike a will, a trust may be used to manage your financial affairs if you become incapacitated.

• If you own real estate or hold property in more than one state, your will would have to be filed for probate in each state where you own property or assets. Generally, this is not necessary with a revocable living trust.

• A trust can be used to manage and administer assets you leave to minor children or dependents after your death.

• In a will, you can name a guardian for minor children or dependents, which you cannot do with a trust.

Which is appropriate for you? The decision isn't necessarily an "either/or" situation. Even if you decide to use a living trust, you should also create a will to name an executor, name guardians for minor children, and provide for the distribution of any property that doesn't end up in your trust. There are costs and expenses associated with the creation and ongoing maintenance of these legal instruments.

Whether you incorporate a trust as part of your estate plan depends on a number of factors. Does your state offer an informal probate, which may be an expedited, less-expensive process available for smaller estates? Generally, if you want your estate to pass privately, with little delay or oversight from a probate court, including a revocable living trust as part of your estate plan may be the answer.

BARBARA KENERSON is first vice president/Investments at Janney Montgomery Scott LLC and can be reached at BarbaraKenerson.com.

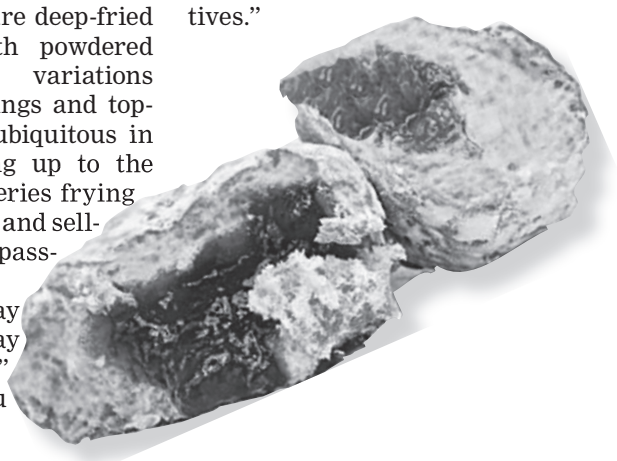
Cut out traditional Hanukkah doughnuts, health minister tells Israelis

JERUSALEM (JTA) – Israel's health minister called on the public to refrain from eating the traditional Hanukkah treat *sufganiyot*.

"I call on the public to avoid eating *sufganiyot*, which are rich in fats," Yaakov Litzman of the haredi Orthodox United Torah Judaism party said Dec. 11 during a conference to promote healthy eating, Ynet reported. "You can find alternatives for everything nowadays and there is no need for us to fatten our children with *sufganiyot*, which are not in line with the principles of health and proper nutrition."

Sufganiyot, or traditional jelly doughnuts, are deep-fried and covered with powdered sugar, although variations include other fillings and toppings. They are ubiquitous in the weeks leading up to the holiday, with bakeries frying them on the street and selling them fresh to passers-by.

"If I had to say this today, I'd say *sufganiyot* out," Litzman said. 'You can eat them, of course, because it is part of the holiday's customs, but there are alternatives."




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PHOTO | E. BRESLER

New Shabbat entrance

The Miriam Hospital has moved its Sabbath entrance to a door (next to cafeteria) where no lights or sensors will be activated, even upon exiting. This door will be open from candle lighting until 8 p.m., and from 5 a.m. until dark, on the Sabbath and holidays.

For security reasons, after 8 p.m., the door will be locked and anyone entering will need to use the Emergency Room entrance, but may still use the Sabbath door to exit.

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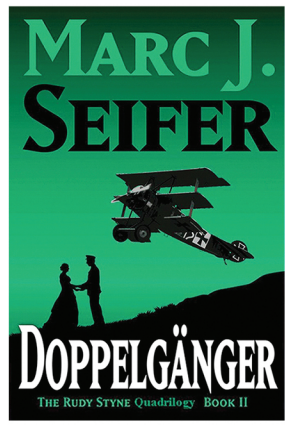
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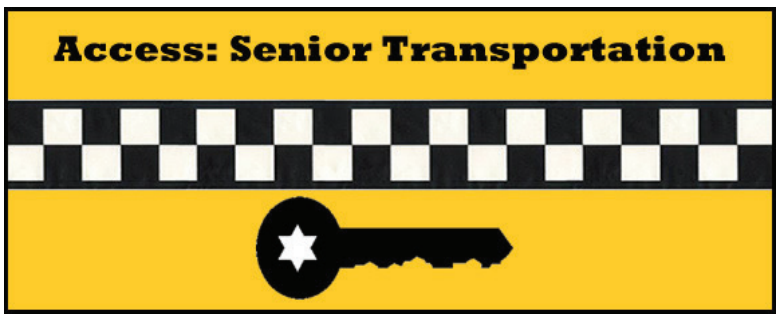
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REMEMBER THE PAST

From the Rhode Island Jewish Historical Association

Can you identify these menorahs?

BY JOSHUA JASPER

At the Rhode Island Jewish Historical Association, our archive is not just papers and books. Our mission is to preserve and educate on all aspects of local Jewish history, and certainly this includes objects. Some are on display in our archive and office, but many are in storage, awaiting the day when a gallery or museum space exists to display our many treasures.

Among the many objects in our collection are five menorahs, three of which are in storage. As Ruth Breindel mentioned in the last issue of The Jewish Voice, menorahs come in lots of different sizes and styles. Only some kinds of menorahs are intended to be used on Hanukkah. Many synagogues or temples had more than one menorah, each with a different use. We have one six-branched menorah from the old Congregation Sons of Zion on Orms Street, as well as the Bromberg Family Hanukkah menorah (lit for many years as part of the official Boston City Hall Hanukkah celebrations).

Unfortunately, three of the five menorahs in our collection no longer have identifying information. Do you know which synagogue these two menorahs come from? They are both six-branched electric menorahs, with one gold and one silver in color. Please let us know.

JOSHUA JASPER is the librarian/archivist of the Rhode Island Jewish Historical Association He can be reached at 401-331-1360 or email info@rijha.org. The library and archives are open to the public Monday through Friday.



A menorah featured prominently in the interior of Congregation Beth Israel Anshe Austria.





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Phyllis Berry, 87

EAST PROVIDENCE, R.I. – Phyllis Robinson Berry, of Tockwotton on the Waterfront, passed away on Dec. 17 at home. She was the beloved wife of the late Dr. Joslin Berry. Born July 29, 1929, a daughter of the late Sara Robinson Brier and the late Judge Maurice Robinson, she was a lifelong resident of the Providence area.

She graduated from Hope High School and the University of Rhode Island and was active in many organizations including the Temple Emanu-El Sisterhood, Hadassah, National Council of Jewish Women, Jewish Seniors Agency of Rhode Island and the Rhode Island Jewish Historical Association. Phyllis created a loving home and family life and was an extraordinary friend to many.

She is survived by her daughters Maurisa (Risy) Goldberg and Joanie Berry (Karen Sawislak), grandchildren Elizabeth and Joshua Horen, and other family members. She was stepdaughter of the late Benjamin Brier.

Contributions may be made to Jewish Seniors Agency of RI, 100 Niantic Ave., Providence, RI 02907; Hope Hospice, 1085 N. Main St., Providence, RI 02904; or Temple Emanu-El, 99 Taft Ave., Providence, RI 02906.

Evelyn Finger, 92

BRISTOL, R.I. – Evelyn (Moverman) Finger passed away Dec. 6. She was the wife of Albert Finger; they were married for 65 years. She was born in White Plains, New York, a daughter of the late Samuel and Rose (Kutzenco) Moverman.

In addition to her husband, she is survived by her daughter Lori Bastien (Lisa Bastien), brother Gerry Moverman (Millie), lifelong friend Bertha Agatiello, and many nieces and nephews.

Contributions in her memory may be made to the charity of your choice.

Dorothy Kates, 87

NEW BEDFORD, MASS. – Dorothy (Levow) Kates died Dec. 17 after a brief illness. She was the wife of the late Philip Kates for 63 years. A lifelong city resident, she was the daughter of the late Harry and Tillie (Rosenfield) Levow.

Mrs. Kates was a graduate of Westbrook Jr. College and worked as a medical secretary and later in retail. She was a lifelong member of Tifereth Israel Congregation and its sisterhood and life member of Hadassah.

She is survived by her children Sheryl Kates of Newton, Massachusetts; Todd Kates of Newton; and Steven Kates and his wife Susan of Needham, Massachusetts; her sister, Helen Eisenberg of Dartmouth, Massachusetts; her grandchildren, Heather and Brooke Porder, Vitaliy, Adam and Sara Kates; and several nieces and nephews.

Contributions may be made to the Tifereth Israel Congregation, 145 Brownell Ave., New Bedford, MA 02740 or to United Cerebral Palsy of MetroBoston, Inc., 71 Arsenal St., Watertown, MA 02472.

Sandra Rosenfield, 84

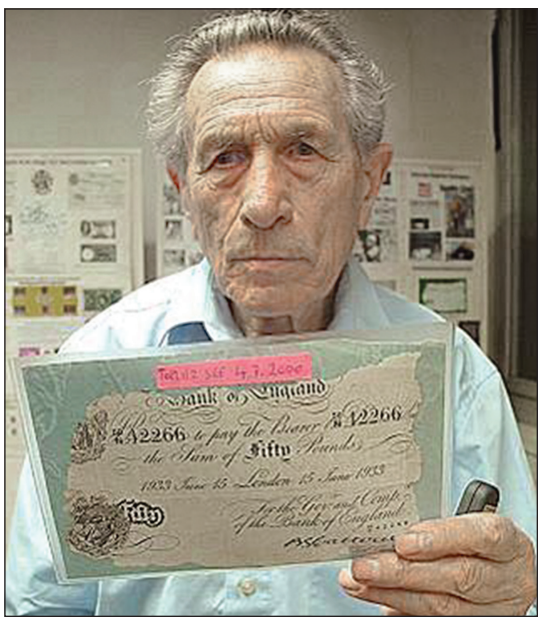


WARWICK, R.I. – Sandra Rosenfield, of Kent Regency, died Dec. 7 at home. She was the beloved wife of the late Alvin Rosenfield. Born in Providence, a daughter of the late Isadore and Esther (Ziterman) Genser, she had lived in Warwick for three years.

She was the devoted mother of Robin Rosenfield Henessey of Warwick, Jack Rosenfield of Ocala, Florida; Rebecca D'Arezzo of East Providence; Robert Rosenfield of Frederick, Colorado; and Susan Rosenfield of East Providence. She was the loving grandmother of Timothy, Steven, Corey, Shayna, Stacey and Sally. She was the cherished great-grandmother of four.

Contributions in her memory may be made to The American Cancer Society, 931 Jefferson Blvd., Suite 3004, Warwick, RI 02886.

Adolf Burger, last of 'Hitler's counterfeiters,' dies at 99



PRAGUE (JTA) – Adolf Burger, a Holocaust survivor who was forced by the Nazis to counterfeit British banknotes during World War II, has died in Prague at 99, his family said.

Burger, a native of Slovakia, was a typographer by profession. He was arrested in 1942 for producing false baptism records for Jews scheduled for transports to Nazi extermination camps and deported to Auschwitz.

In 1944, Burger was selected to take part in Operation Bernhard, a Nazi effort to destabilize the British economy by flooding the country with forged pound banknotes. He was moved to the Sachsenhausen concentration camp, where he worked in a special section of the camp devoted to the counterfeiting operation.

"I thought somehow I would survive Auschwitz, but was sure I was a dead man in Sachsenhausen. The Nazis planned to kill us so we would never tell anyone what they were doing," Burger told JTA in 2008.

Eventually he was liberated by the U.S. Army in May 1945.

After the war, Burger settled in Prague. His memoirs, titled "Number 64401 Speaks," were first published in 1945. He later rewrote his story, which was released in 1983 under the title "The Commando of Counterfeiters." The Austrian-German film "The Counterfeiters," based on Burger's memoirs, won the 2007 Academy Award for best foreign language film.

ASK THE DIRECTOR

BY MICHAEL D. SMITH F.D./R.E.
Shalom Memorial Chapel

Question: When paying a condolence (*shiva*) call, should I bring a gift or flowers to the family?

P.C., Providence

Dear P.C.,
Except for food for a meal of condolence, which many people bring, it is not customary to bring anything else with you to the house of *shiva*.

Your presence is the main thing. Share your memories with the family. If you wish to do something extra, you may want to make a suitable donation to the family's favorite charity in memory of the deceased.

QUESTIONS ARE WELCOMED AND ENCOURAGED. Please send questions to: ShalomChapel@aol.com or by mail to Ask the Director, c/o Shalom Memorial Chapel, 1100 New London Ave., Cranston, R.I. 02920.

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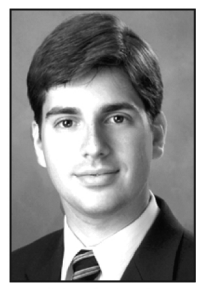
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WE ARE READ IN ICELAND – Sharon, Garrett, Cooper and Reese Sock, along with Ronni Guttin, in Reykjavik, Iceland, in November.



Ryan Tivnan and Ariana Shapiro

ENGAGED – Tom and Lillian Shapiro of Peabody, Massachusetts, are thrilled to announce the engagement of their daughter Ariana to Ryan Tivnan, son of Michael and Kristin Tivnan of Hanover, Massachusetts.

A graduate of Peabody Veterans Memorial High School, Ariana received a bachelor of arts degree in 2011 from the University of New Hampshire and a master's degree in education from Lesley University in 2012. She is a second-grade teacher in Lynnfield, Massachusetts.

Ryan, a graduate of Hanover High School, received a bachelor's degree in 2007 from the University of New Hampshire and a Juris Doctor degree from Suffolk Law School in 2014. Ryan is a tax attorney at McMahon & Associates, PC, in Boston.

Ariana is the granddaughter of Freda and the late Sheldon Shapiro, formerly of Cranston.

The couple resides in Boston. A July 2017 wedding is planned.

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MAZAL TOV – Trial attorney George Lieberman has joined the firm of Gianfrancesco & Friedemann, LLP, according to an announcement by the firm. Lieberman has been recognized by U.S. News-Best Lawyers as the best litigator in the field of real estate for Providence, Rhode Island, awarding him the honor of Real Estate Litigation Lawyer of the Year. U.S. News has selected him for the 16th consecutive year as one of the best lawyers in the U.S. in the legal fields of commercial litigation and litigation-real estate. He has also been recognized as a "Super Lawyer" in the area of business litigation by New England Super Lawyers Magazine.

Israelis open San Francisco's only Kosher bakery

JTA – Three Israelis have opened the only Kosher retail bakery in San Francisco.

Friends Isaac Yosef and Avi Edri, and head chef Yanni, held a soft opening for their bakery Taboon in the city's SoMa neighborhood earlier this month, the San Francisco Gate website reported.

As Oakland's Grand Bakery gets set to close the week of Dec. 19, after 55 years of operation, Taboon will become the area's only true Kosher bakery. Izzy's Brooklyn Bagels, which is Kosher-certified, has locations in Palo Alto and East Palo Alto.

Taboon offers challah, pitas, bagels, babka, *rugelach*, bourekas, *sufganiyot* and more for Hanukkah. The recipes are from Yanni's great-grandfather, an Iraqi Jew who migrated to Israel and owned a bakery in Jerusalem's Machane Yehuda Market.

The bakery has been churning out 1,000 pitas a day and selling out most of its items daily.

"All of my life, I was dreaming to open my own bakery," Edri, a former diamond merchant, told the Gate. "It's a dream come true."





MAZAL TOV – David and Marilyn Schwartz celebrated their 60th wedding anniversary on Nov. 11. November 11 is also David's birthday. Yes – they got married on his birthday!

Marilyn Schwartz resides at Brentwood Nursing Home in Warwick, while David Schwartz lives in their West Warwick home. Marilyn worked for the Jewish Federation as a bookkeeper, David was a furniture salesman.

They have one daughter, Sharon Schwartz-Vanderhoff, who lives in Cranston her husband, Earl Vanderhoff, and their two children, Shayna Vanderhoff, 10, and Zachary Vanderhoff, 15. Shayna is a licensed psychotherapist, Earl is an engineer.



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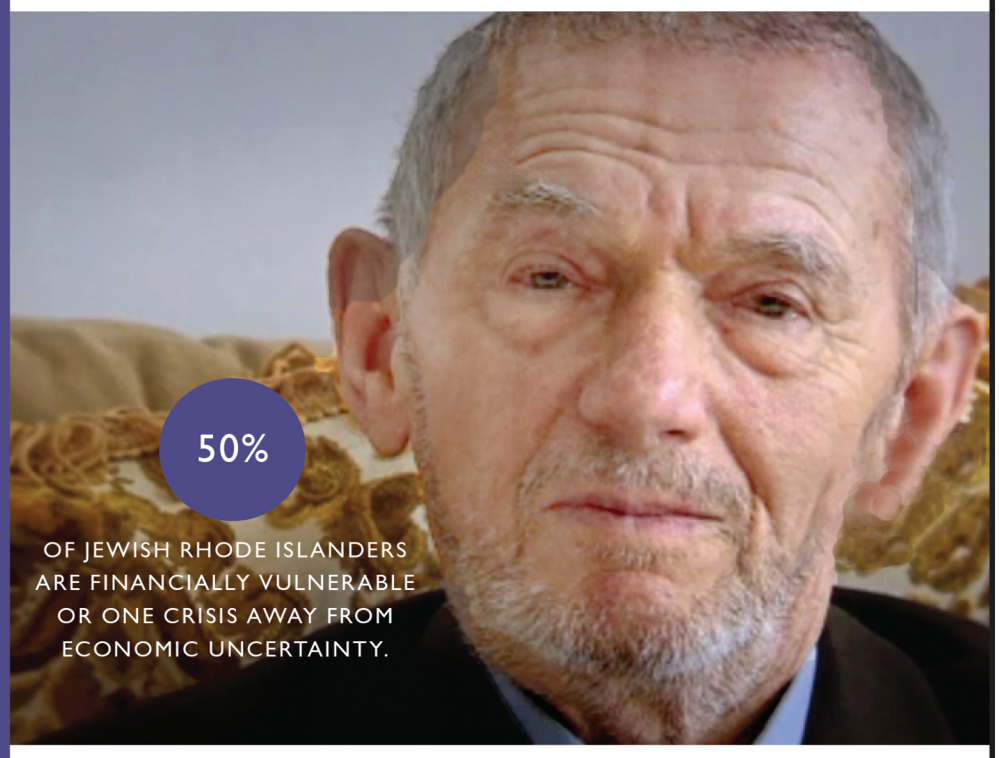
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