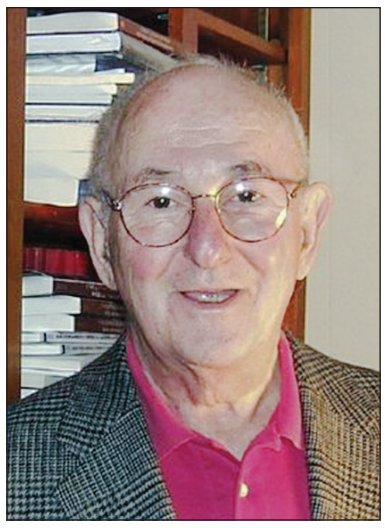
the JEWISH VOICE

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12 Tishri 5777 | October 14, 2016

SPORTS

Jacob Neusner, influential scholar of rabbinic Judaism, dies



Jacob Neusner

JTA – Jacob Neusner, one of the most influential voices in American Jewish intellectual life in the past half-century, has died.

Neusner, one of the most published authors in history, wrote or edited more than 950 books, died Oct. 8 at his home in New York. He was 84.

His funeral was Oct. 10 on the campus of Bard College in upstate New York, where he has taught theology since 1994. He also taught at Brown University and at Columbia University, the University of Wisconsin-Milwaukee, Brandeis University, Dartmouth College and the University of South Florida.

Earlier this summer, the NYU Press released an extensive biography of Neusner titled "Jacob Neusner: An American Jewish Iconoclast" by Aaron W. Hughes.

"[I]in the '50s, there took place an explosion of Jewish studies on campus, and Neusner had a very significant role in training a new generation of scholars to occupy these new positions," wrote Jack Riemer, a rabbi and author, in a review of Hughes'

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HAIMISH HAVANA

Joy and need go hand in hand in Jewish Cuba

BY M. CHARLES BAKST

HAVANA – A friendly welcome, a sense of joy, an air of need.

This is what my granddaughter and I encountered on a recent visit to the largest synagogue in Cuba's Jewish community, which once numbered 15,000 or more.

But when Fidel Castro's Revolution triumphed in 1959 and began confiscating businesses, most Jews fled. Today there are only 1,200, nearly all in Havana, where the main congregation is housed in this building with an impressive white front. There is a soaring arch, a Star of David and doors emblazoned with symbols of the Tribes of Israel.

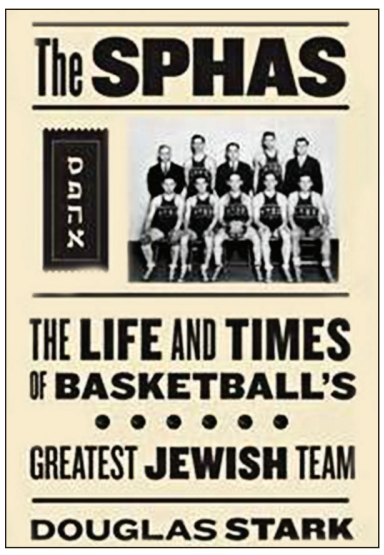
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PHOTO | ISABELLA ZANOBINI

The writer in front of the synagogue.



Who was Shikey Gotthoffer?

BY DOUGLAS STARK

On the evening of Nov. 18, 1933, a week before Thanksgiving, the SPHAS, the South Philadelphia Hebrew Association basketball team took the floor at their home court, the Broadwood Hotel at the corner of Broad and Wood Streets in Philadelphia. This was the first game for the 1933-34 season of the American Basketball League, the premier professional league of that era. The SPHAS opponent that evening was the Hoboken Thourots. Appearing in a SPHAS uniform for the first time was Joel "Shikey" Gotthoffer, who scored 7 points and helped lead the SPHAS to a 34-20 victory. Over the next 13 years as the SPHAS won 7 titles and became regarded as the game's best team, Gotthoffer emerged as a star. A perennial most valuable player, Gotthoffer epitomized the era of great Jewish basketball players.

Today when one thinks of Jews and basketball, he might think of the coaches, owners and commissioners. Rarely, if ever, do you think of the players, but in the first half of the 20th century, basketball was largely considered a Jewish game. In many ways, it was built specifically for Jews. Invented in 1891, the game spread quickly to cities like New York and Philadelphia. This coincided with mass emigration of Eastern European Jews to Northeast urban areas. The young children of immigrant parents wanted to become more American, and one way to do so was through sports. Basketball became the sport of choice. It was easy to play and inexpensive. All one needed was a goal and a ball – rolled up rags or newspapers tied together would suffice. It was played in small, confined areas, and Jews took a particular liking to the sport. Soon, it was referred to as the "Jewish

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THIS ISSUE'S QUOTABLE QUOTE

"... it would do us good to start building this great sukkah of the future together now."

Congregation Beth Sholom families welcome fall with apple-picking and mysterious corn mazes

On Sunday, Sept. 25, the children of Congregation Beth Sholom (CBS) had an a-mazeing time at Dame Farm and Orchards in Johnston. In the first social event of the season sponsored by the newly expanded Children's Program at CBS, some 15 children and their families ran through the orchards picking apples by the half-bushel and eating almost as many. Although the orchard had only Macoun apples available due to the problematic weather during the spring and summer, these were plentiful and, based on the kids' happy faces, plenty delicious.

Bags (and bellies) full, the families set off for the giant corn maze in the field below the orchard. Easy enough to enter but moderately challenging to exit, the maze soon had the adults a little flustered while the children confidently navigated the turns and found the secret passageways. Only a few adults finally had to give up and cut through the corn to exit.



PHOTO | CONGREGATION BETH SHOLOM

A fantastic time was had by all.

"We're very excited about our expanded programming for children and families at Congregation Beth Sholom," said Brauna Doidge, chair of the programming committee and vice president of the board. "In addition to our new Junior Kiddush Club, every Shabbat for kids of all ages, we have a number of family-friendly events throughout the year. Next up, we are very excited to be hosting a community-wide *havdalah* on Nov. 19 with Temple Emanu-El and Temple Beth-El."

For more information about our family programming go to bethsholom-ri.org, or contact Office@BethSholom-ri.org.

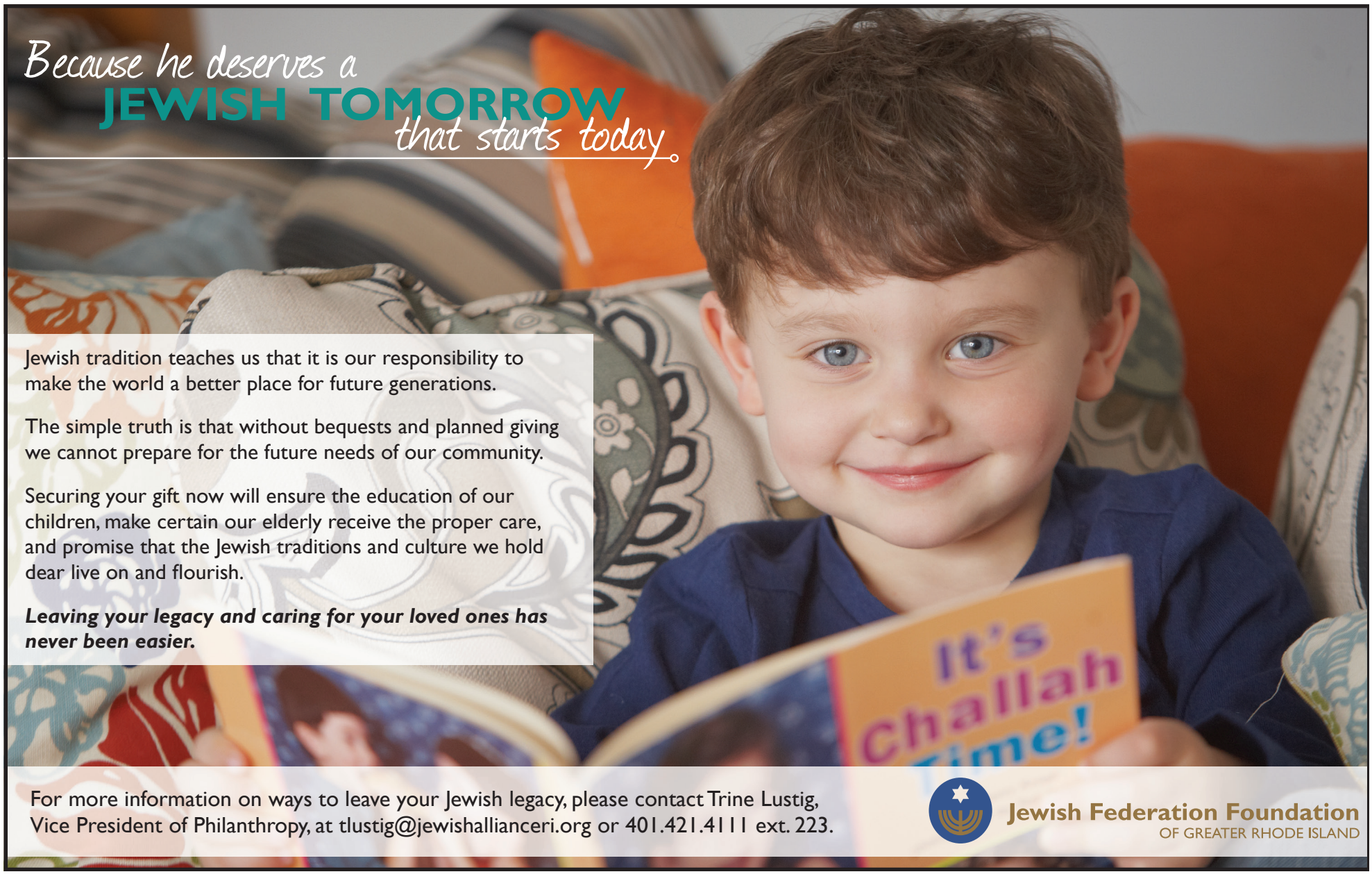
– Submitted by Congregation Beth Sholom

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Make an impact globally

Alliance overseas partners assist Jews around the world

BY STEPHANIE HAGUE

Building Jewish identity, supporting the needy, making a difference. That's what funds from the Jewish Alliance's Annual Campaign do in the local community as well as in Jewish communities overseas. Community support is wide reaching and our commitment to two primary overseas partners, the Jewish Agency for Israel (JAFI) and the Joint Distribution Committee (JDC), is strong.

Here are three JAFI programs that receive grants from the Alliance's annual campaign. These three programs highlight the exceptional work JAFI does globally through the support of the local community.

Youth Futures

Did you know that approximately one in four Israeli children is living at or below the poverty line? JAFI's Youth Futures is working to remedy that statistic by facilitating a program to empower at-risk youth who live in Israel's social and geographic peripheries. Through campaign dollars, we are able to support 141 youths and their families with much-needed emotional, social and educational services. Each of the 36 low-income participating communities has a coordinator who works to help children and parents access the available social services, teaches parenting skills, helps parents manage the family budget and harnesses the resources of the community to build a positive educational environment for all children.

In 2014-15, a total of 314 Youth Futures mentors and two dozen coordinators and other staff collaborated with dozens of professional teams to work with 5,000 students and 7,000 family members.

Youth Futures is one of the many JAFI programs, working to build a better society in Israel, a vibrant Jewish future and create strong connections to Israel and around the world.

Ethiopians with Special Needs

Israel absorbs thousands of immigrants every year from Jewish communities around the world. At the Beit Alpha Gilboa Absorption Center, new immigrant children with special needs, and their families, are provided critical services upon their arrival in Israel from Ethiopia. The center offers learning and emotional support to children who exhibit signs of learning disabilities and behavioral distress. With the support of the Alliance, Ethiopians with Special Needs has been able to support and provide academic and psychological treatment to 60 children living at the absorption center.



Ethiopian new immigrants who require additional learning and social support receive unique services at their absorption center.

In November 2013, a family of four arrived at the Alpha Absorption Center. From the start, the staff paid special attention to the eldest son, Roi, who was showing signs of speech delays and learning gaps. After the first few months, Roi did not show any improvement in his language, writing or life skills classes. Roi's parents refused to have him diagnosed or receive any kind of treatment out of concern that it would negatively "categorize" him. After guidance from the educators, Roi's parents began to cooperate and have Roi participate in specialized educational and social programming. In July 2015, the family left the center after nearly two years of Roi receiving the treatment he needed. Today, Roi is in ninth grade, attending a school that offers individualized learning in a special education classroom.

MiNYanim

JAFI supports Jewish communities around the world that develop Jewish identity where Jewish life was suppressed for decades. JAFI's MiNYanim is a Jewish leadership platform for young-adult Jews from Central, Eastern and Western Europe and Israel. Over the course of two years, participants engage with each other, form international networks, explore their diverse Jewish narratives and initiate their own community-building projects to develop thriving Jewish communities.

MiNYanim alumni are the new generation of leadership in their Jewish communities. They are attracting growing numbers of young local Jews and serving as gateways to additional Jewish programming. As of 2016, MiNYanim has nearly 250 alumni living and leading in Hungary, Poland, Romania, Bulgaria, Russia, Czechoslovakia, Bosnia, Serbia and Israel.

The Alliance and JAFI have a partnership spanning decades, helping our community to fulfill our longstanding commitment to the State of Israel, Zionism and fostering Jewish peoplehood worldwide. Through the Alliance's annual allocations process, volunteers help to review grant proposals and determine which programs will receive critical funds. To learn about these programs is to understand the diversity of the supported populations and the impact your gift to the Jewish Alliance is making. We are only able to make our impact locally and globally thanks to your support.

For more information about the 2017 Annual Campaign, the Jewish Alliance or to make a 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.



Disadvantaged Israeli youth benefit through mentorship programs with Youth Futures.

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An issue without borders draws Israelis, Palestinians together

BY MICHELLE SCHEIN

On Sept. 22, Brown Students for Israel (BSI) heralded the start of the new school year with an event titled "Coexistence and the Environment: Cooperation at the Arava Institute."

The event, held at the Watson Institute for International and Public Affairs and co-sponsored by Watson and the International Relations Department, featured two speakers who are alumni of the Arava Institute.

Situated on a desert kibbutz in the southern region of the Negev in Israel, the institute is a leading environmental studies and research program in the Middle East. Arava houses academic programs in partnership with Ben Gurion University, research centers, and international cooperation initiatives focusing on a range of environmental concerns and challenges.



Ari Massefski, Nasr Al-Qadi and Kama Lee-Ta discuss the Arava Institute's approach to solving environmental issues by working cooperatively throughout the region.

At the institute, students from Israel, the Palestinian territories, Jordan, the United States, and around the world study to become the next generation of regional and environmental leaders. The institute and its leadership believe that the best way to solve environmental issues is to work cooperatively throughout the region, and to ensure that "Nature Knows No Borders."



PHOTOS | BROWN RISD HILLEL

Brown Students for Israel Vice President Michelle Schein introduces "Coexistence and the Environment: Cooperation at the Arava Institute."

The speakers at BSI's forum, Palestinian Nasr Al-Qadi, from Hebron; and Israeli Kama Lee-Tal, from Jerusalem, spoke about their family and educational backgrounds and their reasons for deciding to live and study on a kibbutz that forces the integration of people who otherwise would not have a chance to interact.

Al-Qadi said as a young adult in Hebron, he was confused and frustrated with his inability to communicate with the Israeli officers he encountered as he made his way from his town to his university. He realized he would never be able to connect with his Israeli neighbors or share his feelings about the situation on the ground if he did not learn their language. As a result, he set out to learn Hebrew and become educated in the Israeli-Palestinian conflict, which brought him into contact with the Arava Institute. At the institute, he learned about co-existence and peace-building, in addition to furthering his studies in biology and, specifically, food shortage and waste.

Lee-Tal is Jewish, but was raised in a secular home and found herself with little affinity for either side in the conflict. She discovered the Arava Institute through her interest in environmental studies; she is pursuing a degree in this field at Hebrew University.

Both speakers spoke of their deep desire for real coexistence, which can develop from respect for humanity and religion and from communication and cooperation, on an issue that has no borders, such as protecting the environment.

But many of the students in the audience asked pointed questions about the reality of cooperation on the ground outside the Arava Institute.

Al-Qadi and Lee-Tal said people on both sides of the conflict need to be brought together to not only learn each others' languages but also to have conversations about the conflict and the toll it takes on everyone involved. On this note, Al-Qadi said part of the importance of the Arava Institute is as a space that forces weekly forums, as well as direct conversations, among students from across the region.

The institute is unique in that it welcomes students ages 18 to 30 to pursue research, internships, and academics, as well as peace and coalition-building. It is this blend of study and conversations about peace that made it such an attractive topic for a forum at Brown University, where groups are often polarized on the Israeli-Palestinian conflict.

The perspectives and backgrounds of both Arava alumni attracted an audience from beyond the usual pro-Israel crowd, drawing students from Middle East Studies, Environmental Studies, and International Relations Departmental Undergraduate Groups.

Based on the success of the forum, Brown Students for Israel plans to sponsor more events that attract a new crowd of students to participate in the conversation on Israel on campus.

MICHELLE SCHEIN is vice president of Brown Students for Israel.

the JEWISH VOICE

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Thrive RI strives to make us ever more mindful

BY ARIEL BROTHMAN

The concept of "mindfulness" has emerged relatively recently as an important component of one's well-being. Thrive RI, a new mindfulness meditation group, aims to encourage mindfulness as well as to nurture spirituality and Jewish values.

The group was founded by Rabbi Barry Dolinger of Congregation Beth Sholom in Providence; Rabbi Elan Babchuck, director of innovation at Clal (The National Jewish Center for Learning and Leadership) and a former rabbi at Providence's Temple Emanu-El; and Nicole Jellinek, a psychotherapist and the president of Barrington's Temple Habonim.

While not exclusively a Jewish group, Dolinger says Thrive RI is rooted in the idea of Judaism as a public good.



PHOTO | ARIEL BROTHMAN

Participants in Thrive RI's event for "Character Day" write 6-word memoirs to describe a character trait.

Thrive RI is about to enter its second year, and, according to Jellinek, it's already seeing healthy growth.

"Our original focus was on the integration of mindfulness practice, positive psychology and innovation," says Jellinek. "We're still interested in various types of mindfulness practice, but now we're interested in offering a midday every-other-week mindfulness practice."

Thrive RI's first program of the year, called Answer the Call, was held on Sept. 18 at Swan Point Cemetery, in Providence. According to Jellinek, "participants engaged in a series of mindfulness practices [including] journaling, taking time, meditation, silent walking, drumming and *nigun*." Jellinek reported being pleased with the turnout.

Answer the Call was part of a three-part series designed with the High Holy Days in mind. It was followed by Character Day, a global initiative organized by Let It Ripple Films.

According to Let It Ripple's website, on Character Day, "groups around the world screen films on the science of character development from different perspectives" and discuss developing character strengths. Approximately 15 people attended and, after watching an eight-minute video, broke into discussion groups. Consulting a "periodic table" of character strengths, participants cited strengths they wanted to improve on, wrote "six-word memoirs" about their strengths, and told stories of people who personified a given strength.

The event was held in the building that houses the start-up accelerator where Thrive RI operates, Providence's Social Enterprise Greenhouse in Davol Square.

Thrive RI's next event, a water meditation led by environmentalist/social entrepreneur Jyoti Sharma, will be held on Oct. 19. Sharma is the first Social Entrepreneur in Residence at Brown University.

One of Dolinger's hopes is that this year, the group expands beyond the Jewish community. However, he says, they are very happy with the response to Thrive RI's first year.

"There's been great enthusiasm to this point. Between 300-400 unique individuals who want to remain connected," Dolinger said. "The enthusiasm of others inspires us."

For a full list of Thrive RI's events, and to learn more about the group, go to thrive-ri.org.

ARIEL BROTHMAN is a freelance writer who lives in Wrentham, Massachusetts.



Rabbi Elan Babchuck leads a group activity during Thrive RI's event for "Character Day."

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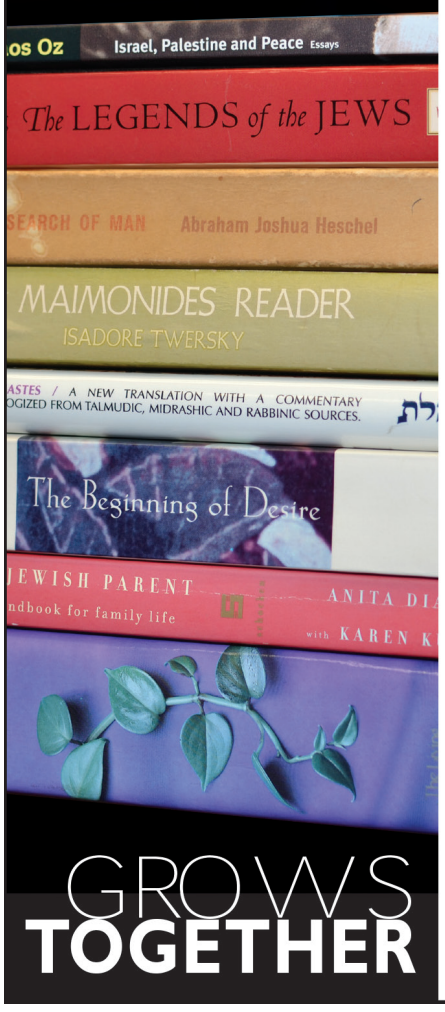
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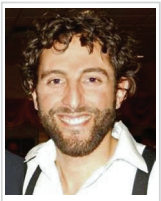
Here's a brief selection of what people are reading:
Donald and Bonnie Dwares are reading
Judaism's Ten Best Ideas by Rabbi Arthur Green
Alice and Sid Goldstein are reading
Not in God's Name by Rabbi Jonathan Sacks
Capt. Gilor Meshulam recommends
1948: A History of the First Arab-Israeli War by Benny Morris
Jeffrey Savit is reading
In The Garden of Beasts by Erik Larsen

For more recommendations, and to register, please visit
jewishallianceri.org/read

Questions? Contact Larry Katz at 401.421.4111 ext. 179 or lkatz@jewishallianceri.org.

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The *sukkah*: A house of prayer for all nations



RABBI AARON PHILMUS

When I became a rabbi, I knew that I would be giving advice on how to build a *sukkah* someday, but I never imagined that it would be at the local church!

It turns out that many Christians are fascinated and inspired by Jewish holidays.

"Would it be offensive for us to build a *sukkah* at the church?" their leaders asked. I stroked my beard and replied, "No, it's not offensive at all. It's a *siman tov*, a good sign, for humanity that Christians want to learn about their Jewish roots. In fact, some say that *Sukkot* is holier than Yom Kippur because on it we pray not just for ourselves, but for the whole earth."

In ancient Jerusalem there were more festival offerings on *Sukkot* than on any other holiday, because they were praying for the well-being of all 70 nations. And, in his final words, the prophet Zecharia foretells, "All who survive of the nations that came up against Jerusalem will make pilgrimage year by year … to observe the Festival of *Sukkot*."

Every year on the last day of *Sukkot*, we say, "Next year may we dwell in The Great *Sukkah* made from the skin of Leviathon [the evil inclination], next year in Jerusalem!" Christians also have messianic hopes for this holiday.

Every *Sukkot*, Jerusalem hosts tens of thousands of Christians' from all over the world, who march in the streets. With Technicolor floats and costumes, people from each nation, in their own style, ecstatically dance and wish the Jewish people "*chag sameach*," joyous festival.

This year, Torat Yisrael will host local Muslim, Christian, and Jewish families at our annual *Sukkot* celebration (Oct. 23, 11:30 a.m.). As part of the *ushpizin*, or exalted guests ritual, we invite the soul of Abraham and all of his children into our *sukkah*.

After dancing among the plants and eating pizza in the hut, we will enter a new sacred space, pitched right next to the *sukkah*. Abraham's Tent, a large stretch tent stitched together with fabric from all three of our communities, is based on the idea that all three religions were born and raised in Abraham's Tent – and now we are ready to come back home as a human family to dedicate a shared sacred space for future gatherings.

With all of the fear, hatred and xenophobia in the world, it would do us much good to start building this great *sukkah* of the future together now. There is enough food and love in the world to feed everyone and there is enough solar and wind energy to power everything. If only we could work together and share all of this abundance.

Every night after the *Shema* we pray, "*Ufros aleinu sukat shlomechah*": Spread over us your *sukkah* of Shalom. Huh?? If we want shelter from the storm, why are we praying for a flimsy *sukkah*? And if Shalom means "wholeness," then why are we asking God for a shelter that is porous and broken? Perhaps it is the very openness and vulnerability of the *sukkah* that enables us to invite in all of creation (plants, wind, sun, rain, birds, etc.). This microcosm of creation is only complete when the most exalted guest of all arrives: the soul of the universe, the indwelling presence of God.

But then the winds come, and the *sukkah* falls apart, reminding us that God is counting on us to build and rebuild this fragile shelter of peace.

AARON PHILMUS is rabbi of Torat Yisrael in East Greenwich.

Rosh Hashanah surprises

BY AARON GINSBURG

NEWPORT – There are often surprises at Touro Synagogue. Rosh Hashanah was no exception.

On the first day of Rosh Hashanah, I settled into my second row seat, carefully positioned to have a full view of the *bimah* and ark without any obstructing columns, when the first surprise struck. The fire alarm went off. It could be heard at the nearby fire station and throughout much of downtown. I straggled outside with everyone else, and vowed to pay more attention in shul.

Returning to the *machzor*, I read that it is natural for man to sing and make music. However, we need the help of the Almighty to speak well. I detected some concern that we might not say the right thing without divine help. I know that sometimes I need help not to say hurtful things and to remember to say the right things.

Rabbi Marc Mandel briefly introduced the *shofrot*. That brevity is traditional. The sound of the shofar should pierce the heart, and that is its message.

Mandel observed that contrary to popular opinion, Orthodox Judaism has music in the service and demonstrated by ably blowing the shofar.

In the evening, many congregants met at shul to pick up a *machzor*. We proceeded down the hill to the harbor. Yeshiva University student Yair Strachman of Providence told us that Rosh Hashanah is an uncomplicated holiday in tune with the natural rhythms of life, which allows us to focus on our relationship with God. What is more natural than apples and honey?

We went onto docks for *tashlich*. As we finished, the dockmaster, concerned for our safety and perhaps worried that we might get on the Block Island Ferry by mistake, shooed us back onto land. We shmoozed on our way back to shul for the evening service.

On the second day of Rosh Hashanah we were in for the second surprise. Strachman asked me who was sitting in the President's box with co-president Dr. Naftali Sabo. I was stumped. Mandel introduced the Consul General of Israel to New England, Yehuda Yaakov, joining the congregation for the day. He would receive an aliyah and speak briefly.

He was at Touro accompanied by his wife Ofra, daughter Yaara, mother Molly Jacob, and family friend Yair Lange. He had visited the synagogue several times previously, but in an official capacity.

With a smile, Yaakov told us he was glad to be at Touro, and mentioned George Washington's letter about religious liberty. He also spoke about Shimon Peres. Peres, he said, came to Israel at the age of 5 and was fortunate to have Zionist parents, and to grow up in a home where Hebrew was spoken.

"If you asked 40 people what they thought of Shimon Peres, you would get 40 different answers," Yaakov said. "But for me, Peres was a security man. He understood, better than most, that peace for Israel is rooted in its security. He was able to spend the latter part of his life as a champion for peace because he spent a majority of his life successfully securing Israel's future.

"Peres understood, more broadly, that Israel's security was an extension of its technology and innovation sectors.

"Israeli technology is a critical backbone to many of our relationships worldwide. The Rhode Island-Israel collaboration, for example, created a wheelchair that is able to go up and down stairs."

The consul was referring to "Softwheel," an Israeli company that designed a wheel with an internal suspension system for wheelchairs and bicycles. The product may have applications in both the automotive and aircraft industries.

AARON GINSBURG, a native of Newport, attends Shabbat services at Touro Synagogue. He can be reached at aaron.ginsburg@gmail.com

Candle Lighting Times

Greater Rhode Island

October 14	**5:46**	**October 28**	**5:25**
October 21	**5:35**	**November 4**	**5:17**

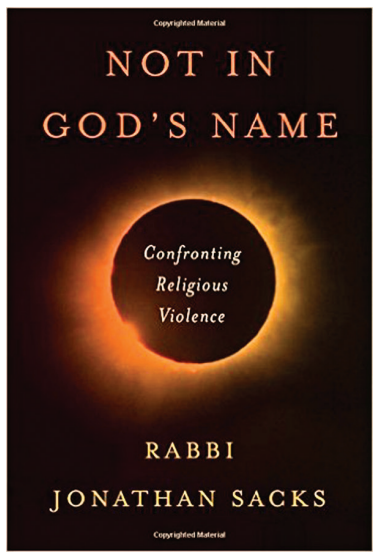


Start the year with a good Jewish book

BY LARRY KATZ

What better way to start the Jewish New Year than with a Jewish book?

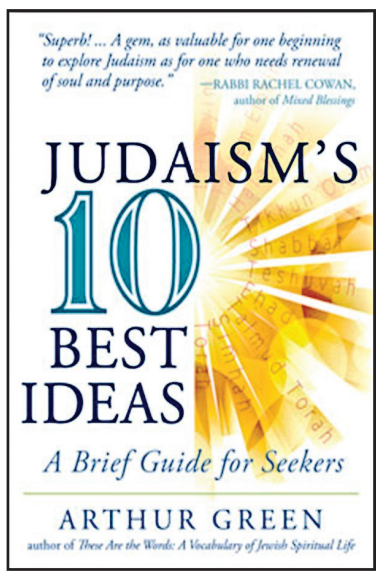
President Shimon Peres said, "I read when I get up in the morning, when I can during the day and every single evening. Most of my weekends are spent reading great books. Books are my constant companions. If you eat three times a day you'll be fed. But if you read three times a day you'll be wise."



No one expects most people to be such voracious readers, but members of the greater Rhode Island Jewish community are invited to read a single book of their choice over the course of three months. The books should be non-fiction books of Jewish content. We will celebrate how we have each broadened our knowledge with a special event on Jan. 22.

This program is sponsored by the Jewish Alliance of Greater Rhode Island, the Board of Rabbis of Greater Rhode Island, Kollel: Center for Jewish Studies, PJ library and Project Shoresh.

A few community members have shared what they are reading to get you started:



Donald and Bonnie Dwares are reading "Judaism's Ten Best Ideas," by Rabbi Arthur Green.

Minna Ellison is reading "This Is Real and You Are Completely Unprepared: The Days of Awe as a Journey of Transformation," by Alan Lew.

Alice and Sid Goldstein are reading "Not in God's Name," by Rabbi Jonathan Sacks.

Capt. Gilor Meshulam, the community *shaliach* (Israeli emissary) from 2014-2016, recommends "1948: A History of the First Arab-Israeli War," by Benny Morris.

Jeffrey K. Savit is reading "In The Garden of Beasts," by Erik Larsen.

What would you like to read? For recommendations of books, and to register, check our website at www.jewishallianceri.org/read, or feel free to call your rabbi or neighbors. A community that learns together grows together!

LARRY KATZ is director of Jewish Life and Learning at the Jewish Alliance.

Finding community in food



EDITOR

FRAN OSTENDORF

The holidays often start with food. It brings us together to share bread and conversation and memories.

My inbox has as many emails concerning seasonal food as it does those explaining customs, tradition and *parshiot* surrounding the High Holy Days and beyond. We cook and plan menus in advance, we search for the perfect ingredients and consult the many resources available to help us.

This is true of the secular holidays as well as the Jewish holidays.

Why this fascination?

Perhaps it comes from the need to plan well when there are extra mouths to feed, as there often are on a holiday. We certainly don't want to be caught without enough food. And there are many traditional foods that must be accounted for.

Of course we want to please, and even impress, the relatives.

Perhaps it's the vast amount of preparation necessary to cook before a holiday when you need to eat and can't do any of the work to prepare it during the actual days of observance.

Or, perhaps the cooking and the planning and the preparation just satisfies a creative part of us. It's fun to cook for those we love. But do any of our guests really notice if you are serving the same brisket or chicken that you served last year? Do you dare to try something new this year?

There's no disputing that food at the holidays helps shape our memories. Who doesn't remember the children's table at Pesach? Grape juice instead of wine? Or, your bubbe's matzoh balls (light as a feather, or, perhaps, more like cannon balls)?

For my family, I feel that we've made memories and taught lessons at every gathering around the dining room table. We have always placed importance on family meals, long before doing so was "fashionable." And when those meals involved a holiday, so much the better.

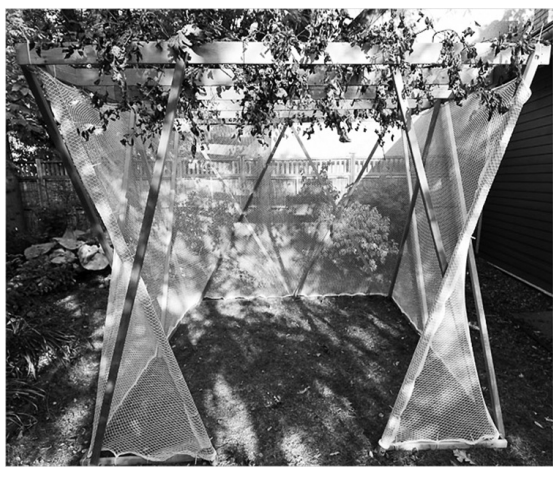
The children are adults now. They remember the brisket and the noodle kugel, the turkey and the cranberries. They know that the kugel recipe comes from Mom's high school NFTY experience and the brisket is a variation on their grandmother's recipe.

They also remember a warm family experience that often included others at the table. We hope they will pass along these experiences to their families when they have the opportunity. It will be part of our connection to them and their families long after we are gone. And they will remember the importance of community.

And that's part of the beauty of tradition. It transcends the moment, the holiday and connects generations. The great food is a wonderful experience but it's also part of the glue that binds us to each other and binds one generation to the next.

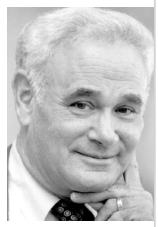
Looking for a *sukkah*

Do you have a *sukkah* in your backyard? Is there a *sukkah* down the street that you think we should know about? Send us a photo or email. We would like to feature a number of *sukkot* from our community in a future issue of The Voice. But we can't do this without our readers' help. So let us know where they are. And maybe you'll see your suggestion in the paper.



Send to editor@jewishallianceri.org. Or, post online at jvhri.org. Thanks!

Our task in life: To choose wisely and choose well



IT SEEMS TO ME

RABBI JIM ROSENBERG

The story of my life – as it is for most of us – is a quest for meaning and purpose on my journey toward inevitable death. Like every one of us, I was born with a one-way ticket, stamped non-refundable. Destination is, in a certain sense, unknown, but in another sense, known all too well.

Ever since my high school years, when I read Albert Camus' "The Stranger" for the first time, the existentialists have been contributing to the story of my life; they have been valued company on my quest for past and future. While these writers have not provided me with answers to the questions that I keep asking, they have reassured me that I am asking the right questions: How can we learn to be free in the face of all that limits and restricts our ability to choose? What are our duties to ourselves and to others? What must we do to become and remain authentic human beings? How can we come to terms with the undeniable fact that we must die?

The term existentialism is elusive, exceedingly difficult to pin down. Some would argue that existentialism is a mood of rebellion and alienation, a profound dissatisfaction with the status quo rather than a definable philosophy. Nevertheless, Jean Paul Sartre (1905-1980), the prominent French existentialist writer and political activist, does attempt to express the core of existentialist philosophy in a three-word formula: Existence precedes essence.

That is to say, the existentialists, despite their considerable differences of approach, are concerned with life as we live it – with all our tasting, touching, smelling, hearing, seeing –before we submit our lived experience to the tyranny of intellectual analysis, to an orderly examination of how we go about the chaotic business of moving through each day as it comes. The existentialists, then, are not concerned with abstract ideas, with logical arguments, but with ongoing questions that both press and oppress us as human beings.

In her recently published book, "At the Existentialist Café" (New York: Other Press, 2016), Sarah Bakewell explores the different ways in which 20th-century existentialists address such questions. While she comments on the lives and thoughts of dozens of individuals, she concentrates on Jean Paul Sartre, Simone de Beauvoir, Albert Camus, Martin Heidegger, Edmund Husserl, Carl Jaspers, and Maurice Merleau-Ponty. As Bakewell clarifies the obscure and contradictory positions taken by these men and women, she provides a wealth of biographical detail that places their written words within the context of their often confused and messy lives.

In discussing the thinking of Simone de Beauvoir (1908-1986), Bakewell points to what is perhaps the central paradox of the existentialist stance: "It acknowledges the radical and terrifying scope of our freedom in life, but also the concrete influences that other philosophies tend to ignore: history, the body, social relationships and the environment." To formulate this paradox as a question: How can we be free to choose the way we live within the context of all those external – and internal – influences that necessarily limit our choice?

Sartre, de Beauvoir's long-term companion and lover, approaches this question by drawing a distinction between bad faith and good faith: "For Sartre, we show bad faith whenever we portray ourselves as passive creations of our race, class, job, history, nation, family, heredity, childhood influences, events, or even hidden drives in our subconscious which we claim are out of our control." Sartre does admit that all of these factors impinge upon our freedom; nevertheless, it is bad faith to call upon such limiting conditions as an excuse for not exercising our freedom to choose. By way of contrast, "... for each of us – for *me* – to be in good faith means not making excuses for myself."

The 20th-century existentialists are by no means the first individuals to wrestle with the ongoing tug-of-war between freedom and necessity; this tension is as old as the dawn of human consciousness. The question of how we can make free choices while being restricted by a host of internal and external constraints is addressed in a variety of ways in our Hebrew Bible; in particular, the rebellious tone of many of our Psalms as well as Job and Ecclesiastes (*Kohelet*) seems to reflect a proto-existentialist treatment of this complex issue.

Our rabbis of old were well aware of this conundrum. Some 1,900 years ago, Rabbi Akiba gives voice to the paradox: "Everything is foreseen, and free will is given" (Avot 3.19). Rabbi Akiba leaves it to us to live with and act within the parameters of this contradiction.

Moving to the 20th century, the existentialists Martin Buber and Franz Rosenzweig – both Jewish, in contrast to Sartre's and de Beauvoir's atheism – approached the paradox of freedom and necessity from within their relationship with God.

Our ability to make choices is central to what it means to be a person. The 20th-century existentialists, despite their diversity, are one in their insistence that our task is to attempt to choose wisely and choose well. In subtle ways, their writings echo the words of Deuteronomy that are read on the morning of Yom Kippur in Reform synagogues throughout the world: "... life and death have I set before you on this day, the blessing and the curse; therefore choose life that you may live, you and your offspring" (Deut. 30:19).

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).

On *Sukkot*, use King Solomon's wisdom to endure the election season

BY EDMON J. RODMAN

JTA – Building up to *Sukkot*, with its temporary, shaky *sukkah*, it's easy to forget that the holiday comes with something more substantial: its own book, Ecclesiastes – *Kohelet* in Hebrew – which is read during the festival and gives us a solid sampling of earthly wisdom.

"A season is set for everything, a time for every experience under heaven," *Kohelet* famously tells us, which this year brings to mind the campaign season. And though in the last few months we do seem to have experienced "everything," I think we can all agree that not much of it has been heavenly.

Coming soon after solemn Yom Kippur, *Sukkot* represents a change in season and mood. The "season of our rejoicing," as *Sukkot* is known, is happier and longer than the Day of Atonement – this year it begins on the evening of Oct. 16 and ends on the evening of Oct. 23. So I've been looking for a way to relieve the tension of electoral politics and enjoy the more relaxed spirit of the *sukkah*.

The word "*sukkot*" means "booths," referring to the temporary dwellings that the Torah commands us to live in during the holiday, thus commemorating our wandering in the desert. This year, in particular, the *sukkah* also reminded me of an even more pressing commandment: to spend a few thoughtful minutes in a voting booth on Election Day.

But before that day arrives, we must endure the final weeks of a heated campaign. "All such things are wearisome," concludes *Kohelet*. While that reference is about the commonness of life, like the sun rising and setting, it just as well describes my feelings about being overwhelmed by partisan talking heads and political robocalls that interrupt our Shabbat dinner.

As it happens, however, I have also found that *Kohelet* – which, thanks to its tell-it-like-it-is tone, often reads more like a world-weary TV pundit than a giver of spiritual advice – can provide a way to take a deeper, more analytic view of the election season, or at least give me something to ponder before I yell at my TV.

After watching the first presidential debate, which was especially wearisome, I realized that some of *Kohelet's* wisdom could be applied to the flux and flummox of our current political discourse. And with one of the debates falling in the middle of *Sukkot*, I could even use the book as a primer on how to gauge the candidates. I could also find within it advice for the debaters, as well as some suggestions for taking my reactions down a notch.

The Book of *Kohelet* is traditionally ascribed to King Solomon. The word "*kohelet*," according to H.L. Ginsberg's "The Five Megilloth and Jonah," can be translated as "the assembler." But whoever the authors of this book, they have compiled a series of maxims and sayings (like a Jewish Shakespeare) such as "Utter futility! All is futile!" which like the *sukkah* brings us to consider the fragility and uncertainty of our existence.

Continuing in a skeptical tone, *Kohelet* teaches that "there is nothing new beneath the sun." (Admittedly, with a woman and a billionaire running against each other for president, that assumption may be challengeable.) Still, *Kohelet* correctly sums up the state of our current political battlefields: "The race is not won by the swift, nor the battle by the valiant."

Kohelet's knack for calling our election goes deeper, such as "don't pay attention to everything that is said" – a mantra I will intone as I watch the debates. Another maxim: "Don't let your spirit be quickly vexed," which will sustain me when, like you, I hear one fact-check fail after another.

As for the debaters themselves, *Kohelet* advises, "there is a time for silence and a time for speaking," which if followed, I hoped, could keep the two from talking over each other. For any candidate who would listen: "Don't let your mouth bring you into disfavor" and a "good name is better than fragrant oil."

Kohelet also has much to say about the candidates' positions. In matters of defense, *Kohelet* would favor experience: "Wisdom is more valuable than war." On matters of equality, a candidate should observe "all the oppression that goes on under the sun."

In matters of personal gain, *Kohelet* urges us to be suspicious of "a lover of money," grimly reminding that a "rich man's abundance doesn't let him sleep."

Will Trump or Clinton heed King Solomon's advice in these final weeks before Election Day? We'll have to see.

Regardless of the outcome, from now on I'll be reading the news and watching the debates more calmly with my copy of *Kohelet* nearby. Having the book as my guide, I won't need the commentators to know whose efforts have been futile and who has played the fool.

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

Study shows how Jewish vote could play crucial role in key states

BY PENNY SCHWARTZ

BOSTON (JTA) – A new study, touted as the first-ever state-by-state, county-by-county Jewish population estimate, shows how the Jewish vote could play a crucial role in key battleground states.

The study, released in late September and conducted by the Steinhardt Social Research Institute at Brandeis University in suburban Boston, found that in Bucks County, Pennsylvania – one of the areas closely watched this election cycle – Jewish adults make up more than 6 percent of the population.

"That's three times more than the national numbers" of Jews, said research associate Daniel Parmer.

Jewish voters have a record of higher-than-average turnout.

"If it's a tight race," Parmer said, "Jewish voters could swing the election" in that county.

The study also shows how the Jewish vote could have significant impact in Florida's Palm Beach area, where the 209,400 Jews there make up nearly 15 percent of the adult population, according to the study.

That number is significant in a state where President Barack Obama won by less than 1 percent in 2012, or 74,309 votes.

The study also looked at American Jews' party identification, finding that 54 percent of American Jews identify as Democrats, while 14 percent identify as Republicans.

But only 43 percent of American Jews call themselves liberal, a lower percentage than those who say they are Democrats.

"We see a higher proportion of Jews who identify as Democrats but a lower proportion have liberal political views," Parmer said. "Conversely, there are more Jews who identify as conservative [21 percent] than Jewish Republicans."

The results also show that 36 percent of American Jews consider themselves neither liberals nor conservatives, and that 32 percent identify as neither Democrats nor Republicans.

The American Jewish Population Project's latest report, which is based on population figures from 2015, includes new data on gender and race, as well as population profiles for major metropolitan areas on the East Coast, West Coast and Chicago.

The study and updated map is based on nearly 250 independent samples of the U.S. adult population collected from 2008 to 2015. This includes more than 280,000 respondents, of whom nearly 6,000 are Jewish.

The institute's director, Leonard Saxe, along with Parmer and the population project's director, Elizabeth Tighe, sat down with JTA in advance of the release of the data to talk about the numbers.

Among the most notable findings is the diversity among Jewish millennials – young adults aged 18 to 34. The study puts the number of millennial Jews at 1.4 million.

The study shows a decline in party identification among millennials, with 37 percent saying they identify with neither Democrats nor Republicans. Among those who do identify, 51 percent of millennials say they are Democrats, compared to 56 percent of Jewish adults aged 65 or older who identified as such. Only 12 percent of millennials say they are Republicans.

The study also finds perhaps surprising diversity among the younger Jews, with 19 percent identifying as non-white. That's more than double the figure for Generation X, the previous cohort.

The information is relevant at the local level, where most Jewish community surveys do not include the racial breakdown, said Parmer, who noted the diversity in two New York City boroughs: Nearly 12 percent of Manhattan's Jews identify as non-white, while in the Bronx, the figure swells to nearly 30 percent. He said this has implications for the political issues they care about, like social justice and racial inequality.

Overall, the study estimates that 4.2 million adults identify as Jewish "by religion." Adding Jewish adults who identify in some other way plus an estimate for the number of Jewish children results in an overall population estimate of 7.16 million.

Saxe noted the challenges of estimating the Jewish population: the small sample size, the absence of religion data in the U.S. Census and disagreement about criteria for determining who is a Jew.

The population of Jews who identify by religion is consistent with the 2013 Pew Research Center's "Portrait of Jewish Americans," whose results were factored into the study.

"The population is continuing to grow," Saxe said. If you read media reports, "you might think the sky is falling and that we are continuing to see declines in the Jewish population, and that's not the case."

Other highlights of the study include:

• 57 percent of Jewish adults are college graduates.

• More than 1 in 10 Jewish adults identify as a person of color.

• More than one-quarter of Jewish adults are 65 years of age or older.

• Nearly 50 percent of the U.S. adult Jewish population lives in one of three states: New York (23 percent), California (13 percent) or Florida (13 percent).

The researchers say that the study's state-by-state analysis could be useful in understanding the Jewish dynamics of November's presidential election.

Facebook exec, Rwanda survivor among 5 tapped for Holocaust memorial council

JTA – A Facebook vice president and a human rights advocate who survived the Rwandan genocide are among five people appointed to the U.S. Holocaust Memorial Council.

Elliot Schrage, the vice president of communications and public policy at Facebook, and Clemantine Wamariya, also a student career consultant, will be returning to the council, the president announced. Also returning is Howard Unger, a private equity firm founder.

Two newcomers are attorney Irvin Shappell and former hospice care director Susan Levine.

Wamariya, who has served as a tutor for the Yale Refugee Project, and Unger were appointed in 2011. Schrage, who has also worked at Google and as an adjunct professor at Columbia University and its law school, was named in 2012.

"I am grateful that these talented and dedicated individuals have agreed to take on these important roles and devote their talents to serving the American people. I look forward to working with them," Obama said of his appointees, according to a statement.

Congress established the Holocaust Memorial Council in 1980 to commemorate the Holocaust and raise money for the U.S. Holocaust Memorial Museum in Washington, D.C. Its 68 members include presidential appointees, who serve five-year terms, along with senators and representatives and members of the education, interior and state departments.

Hillel exhibit features Poland's Jewish past

Brown RISD Hillel is excited to announce the inaugural exhibition of the updated and expanded collection of "Traces of Memory: A Contemporary Look at the Jewish Past in Poland" from the Galicia Jewish Museum in Krakow. The official opening will be held on Oct. 20 at 7 p.m., with remarks by Adam Teller, Associate Professor of History and Judaic Studies at Brown University.

In March 2015, Brown students traveled to Poland and the Galicia Jewish Museum with Brown RISD Hillel and Professor Teller.

The Galicia Jewish Museum website describes the former Galicia province as unique in Jewish history. "Nowhere else in such a literal and visible manner do traces of Jewish life stand side by side with those of the Holocaust and destruction, which was brought to this world by the Second World War. Nowhere else in Europe is the presence of the void created by the Holocaust as tangible as in the lands of modern Poland and Ukraine. Nowhere else is the evidence of destruction as lasting and ubiquitous as it is here – because nowhere else in Europe was Jewish life as developed as it was in historic Galicia. For centuries, this area was the center of Jewish life; and during the Second World War, it was the central point of the Holocaust, its epicenter."



A detail from the exhibit.

PHOTO | GALICIA JEWISH MUSEUM

The website describes the recent trend of renewed interest in Jewish life in the region. "The political and social realities of the post-war period meant that what physically survived the Holocaust was condemned to years of oblivion. In the place of memory, a type of amnesia developed, a collective amnesia sanctioning mass devastation of the surviving fragments of this shattered world. But Jewish life, which for decades under communism smouldered under the surface, has begun to recover in the last few years and is proudly manifesting its presence here in Poland. For the first time in over 70 years, Poland can witness a growing polyphony of Jewish voices, an emphatic testimony to the variety of opportunities and trends – from Orthodox to Progressive, to completely secular. This polyphony, the tumult, noise and pluralism – and even the related tensions and problems – are a meaningful testimony to this world's true vitality. This new, contemporary Jewish world is founded not only on remembering the Holocaust, but also on the awareness of the centuries of the Jewish presence in this country and its contributions to every aspect and sphere of life."

"The Traces of Memory exhibition tells this story. Through the texts of Jonathan Webber, photographs of Chris Schwarz and Jason Francisco it pieces together a contemporary picture of a Jewish Poland in a manner which is informative, accessible, and thought-provoking."

The exhibition has previously been shown at locations around the world, including the Museum of Jewish Heritage in New York. It has recently been updated and expanded and Brown RISD Hillel is thrilled to be the first stop on the tour.

It will be on display through the end of November at Brown RISD Hillel: 80 Brown St., Providence, RI 02906. For more information, please visit www.brownrisdhillel.org/hillel-gallery-project.html.

– Submitted by Brown RISD Hillel

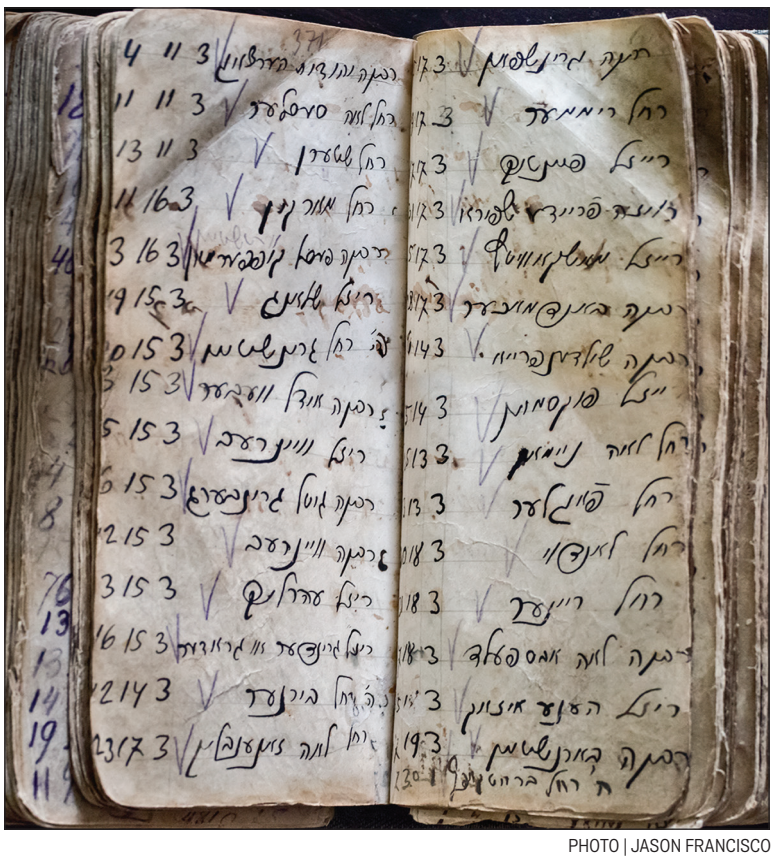


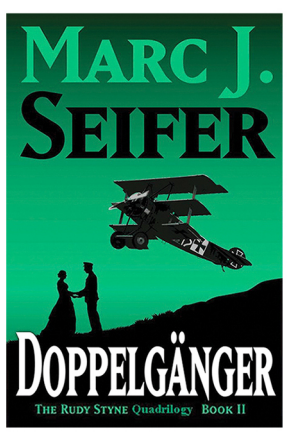
PHOTO | JASON FRANCISCO

Original records relating to Jewish social history.

RUDY STYNE QUADRILOGY

By* LOCAL AUTHOR *of acclaimed Tesla biography WIZARD

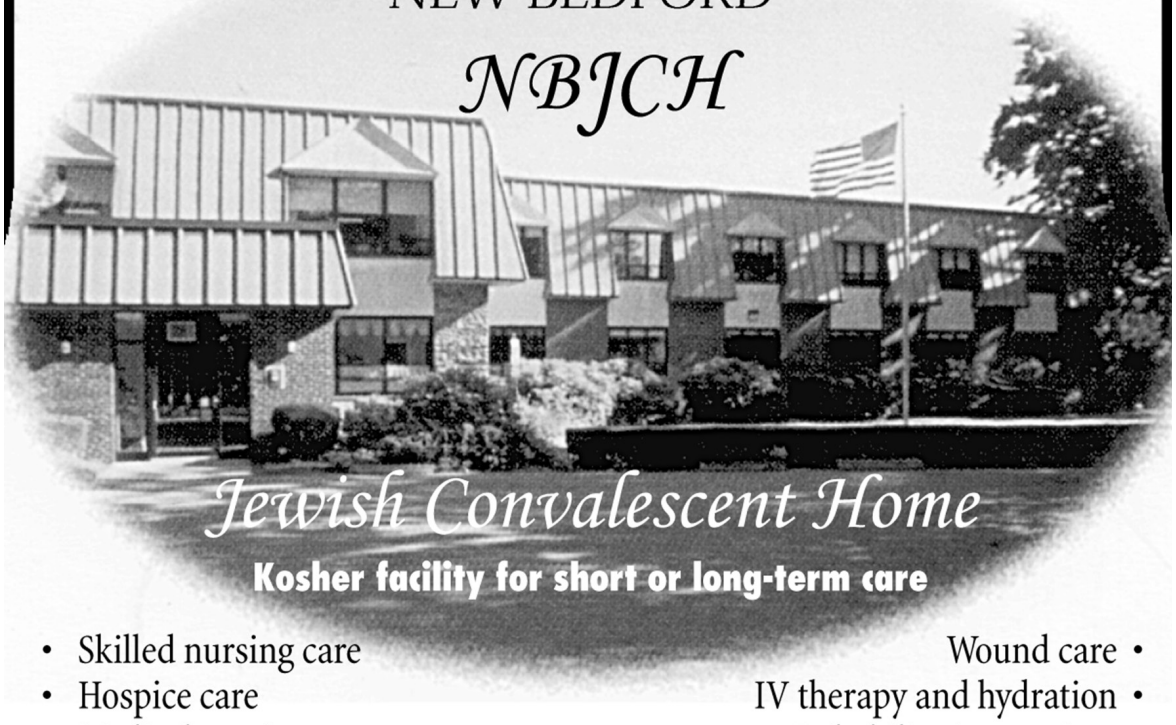
In the tradition of *Exodus* and *Captain Corelli's Mandolin* comes the sweeping story of the Maxwell's, a turn of the century Jewish family struggling to build the most prestigious airline in Bavaria. With the older brother, Elias, converting to assimilate into the Christian community, the younger brother, Simon, competes against such great pilots as Bleriot and Sopwith until the Great War erupts and now, flying for the Fatherland with Hermann Goring and the Red Baron, he seeks to kill the very friends he had raced against!



marcseifer.com

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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 October 27

Three Artists. Gallery at Temple Habonim. More than 30 works by three artists working in very different media. Each is a master of the complex, yet the message is in the understatement. 165 New Meadow Road, Barrington. Wednesday and Thursday from 9 a.m. to 4 p.m., Friday from 9 a.m. to 1 p.m. and by appointment. Information, 401-245-6536 or email to gallery@templehabonim.org.

Saturday | October 15

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, contact office@bethsholom-ri.org, call 401-621-9393 or see Facebook page @BethSholom-RI.

Sunday | October 16

Sunday Mornings OROT. 8:45-9:45 a.m. following Shacharit at 8 a.m. Congregation Beth Sholom, 275 Camp St., Providence. Study Rav Kook's revolutionary seminal work, a collection of challenging and moving essays describing the religious significance of Zionism. 10/9-12/18. No class: 10/23, 11/27, 12/4. Information, contact office@bethsholom-ri.org, call 401-621-9393 or see Facebook page @BethSholom-RI.

Sundays Serenity. 9:45-10:30 a.m. Congregation Beth Sholom, 275 Camp St., Providence. Meditation instruction for all levels. Open to those who have never meditated or are regular practitioners. Engage in mindfulness practice to increase awareness, compassion and inner calm while reducing stress and anxiety. Classes, led by Rabbi Dolinger, will be held in Beit Midrash (chapel). 10/9 -12/18. No class: 10/23, 11/27, 12/04. Information, contact office@bethsholom-ri.org, call 401-621-9393 or see Facebook page @BethSholom-RI.

Sprouts Program. 9:30-10:30 a.m. Temple Torat Yisrael, 1251 Middle Road, East Greenwich. Pre-K program facilitated by Rabbi Aaron Philmus and Leah Ross-Coke. Children ages 3-5 and their families can attend this one-hour, once-a-month program to learn about Bible stories and holiday traditions, sing songs, hear stories, create arts and crafts, eat snacks and dance to Jewish music. $80 per year or $10 per session. Pre-registration required. Contact the Torat Yisrael office at 401-885-6600 to sign up.

Bagel Brunch. 12-1 p.m. URI Hillel, 6 Fraternity Circle, Kingston. Bagel brunch featuring eggs, coffee and more. Free for students; $15 for community members. Information, contact Yaniv Havusha at yaniv_havusha@uri.edu or 401-874-2740.

Sukkot Celebration: Sukkah Decorating and K'Tantan Shabbat. 5:15-7 p.m. Temple Beth-El, 70 Orchard Ave., Providence. Celebrate Sukkot with children, and help decorate the sukkah. Share joyful singing and community dinner. All are welcome. Information, contact temple-beth-el.org or 401-331-6070.

Wednesday | October 19

Annual Conference of Rhode Island Interfaith Power & Light. 5:30-8 p.m. Temple Beth-El, 70 Orchard Ave., Providence. Participants gather in the biblical garden at 5:30 p.m. to enjoy a light dinner. At 6 p.m., participants move to the meeting hall to hear a panel of speakers address the call to care for creation from the perspectives of different faith traditions: Rabbi Jeff Goldwasser of Temple Sinai; Mufti Ikram Ul Haq, resident scholar and Imam at Masjid Al Islam; and Patrick Carolan, co-founder of the Global Catholic Climate Movement will engage participants in shared learning and dialogue. People's Power & Light will "green" the event by matching the electricity used with 100% wind power. A $35 fee is requested. Scholarships are available. Arrive by 6 p.m. as latecomers are not guaranteed entrance after the presentation has begun. Information, email donna@ri-ipl.org.

Thursday | October 20

Tamarisk Open House. 10 a.m.- 4 p.m. The Phyllis Siperstein Tamarisk Assisted Living Residence, 3 Shalom Drive, Warwick. Refreshments in the sukkah. Tour the beautiful grounds, view one of the apartments. Call Susan Adler, marketing and outreach director, at 401-732-0037 or email at SusanA@tamariskri.org for questions or a personal tour.

(401)j Cider & Sweets in the Sukkah. 7 p.m. Dwares JCC. Enjoy a relaxing evening with your friends sipping cider, decorating caramel apples, listening to music and noshing on pies, cookies and other fall treats. In the spirit of Sukkot, we are asking for an optional donation of toiletries that (401)j will bring to a local homeless shelter. Please donate if you are able. For more information, contact Michelle Cicchitelli at 401-421-4111, ext. 178, or mcicchitelli@jewishallianceri.org.

Traces of Memory: A Contemporary Look at the Jewish Past in Poland. 7-8:30 p.m. Brown RISD Hillel, 80 Brown St., Providence. From the Galicia Jewish Museum in Krakow, Poland, this inaugural exhibition of the updated "Traces of Memory" collection offers a contemporary look at Jewish Poland, reflecting issues and processes rooted in the past, but influencing the present and the future. The official opening features remarks by Adam Teller, associate professor of History and Judaic Studies at Brown. Information, contact Marshall Einhorn at marshall_einhorn@brown.edu or 401-863-2805.

Friday | October 21

PJ Library Story Time: Sukkot. 10-11 a.m. Dwares JCC. Spend some time in the sukkah with guest reader Jo-Anne DeGiacomo Petrie, director of the David C. Isenberg Family Early Childhood Center and director of lower J-Camp. Children ages 5 and under are invited to hear stories, play games, make a craft, have a snack, and make new friends. Free. Information, contact Ruth Horton at rhorton@jewishallianceri.org or 401-421-4111.

New Member and Family Sukkot/Shabbat Dinner. 5-8 p.m. Temple Beth-El, 70 Orchard Ave., Providence. Join us for Shabbat in the sukkah. Sangria and appetizers, dinner and service. New member families free; members: adults $18, children $10; maximum family price $50. Information, temple-beth-el.org or call 401-331-6070.

T.G.I.F. 5:30-7 p.m. Temple Torat Yisrael, 1251 Middle Road, East Greenwich. Shabbat Song and Story with Rabbi Aaron Philmus followed by a kiddush and kid-friendly Shabbat dinner. Donations welcome. Open to all. RSVP to the Torat Yisrael office at 401-885-6600.

Friday Night Live Celebrates Sukkot. 6-8:30 p.m. Temple Torat Yisrael, 1251 Middle Road, East Greenwich. Join us for a musical celebration of Shabbat followed by dinner. Menu: Soup, Salad, Roasted Chicken, Smashed Potatoes & Homemade Dessert. $20 for adults and children over 12 years; 12 years and



younger free; family max. $60. RSVP to the Torat Yisrael office at 401-885-6600.

Saturday | October 22

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 for kids. Age groups: Tots, Pre-K-1st grade, 2nd grade and up. No fee. For more information, contact office@bethsholom-ri.org, call 401-621-9393 or see Facebook page @BethSholom-RI.

Kids' Night Out: Groovy 60s. 5-10 p.m. Dwares JCC. A chance for children to spend the evening with friends in a fun and safe environment ... and a great opportunity for parents to have a night out "kid free." Once a month children are entertained with a variety of themed activities including sports, crafts, swimming and more. A pizza dinner and snacks are served, and the evening ends with a movie. Price: $35 | Members: $25 | Siblings: $15. Information or to register, contact Shannon Kochanek at 401-421-4111, ext. 147.

Sunday | October 23

Sukkotfest. 11:30 a.m.-1:30 p.m. Temple Torat Yisrael, 1251 Middle Road, East Greenwich. Lulav shaking experience, Sukkot campfire and pizza in the hut. Sharing traditions of Sukkot with Abraham's Tent. $5 per person; family max. $20. RSVP to the Torat Yisrael office at 401-885-6600.

Thursday | October 27

Medicare Part D Open Enrollment at JSA. 9 a.m.-2 p.m. Jewish Seniors Agency of Rhode Island, 100 Niantic Ave., Providence. Bring your medication list and Medicare card with you. A Senior Health Insurance representative will be here to assist you. For more information, contact Rachel Rollins at 621-5374 ext. 108.

Friday | October 28

The Early Bird Gets the Worm. 6:15-6:40 a.m. Congregation Beth Sholom, 275 Camp St., Providence. Thru 12/16. No class: 11/25, 12/2. Exploring ethical and spiritual themes in the upcoming week's Torah reading using "Imrei Baruch" by noted RIETS Rosh Yeshiva Rabbi Baruch Simon. A great way to study the weekly parashah. Attend shacharit at 6:45 a.m. and go into Shabbat prepared. Held in the Beit Midrash (chapel) with Rabbi Barry Dolinger. For more information, contact office@bethsholom-ri.org, call 401-621-9393 or see Facebook page @BethSholom-RI.

Saturday | October 29

Saturday Mornings Junior Kiddush Club. 9:30-11:15 a.m. Congregation Beth Sholom, 275 Camp St., Providence. Come find out what all the buzz is about at CBS. 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, contact office@bethsholom-ri.org, call 401-621-9393 or see Facebook page @BethSholom-RI.

Sunday | October 30

Sunday Mornings OROT. 8:45-9:45 a.m. following Shacharit at 8 a.m. Congregation Beth Sholom, 275 Camp St., Providence. Study of Rav Kook's revolutionary seminal work, a collection of challenging and moving essays describing the religious significance of Zionism. Through 12/18. No class: 11/27, 12/4. Information, contact office@bethsholom-ri.org, call 401-621-9393 or see Facebook page @BethSholom-RI.

Sundays Serenity. 9:45-10:30 a.m. Congregation Beth Sholom, 275 Camp St., Providence. Meditation instruction for all levels. Open to those who have never meditated or are regular practitioners. Carve out time to engage in mindfulness practice to increase awareness, compassion and inner calm while reducing stress and anxiety. Classes, led by Rabbi Dolinger, will be held in Beit Midrash (chapel). Through 12/18. No class: 11/27, 12/04. Information, contact office@bethsholom-ri.org, call 401-621-9393 or see Facebook page @BethSholom-RI.

Women's Association of JSA Annual Meeting. 2-4 p.m. Tamarisk, 3 Shalom Drive, Warwick. Annual meeting and raffle as well as games (mah jongg, canasta, bridge) following the business meeting. Light refreshments. Information, contact Bernice Weiner at niecie663@gmail.com or 401-663-6747.

Jewish Alliance 2017 Annual Campaign Event Featuring Jesse Itzler. 7 p.m. Temple Emanu-El, 99 Taft Ave., Providence. Annual Campaign event features Jesse Itzler, the "100-mile-man's" story of philanthropy, entrepreneurism and perseverance. Dessert reception follows the program. Dietary laws observed. Free with a donation of any amount to the 2017 Annual Campaign. RSVP by Oct. 19. Receptions for a Pacesetter/Lion of Judah/Silver Circle Reception at 5 p.m. and Double Chai Society at 6 p.m. Information or RSVP, contact Michele Gallagher at 401-421-4111, ext. 165, or mgallagher@jewishallianceri.org.

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, contact Noach Karp at rnoachkarp@gmail.com or 401-429-8244.

Monday | October 31

Conversion Class with Rabbi Barry Dolinger. Mondays 6:15-7:15 p.m. followed by Ma'ariv. Congregation Beth Sholom, 275 Camp St., Providence. Broad-based exploration of the biggest topics in Judaism, designed to give an overarching but detailed appreciation for traditional Judaism. This semester focuses on increased personal study to further the breadth of information while allowing for delving deeper through discussions during classes. No class: 11/14 & 12/12. For more information, contact office@bethsholom-ri.org, call 401-621-9393, or see Facebook page @BethSholom-RI.

Tuesday | November 1

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

Tuesday Night Talmud. 7:30-8:30 p.m. Congregation Beth Sholom, 275 Camp St., Providence. Study entire 5th Chapter of Berachot that focuses on Tefillah with Rabbi Barry Dolinger. Through 12/20. No fee. Information, contact office@bethsholom-ri.org, call 401-621-9393 or see Facebook page @BethSholom-RI.

Friday | November 4

The Early Bird Gets the Worm. 6:15-6:40 a.m. Congregation Beth Sholom, 275 Camp St., Providence. Through 12/16. No class: 11/25, 12/2. Explore ethical and spiritual themes in the upcoming week's Torah reading using "Imrei Baruch" by noted RIETS Rosh Yeshiva Rabbi Baruch Simon. A great way to study the weekly parashah. Attend Shacharit at 6:45 a.m. and go into Shabbat prepared. Held in the Beit Midrash (chapel) with Rabbi Barry Dolinger. Information, contact office@bethsholom-ri.org, call 401-621-9393 or see Facebook page @BethSholom-RI.

Family Shabbat Dinner and Services. 5:30-8:30 p.m. Temple Beth-El, 70 Orchard Ave., Providence. Join us for a congregational dinner and Shabbat services. Adults $18, children $8, family max. $50. For more information, contact temple-beth-el.org or 401-331-6070.

Shabbat Services and Dinner. 5:30 p.m. URI Hillel, 6 Fraternity Circle, Kingston. Services at 5:30 p.m. and dinner at 6:15 p.m. Free for URI students; $15 community members. Information, contact Yaniv Havusha at yaniv_havusha@uri.edu or 401-874-2740

Shabbat Chai. 6-8:30 p.m. Temple Emanu-El, 99 Taft Ave., Providence. Combines musical instruments with both traditional and spirited Kabbalat Shabbat melodies. Stay for a delicious Shabbat dinner. All ages with children's activities available throughout the evening. Contributions welcome before or after Shabbat. For more information, contact Paul Stouber at pstouber@teprov.org or 401-331-1616.

Saturday | November 5

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, contact office@bethsholom-ri.org, call 401-621-9393 or see Facebook page @BethSholom-RI.

Sunday | November 6

Sunday Mornings OROT. 8:45-9:45 a.m. following Shacharit at 8 a.m. Congregation Beth Sholom, 275 Camp St., Providence. Study of Rav Kook's revolutionary seminal work, a collection of challenging and moving essays describing the religious significance of Zionism. Through 12/18. No class: 11/27, 12/4. Information, contact office@bethsholom-ri.org, call 401-621-9393 or see Facebook page @BethSholom-RI.

Sundays Serenity. 9:45-10:30 a.m. Congregation Beth Sholom, 275 Camp St., Providence. Meditation instruction for all levels. Open to those who have never meditated or are regular practitioners. Carve out time to engage in mindfulness practice to increase awareness, compassion and inner calm while reducing stress and anxiety. Classes, led by Rabbi Dolinger, will be held in Beit Midrash (chapel). Through 12/18. No class: 11/27, 12/4. Information, contact office@bethsholom-ri.org, call 401-621-9393 or see Facebook page @BethSholom-RI.

Hadassah Chai Luncheon. 12-3 p.m. Riverfarms Condo Clubhouse, 1 Krystal Pond Drive, West Warwick. Potluck dairy luncheon begins at noon. Dr. Margaret Van Bree, president of Rhode Island Hospital and Hasbro Children's Hospital, will speak about her recent visit to Hadassah Hospital in Jerusalem. Members of Hadassah's Chai Society, as well as those members who have joined Hadassah in the last two years, will be honored. This event also supports Hadassah's "Every Beat Counts" initiative to educate women about the risks, prevention and detection of heart disease. $36. Information, contact Sue Mayes at sue_mayes@cox.net or 401-463-3636.

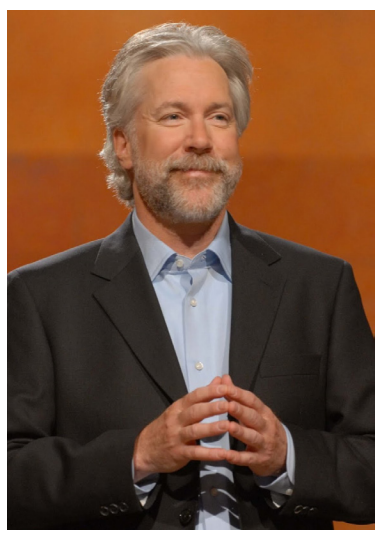
Annual World Series Cookoff. 4-5:30 p.m. Temple Beth-El, 70 Orchard Ave., Providence. We want to taste your recipe! Come as a spectator or enter the contest. Cost: adults $10, children $5. For more information, contact temple-beth-el.org or 401-331-6070.

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, contact Noach Karp at rnoachkarp@gmail.com or 401-429-8244.

Rabbi Irwin Kula to speak at Temple Habonim

Rabbi Irwin Kula, co-president of Clal, the National Jewish Center for Learning and Leadership, will present "Time for a New God" on Oct. 30 from 3:30-5 p.m. at Temple Habonim.

Every so often in history, there are dramatic cultural overhauls that transform our belief systems, world views and reality maps. It may seem to many of us that we are in the beginning of an immense shift in consciousness as to how we experience each other, the world, the cosmos and what we name God. We no longer experience the Biblical or Rabbinic theistic God



of traditional monotheism as vital, real or compelling.

Perhaps this is captured in the fastest growing demographic: The millions of Americans who define themselves as spiritual and not religious. So how do we think, feel and connect to God in the early 21st century? What do we experience when we OMG? Perhaps it is time for a new God.

The program is free and open to the community. Temple Habonim is located at 165 New Meadow Road, Barrington. Please contact Jodi at office@templehabonim.org with any questions.

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The main sanctuary of the synagogue.

PHOTOS | M. CHARLES BAKST



Adela Dworin, president of the synagogue and of Cuba's Jewish community



Shabbat dinner is served in the social hall.

FROM PAGE 1

| JEWISH CUBA

declares:

TEMPLO BETH-SHALOM
GRAN SINAGOGA
DE LA COMUNIDAD
HEBREA DE LA CUBA

You should come too.

You'd find Conservative services that are a blend of Hebrew and Spanish.

And a *haimish* Shabbat dinner of roast chicken, rice, beans and avocado served at long tables in a social hall, a cluster of menorahs and Israeli flags complementing the piano in a corner.

The people at the synagogue, which is also known as the Patronato, are a mix of ages and of traditions.

Adela Dworin, president of the synagogue and of Cuba's Jewish community, says the Ashkenazi contend they make up the majority of its informal membership and the Sephardi contend they are the majority. Her advice: "Let's say that we are 50-50 and it will be OK for both."

Prominent among the pictures gracing the office and lobby areas are photos of Dworin with Fidel and Raul Castro, each of whom has visited the synagogue.

It includes a Sunday School, a library, women's and youth organizations, and a free pharmacy always looking to replenish its supplies. My 18-year-old granddaughter, Isabella Zanobini, and I chipped in several over-the-counter meds.

Did I mention that Dr. Rosa Behar, the woman in charge of the pharmacy, is a cousin of Providence's Vicky Esquenazi Bharier?

The congregation receives substantial support from the Joint Distribution Committee, the Canadian Jewish Congress and other agencies and visitors, such as missions like the one from the Jewish Alliance of Greater Rhode Island that visited after we did and another from Temple Beth-El in Providence that visited earlier in 2016.

The synagogue, built in 1953, fell on hard times as Jews fled Cuba and the remainder became more and more assimilated. But in the 1990s as the Communist Party dropped its hostile attitude toward religion, activities began to revive, and the JDC and Greater Miami Jewish Federation underwrote a modernization of the facility. A grand dedication ceremony in 2000 celebrated the renewal.

As handsome as the main sanctuary is, you can't help but notice some ceiling panels are missing.

"We have a leak and we have to fix the roof and we have no money," says Dworin.

She adds, with no subtlety, "We accept donations." She's looking for $20,000 or $25,000.

Dworin leavens her persistence with a sense of humor. It has been suggested that she has a master's degree in *schnorring*, but that understates it, she chuckles. "I have a Ph.D!"

Grab a "*Sidur Boi V'Shalom para Kabalat Shabat y ocasiones especiales*" and sit down in the sanctuary. Upward of 100 people are here this Friday night in September, some of them Americans who have arrived on a tour bus. They include Sharron Rich of Framingham, Massachusetts, a cousin of former Rhode Island state Rep. Sandy Barone.

Services are conducted by lay leaders trained by an Argentinian rabbi who now lives in Chile and visits periodically. The Conservative worship unfolds in Spanish and Hebrew. With my limited language skills and my Reform orientation, I am frequently lost. The many unfamiliar tunes don't help.

Fortunately, Aliet Achkienasi, leading the service, episodically announces the page numbers in English. She is a 27-year-old meteorologist.

Later, Ida Gutsztat takes a turn at the *bimah*. A retired economist, she is 68, and that's a story in itself. Her parents were Holocaust survivors. In 1948, desperate to leave Poland, unable to get into the United States, the wife pregnant, the couple arrived in Cuba on May 4. Ida was born May 29.

Many congregants sit passively through the service, yet at times the scene is reminiscent of the American civil rights movement or the last night of summer camp, with worshippers standing, arms around each other's shoulders, swaying to the music of the prayer. Indeed, toward the end, 15 or so young people of high school and college age come forward and sway as they sing "*Aleinu*" and "Adon Olom."

When the service ends, kisses fill the air. Perfect strangers kiss me. (I'm not complaining.)

Adela Dworin is ill this night, but I speak with her later by phone.

Hearing I was a journalist, she rushes to say that her father was a cousin of Martin Agronsky, a prominent American television correspondent who visited Cuba in 1957 and interviewed dictator Fulgencio Batista. In one of life's little coincidences, Agronsky's daughter, Julie, is married to Steve Romansky, one of my best friends from my days at Brown University.

In my conversation with Dworin, I broach the idea of getting young rabbis to come from America and settle in at the temple for a year at a time. She says the congregation has been getting by fine having only a visiting rabbi. Well, I ask, what about when this rabbi retires?

"Maybe when he retires he comes to Cuba," Dworin chirps. "This is a wonderful country."

She says it's a good place to be Jewish – with no anti-Semitism. "We have no security people outside and nobody bothers us."

Cuba is a beautiful place, but the economy still lags. It is the single biggest thing that prompts young people from the congregation to leave for Israel or elsewhere and impedes the growth of the congregation.

And so the struggle continues.

"Please be in touch," says Dworin. "Don't forget us."

M. CHARLES BAKST is a retired Providence Journal political columnist.

Editor's Note: For further reading on this subject, see "AN ISLAND CALLED HOME: Returning to Jewish Cuba," by Ruth Behar. Rutgers University Press, 297 pages.



Anna and Lester Bakst are seated far right in this photo taken in 1939 at the fortress.



Isabella and M. Charles stop in front of the same fortress on their recent trip to Cuba.

Havana then and now

BY M. CHARLES BAKST

HAVANA – It took less than an hour to get here from Miami, but the flight catapulted me 58 years back. In fact, I felt a tie to something even deeper in the mists of time.

I spent a day here when I was 14. My mother, aunt, and I, who were visiting Miami Beach, flew over on Pan Am – $60 roundtrip each – to visit an Andover schoolmate whose father worked for United Fruit.

We savored the sights – including two glistening new hotels, the Capitol, the gorgeous Malecon esplanade along the water – and a fabulous *arroz con pollo* lunch. It was Dec. 30, 1958, hours before dictator Fulgencio Batista fled the country. Jan. 1 would mark the triumph of Fidel Castro's Revolution.

I always wanted to return. Isabella Zanobini, my college freshman granddaughter, also wanted to go, so we booked a three-day tour with an organization called InsightCuba.

Revisiting these sights (as well as exploring many others) – and marveling at the plethora of colorful 1950s American cars whizzing by – enabled me to reimagine myself as a youngster. I thought I saw my father's 1953 Olds. No spotting of my mother's 1957 Chevy convertible, though I did see several of its hardtop cousins.

But there was also a more profound experience. Not long ago, I came upon a black-and-white picture of my parents visiting Havana's Morro Castle fortress in 1939 on their honeymoon. There they are – Lester and Anna – a lifetime of marriage ahead of them.

One day our tour group pulled up to the fortress, and my granddaughter and I gazed out over the same scene they saw. We asked someone to snap our picture. And there it is, in bright color, a terrific companion to the one of my parents taken 77 years earlier.

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During a walk through the old Jewish Quarter of Havana, the Alliance Cuba Mission group stopped in front of one of the very few remnants of Jewish life from the mid-20th century.

A trip to Havana and the experience of a Cuban minyan

BY STANLEY WACHTENHEIM

I had a dilemma. My second day in Havana was fast approaching and I was getting anxious. Thursday was the 12th anniversary of my father's *yahrtzeit* and I had no idea where I would say Kaddish in his memory.

On day one, our group of 13 visited Havana's Sephardic Hebrew Center, where I met an elderly gentleman named Simon Goldstein. Simon accompanied me as I walked through their Holocaust Memorial, a small, but wonderful exhibition detailing the past European homes of many of the 1,500 Jewish inhabitants of Havana. There, I discovered the childhood Hungarian cities of both my mother's family – Munkacs – and my father's family – Berehovo. Never before had I seen these on a map. Countless stories of their childhoods growing up in these small towns brought back lost memories in of all places – Cuba.

Simon spoke about how he and 10 others founded the synagogue. As the tour ended there was a wall-sized black-and-white photo of Simon and his compatriots. Simon, with a sorrowful smile on his face, pointed out himself and one other gentleman in the picture. Sadly he said that they were the only two who remained of the synagogue's founders.

My yahrtzeit dilemma continued. Day two's dawn broke, and I still didn't have a plan as to where I would find a synagogue and a minyan that day. A morning walking tour ensued and after an hour or so exploring the streets of old Havana, we stopped at Adath Israel, Cuba's only Orthodox synagogue. There, we met and spoke with the president of the synagogue, the shul's sole cantor, treasurer and *shochet*. Mentioning my dilemma to our JDC leader, he immediately told me he would take care of it. And so he did. We all laughed together as it was explained that in Havana one can always find a minyan when need be. It's called a Cuban minyan, which consists of seven men, two Torahs and God. No problem, thanks to the Havana Jewish Community.

So on that second day visiting Havana, in a small orthodox shul barely surviving as it spiritually and generously feeds its congregants, I emotionally and meaningfully prayed for my dad. And interestingly enough, with the leaders of JDC, the Alliance and my wonderful friends by my side, I fortunately found and experienced my own Cuban minyan.

STANLEY WACHTENHEIM traveled to Havana in September on a mission sponsored by the Jewish Alliance of Greater Rhode Island. These are his reflections upon his return to the United States.

FROM PAGE 1

SHIKEY

Game." Some of the great Jewish basketball players in the early 1900s were: Nat Holman, Barney Sedran, Marty Friedman and Jammy Moskowitz.

Joel Gotthoffer was born on New Year's Day in 1911, 20 years after the game of basketball was invented in Springfield, Massachusetts. His father emigrated from Austria, and worked designing women's clothing in the garment industry in the Lower East Side of Manhattan. The family eventually moved to the Bronx. He had two brothers and two sisters, and his mother was a homemaker. As a young boy, he gravitated to this new game of basketball. As he remembered, "I guess I started playing basketball before I could read. I can't recall not playing." Joel had a unique nickname. "I was called Shikey from childhood. When my mother called me, it must have sounded like 'Shickey' or 'Shikey.'"

Shikey began spending time with the neighborhood boys, and together they formed a team that competed against other local teams. "We had the Bronx Owl Midgets, Bronx Owl Juniors and Bronx Owl Seniors. All were basketball teams. One generation moved up to the other, and all of us together built a basketball court behind the tenement houses we lived in. It was between 165th and 163rd Street on Union Ave in the East Bronx." As Shikey kept playing, he improved greatly. At James Monroe High School he helped lead the team to three city championships. One of his teammates was Hank Greenberg, later a star baseball player for the Detroit Tigers.

After a successful high school career, Shikey's college career never fully got off the ground amid allegations of playing as a professional on the side. He eventually ended up at New York University as an assistant to the basketball team. While at NYU, he was approached to join the newly formed American Basketball League as a member of the Yonkers, N.Y., team. He did and shortly thereafter he was traded to the Philadelphia SPHAS where he would eventually enjoy his greatest success. When he started with the SPHAS, he earned $35 a game. As he recalled, "My salary grew as the years went on. I was voted the team's most valuable player six years consecutively. I joined the SPHAS in 1934 and left them in 1942. By 1942 I was close to $100 a game with the SPHAS."

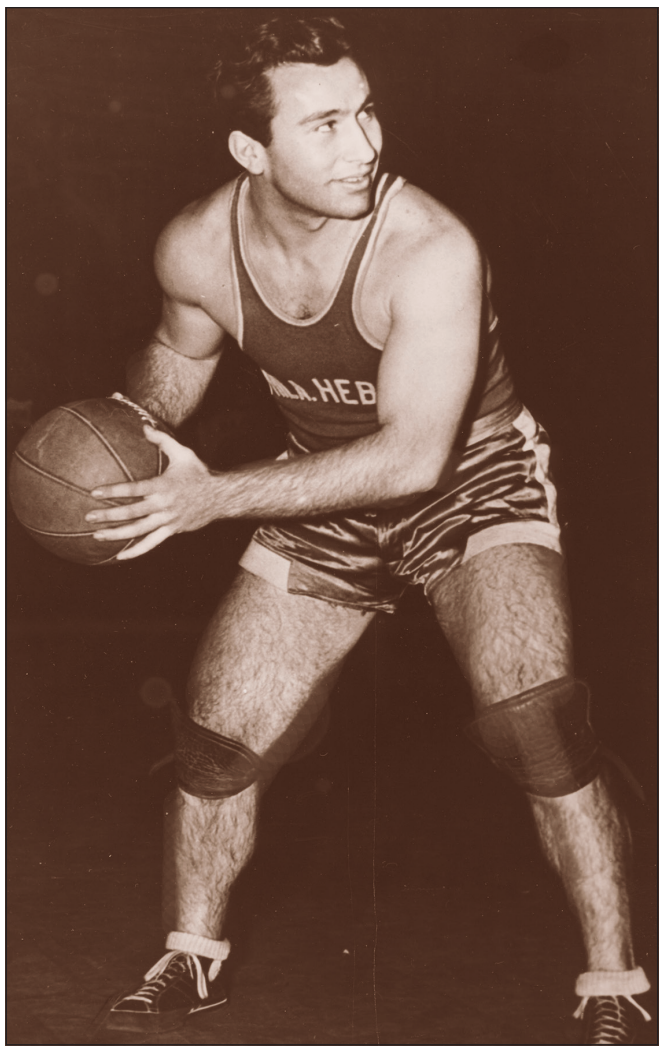


PHOTO | COURTESY OF THE NAISMITH MEMORIAL BASKETBALL HALL OF FAME

Shikey Gotthoffer

In the 1930s and early 1940s, the SPHAS were considered the best basketball team. Coached and managed by Eddie Gottlieb, known as the "Mogul," the team consisted of Jewish players from Philadelphia and New York. CY Kaselman, Gil Fitch, Red Rosan and Inky Lautman represented Philadelphia, while Moe Goldman, Red Wolfe and Shikey Gotthoffer hailed from New York. During Shikey's nine years with the SPHAS, the team made the playoffs six times, and won the championship five times. The team was known for its teamwork and unselfish style of play.

"We moved as a team, not as an individual," Shikey is quoted as saying. "The man who had the ball would pass it as we moved up the court, not dribble it as they do today. Today the man with the ball is in the backcourt and the rest of the ballplayers are down in the area where the basket is. We played on the supposition that if all the men were advancing they had to guard us that way. When we came sweeping down, we came down in full force. They didn't know where the ball was going to go or who was going to handle it. The ball always moved. The ball was off the floor. That was what we advocated. Of course we dribbled, but most of the action the ball was being moved. That brought about opportunities because of the changes that were taking place."

Shikey always stood out. Sam Bernstein, a fan who attended many SPHAS games growing up, said: "Shikey Gotthoffer was tough. He may have been the toughest. He was not a bully, but he played tough. He had a good body, he could run, and he played a hard-nosed game. He was one of the toughest guys I ever saw play in those days. He was a winner."

"Shikey Gotthoffer was sensational. He went to Monroe High School. He was named MVP in the ABL for a number of years. He was short and stocky, but smart and fast," Bernie Fliegel, a former teammate and opponent, recalled. "I will always remember the one lesson he taught me. I was guarding him and I kept one arm to feel where he was, but I always kept watching everyone else. One time, he throws me into the stands. So, I learned to touch my opponent but do not let him throw you into the stands."

The team's best years were in the 1930s, a time of economic depression, rising anti-Semitism, and the impending Second World War. It was a rough game then. "There were a lot of brawls, but we made up afterwards. The spectators got involved, too," Shikey recalled. "One time I had the ball for a throw-in from the side. The spectators sat very close. One guy [took] a cigar he was smoking and jabbed me in the thigh with it. I almost jumped into the balcony."

The players faced a lot of anti-Semitism on the road but they played through it.

During WWII, Shikey was a supervisor at Wright Aeronautics in New York, where he built engines for B-21s. "After the war, Eddie Gottlieb asked me if I wanted to coach Philadelphia in the BAA (Basketball Association of America). I gave it a lot of thought and came to the conclusion that I didn't want to do it because I felt that if I didn't make the grade there, I would have to go looking for another coaching job in another city. I had two young kids and my wife, and I didn't want to put them in a position where they would never have any friends in school because their father was moving around, and they'd have to start all over and make other friendships, and my wife would be in the same category. I decided that I didn't want to do that to my family. As a matter of fact, even in business, I chose not to become a salesman with territory which would have yielded me a tremendous amount of dollars as opposed to being in the metropolitan area. So I stayed to be in contact with my family and be home every night."

Basketball never left Shikey. Reflecting nearly 40 years retirement, "If I could do it all over again, I would. You betcha. I didn't know there were girls around until I was 17 years old. I didn't go to parties. We didn't have time. It sounds ridiculous. I'd go to school, come out of school and go to the schoolyard and play. At night, I would go to play some more – all the time playing basketball. I played basketball, basketball, basketball.

"Before we disbanded we became the darlings of Philadelphia. Connie Mack's [base] ball clubs were no longer the darlings, the SPHAS were. We couldn't go anywhere in Philadelphia without being recognized. It was a very nice feeling. When I got off the train at Broad Street station, the redcaps would run to take my basketball bag. They knew me by name and by sight. We were well loved. Even William Penn's statue on the top of City Hall used to bow to us. Every time the SPHAS came by, he'd bow to us."

DOUGLAS STARK is the co-author of "Shikey Gotthoffer," a children's book, and "The SPHAS: The Life and Times of Basketball's Greatest Jewish Team." He also wrote "Wartime Basketball." He is a lifelong basketball fan.



Fitness Journey: 8 months in, I own new power

BY KARA MARZIALI

If you had asked me when I started this journey where I thought I'd be eight months later, I would never have guessed *here*.

Since embarking on this commitment to fitness, I feel strong, passionate about exercising, physically powerful, resilient and dedicated to wellness.

I must emphasize, however, that the exercises I do are not difficult, time-consuming or taxing on my body. They are moderate and have simply become part of my self-care routine. I continue to work out sensibly at J-Fitness (located in the Dwares Jewish Community Center, in Providence) a few times a week and meet with trainer Eddie Fleury once a week. I love the relationship Fleury and I have established, and he has been a great motivator. Having a personal trainer has made all the difference for me because it keeps me accountable to my fitness commitment, and Fleury has become my biggest cheerleader.

"When I first started working with Kara, my goal for her was to make her comfortable with movement," said Fleury. "I wanted her to be able to walk into the fitness center and be confident she could exercise without the feeling of judgment or fear. Weightlifting, movement and fitness have been such a positive part of my life, and if I could get Kara to become excited about becoming a stronger, healthier individual, then I would know I did my job by helping her make a lifestyle change."

I must reiterate that my goal was never to become a body builder or grace the cover of the Sports Illustrated Swimsuit edition. My "Fitness Journey" started as an opportunity to write a few articles for The Jewish Voice and to get my rather sedentary body moving a bit more. Thus, I never dreamed that an eight-week challenge would continue months later or that it would change my life. It sounds dramatic, but it's the truth.

Eight months ago, I had very little muscle tone or upper body strength. Now, one can clearly see the definition of my biceps, and my lower extremities have become shapelier. I am maintaining an eight-and-one-half-pound weight loss and have lost inches on my waist, arms and legs. I've gotten stronger in various movements, including performing a 60-pound goblet squat and a 125-pound trap-bar dead lift.

But more important are the changes most personal trainers don't measure or record. They are the modifications I gauge internally: I have renewed confidence in my ability to try new things, I am learning to accept my size and physique, and I have a deeper appreciation for the workings of my body. I also now feel comfortable sporting a fitted T-shirt and yoga pants. I stand poised and seldom slouch over my office keyboard. My footsteps are lighter, and I walk with my head held high. I own my power!



Kara demonstrates her fitness journey using various modalities available at the Jewish Alliance's J-Fitness facility.





Over the summer, I led a workshop on body image for more than 50 men and women of varying ages and shapes at a retreat center in Connecticut. During the (401)j Shabbaton at Camp JORI this summer, I participated in ropes courses, kayaking and Maccabiah games. In both settings, I felt capable and strong.

Lastly, I have decided to become a Certified Ageless Grace Educator, allowing me to teach group classes and have private sessions with clients and students. Ageless Grace is a fitness and wellness program that consists of 21 simple exercises designed for all ages and abilities and which focus on the healthy longevity of the body and mind. Along with a few other Jewish Alliance and J-Fitness professionals, I will be attending training in January so that we can bring this remarkable new program to the Dwares JCC. Stay tuned for details in the coming months.

I share all of this with you not to brag, but to inspire you to become the person you were meant to be, functioning at optimum capacity regardless of age, prior limitations or negative self-talk. You can look years younger, feel stronger, think better and have a quality of life beyond your dreams. It is not about behavior modification. It is about heart transformation. And it starts with one small step.

KARA MARZIALI is the director of communications for the Jewish Alliance of Greater Rhode Island.

Editor's note: If you want to learn how a personal trainer can help you attain your wellness goals, contact J-Fitness at 401.421.4111, ext. 152, and speak to one of their dedicated professionals.

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From football helmet to *yarmulke*



PATRICIA RASKIN

Last year, I heard Alan Veingrad speak at the Providence Kollel. For seven seasons, Veingrad played for the Green Bay Packers and the Dallas Cowboys in the National Football League. He won a Super Bowl ring when he played for the Cowboys. What fascinated me was that Veingrad went from being an NFL player to becoming an Orthodox Jew.

Michelle Kaufman, on Chabad.org, gives an interesting commentary on this in "Ex-NFL Player Goes From Shoulder Pads to Prayer Shawl."

"Like many professional athletes who become reliant on built-in structure and motivation from coaches, Veingrad felt lost when the cheering stopped. A cousin invited him for Shabbat dinner, and thus began his metamorphosis," Kaufman wrote. "After spending most of his life in a violent, macho world, Veingrad was intrigued by the simpler, gentler Jewish way of life."

I could relate to Kaufman's comment about Veingrad feeling lost when the cheering stopped. As a broadcaster and on the public stage, I admit that the work fulfilled my need for audience acceptance. But it doesn't hold me. It is temporary because when "the show is over," you go home without an audience. I have realized that it is the deeper "work" that I feel from my Judaism that has brought me a sense of peace and calm, as well as a greater sense of trust, knowing that God is with me.

Aaron Howard has written an article, at Ascentofsafed.com, titled "From Helmet to Scullcap," which was originally printed in the Jewish Herald-Voice newspaper in Houston. In this interesting piece, Howard writes that Veingrad says that being a full-time Jew is a lot like being a professional football player. Veingrad states, "Everything I learned in football, I can apply to making my Judaism the center of my life. You're praying to God in *shul*, and so you have to come in with the same focus" that you have when you play football.

On the Chabad.org video website, there is a clip, from a sports TV news show, titled, "The Story of NFL Offensive Lineman Alan Veingrad – From Football to Faith." In it, Veingrad says, "I was talking to the kids and way in the back a rabbi raised his hand and asked me, 'Now that you know the life that a Jew should really live, would you have played in the NFL?" and I said, 'Of course! I believe I played in the National Football League to tell my story'."

As a person who is not a sports enthusiast, I was still so glad to hear Alan Veingrad speak last year and to read about his life, then and now, and his philosophy. It speaks to me.

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.

'Mittens Project' provides outerwear for homeless

The Highlands annual "Mittens Project" launched on Oct. 1 to collect mittens, hats, scarves, gloves and gently used coats to warm Rhode Island's homeless in the frigid months ahead. This year's collection runs through Nov. 28.

Last year's effort resulted in the collection of nearly 1,000 new or gently used articles of cold weather clothing donated by residents, staff, family members and generous neighbors.



Items may be dropped off at The Highlands on the East Side, 101 Highland Ave., Providence. All donors will receive an invitation to attend the assisted living and memory care community's Nov. 30 "Mittens Party" party when the donations will be presented to shelters and agencies to distribute to the homeless.

Stephen F. Schiff, M.D., F.A.C.S.

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Which Major League Baseball team is the most 'Jewish'?

BY JTA STAFF

JTA – October marks the beginning of a new year, a time of fresh starts and second chances – and playoff baseball, the climax of a summer of (we still insist) American Jewry's favorite sport.

But if Jews and baseball go together like peanuts and Cracker Jack (Jewish immigrants found America "*in* baseball," as a sociologist once wrote), certainly some teams go together better than others. What makes a team the most "Jewish"? Geography? History? The Jewish players who sat in their dugouts, or perhaps the Jewish owners and general managers who sit in their front offices?

Just as every Jew insists on his or her way of being Jewish, every Jewish fan can feel at times like his squad is the chosen team. In that spirit, we asked members of the JTA staff to argue why some of the contenders this year (and years past) might be the most Jewish in the major leagues.

Chicago Cubs

Our hope is not yet lost. We've been cursed, rejected, persecuted, doomed to an existence of pain and suffering. But we do not abandon our traditions. We do not lose our faith. Each day we return, our eyes to God and Theo Epstein, praying to renew our days as of old.

The Jew and the Cubs fan are kindred spirits: The Jew laments the exile of 2,000 years. The Cubs fan mourns 107 years without a World Series win. The Jew remembers death and destruction – in Spain, Russia, Poland and Germany. The Cubs fan remembers seasons snatched away – in 1945, 1969, 1984 and 2003.

The Jew holds strong to tradition – fasting on Yom Kippur, recounting the Exodus at Passover, abstaining from pork and shellfish. The Cubs fan stays true to custom – waving the W flag, throwing back opponents' home run balls, pounding Old Style beer and singing "Take Me Out to the Ball Game."

The Jew travels to a holy site – the Western Wall, covered in green plants, steeped in memory and mired in controversy over who can pray where. The Cubs fan also travels to a holy site – Wrigley Field, covered in green plants, steeped in memory and mired in controversy over a hideous Jumbotron.

Things are good for the Cubs fan now. The team has more than 100 wins and is favored to take the World Series. But the Cubs fan knows history. And the Cubs fan knows the "Curse of the Billy Goat" may still strike again.

– Ben Sales

New York Yankees

They are the hometown team of America's most Jewish city, their pinstripes are evocative of a tallis, and it's not too hard to get a minyan in the stands (not to mention a Kosher frank). Is there any doubt the New York Yankees are the most Jewish of baseball teams?

The Bronx Bombers are the winningest team ever in professional sports, and the Jews are the Chosen People. There's no greater *shidduch*. Sure, the Yankees aren't known for an abundance of Jews on the field – notwithstanding some legends like Ron Blomberg, the first designated hitter, and Jimmie Reese (born James Herman Solomon), who hit .346 as Babe Ruth's teammate in 1930.

But with their storied history, the Yankees stand for tradition. That's what the Jewish people are all about.

– Uriel Heilman

Los Angeles Dodgers

Some younger baseball fans are likely unaware that before relocating to Los Angeles, one of the country's most Jewish cities, the Dodgers were based in what is often thought of as the nation's Jewish capital: Brooklyn, New York. After playing in South Brooklyn and then Brownsville, the team moved to the storied Ebbets Field in Flatbush – or what one Jewish sports writer called a neighborhood of "Kosher butchers, grocery stores with the owner living in the back … [and] men sitting on the newsstand arguing about baseball."

Of course, this franchise also gave us the most Jewish moment in professional sports history. On Oct. 6, 1965, Brooklyn native and Hall of Fame pitcher Sandy Koufax sat out the first game of the World Series when it fell on Yom Kippur. Jewish fans young and old still *kvell* over the ace's decision to this day.

The list of other Jewish Dodgers includes Cal Abrams (who went by "Abie") and the Sherry brothers, Norm and Larry. Larry was the 1959 World Series MVP – and when Koufax won that award in 1963 and 1965, that gave the team a string of three consecutive Jews to receive the honor.

– Gabe Friedman

New York Mets

If the Yankees are the perennial winners, the symbols of efficient excellence – one might even say the league's oppressors (or, in the famous words of one Red Sox executive, the "evil empire") – the Mets are the opposite: underdogs, clumsy nebbishes, a quirky group of underestimated misfits who occasionally flourish. In other words, they represent the whole of Jewish athletics – and the darkhorse spirit that has characterized our tribe throughout history. If the Yankees are Goliaths, the Mets are the Davids.

Furthermore, what other team has a slogan more Jewish than "Ya gotta believe"? What other team can claim to have received the kind of divine intervention that made that ball go through Bill Buckner's legs in the 1986 World Series? What other team can point to so many Job-like tests (like the consecutive collapses of 2007 and 2008) punctuated by periods of relative prosperity (which feel ever so much sweeter because of the lean times)? If that's not the Jewish story, what is?

Famous Jewish Mets include Art Shamsky – a fan favorite on the 1969 team, which delivered the franchise's first World Series – and Shawn Green, who hit over 300 home runs in his career and, like Koufax, sat out games that fell on Yom Kippur.

– Gabe Friedman

San Francisco Giants

How many baseball franchises have put four Jewish players on the field at the same time? The Giants, on Sept. 11, 1941 – when they played in New York – had a battery of Harry Feldman pitching and Harry Danning catching, with Sid Gordon and Morrie Arnovich manning two of the three outfield spots. The team's Jewish history dates back even further, when Andy Cohen patrolled second base in the 1920s. Manager John McGraw supposedly wanted a Jewish player to attract fans to the Polo Grounds in Manhattan, an answer to Babe Ruth of the Yankees drawing crowds in the Bronx.

Fast forward to the late 2000s, when the San Francisco Giants called up an outfielder named Brian Horwitz, aka "The Rabbi." In the front office, club president Larry Baer brought home three World Series titles starting in 2008 – from a franchise that hadn't won a championship since 1954. The team is also known for its succession of players with Hasidic-worthy beards – see Hunter Pence, Sergio Romo and Brian Wilson. Now if only Willie Mays were Jewish.

– Marc Brodsky

Cleveland Indians

No collection of Jewish baseball teams would be complete without the Tribe – yes, the much maligned Cleveland Indians.

The Indians recently clinched the Central Division of the American League for their first trip to the playoffs since 2001. They have won the World Series just twice: in 1920 and 1948.

The most prominent Jewish member of the Tribe was slugger Al Rosen, "The Hebrew Hammer," who spent his entire career from 1947 to 1956 with the Indians. He also refused to play on the High Holy Days.

In 2002, Mark Shapiro was named general manager. In 2010 he became the team's president, a job he held for five years.

The Indians have had a Kosher hot dog stand at their field for more than 15 years and hold an annual Jewish community night that draws hundreds of Jewish fans to the downtown Cleveland venue.

And what other fan base can proudly call themselves members of the Tribe?

– Marcy Oster

Philadelphia Phillies

The Phillies are the most Jewish team in the sense that the franchise has survived – and even occasionally thrived – despite a long and unprecedented history of futility. No professional sports team has lost more games; no people has suffered so much over such a long period of time. And when you look at it that way, what could be more Jewish than blowing a chance to sign a then-unknown Sandy Koufax, as the Phils did when they tried lowballing the future icon with a measly $1,500 contract offer.

– Ami Eden



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Two Rhode Islanders to compete for USA in Maccabiah Games

BY ARIEL BROTHMAN

Rhode Islanders Samantha Levin-Kent and Daniel Freeman are thrilled that they'll be among those representing the United States in the Maccabiah Games, the Jewish equivalent of the Olympics, in Israel next July.

Levin-Kent, of North Smithfield, is a basketball player, while Freeman, of West Warwick, competes in javelin. Since both are pursuing their educations out of state, these interviews were conducted on Skype.

Samantha "Sammy" Levin-Kent

Levin-Kent, 18, is the youngest player on the Division II basketball team at Post University, in Waterbury, Connecticut. Levin-Kent attended both North Smithfield High School and St. Andrew's School in Barrington, where she excelled in basketball and was ranked No. 1 in The Providence Journal's leaderboard of Rhode Island female high school basketball players in 2016.

Levin-Kent attended St. Andrew's in her junior year because of its athletic program, and because of the importance of junior year in the college recruiting process. She was named Southeast New England basketball player of the year while at St. Andrew's, then went on to graduate from North Smithfield High as the No. 1 scorer in girls' basketball in the school's history. She chose to attend Post with the Maccabiah Games and international professional sports in mind.

"I want to play in Israel professionally, and the coach here [at Post University] has a lot of connections," said Levin-Kent, who added that her coach, Taj McWilliams, is on the selection committee for the Maccabiah Games. Levin-Kent tried out for the Maccabi USA team in New York, and made the cut.

Levin-Kent says her family has been an invaluable source of support and influence. She is very close to her mother, Bethany, who spent some time living in Israel, and her uncle Jeffrey Kent, who played basketball for international champions Maccabi Tel Aviv and participated in the games in the past. Her grandparents and great-grandparents have also been big fans and supporters.

"My mom's a single parent, and she brought me to every [high school] game. My grandparents never missed a game. They're like my world," says Levin-Kent.

In addition to her basketball pursuits, Levin-Kent also pursues sculpting, drawing, and creative writing. She also signed a modeling contract last summer, which she says has been "awesome." As a size 10-12, she models plus-size clothing, adding that criticism of her weight served as a motivation for success.

"My freshman and sophomore years of high school, I



Daniel Freeman

was 60 pounds overweight. My first-ever travel coach told me I would never play in college," says Levin-Kent. "From then on, I was so determined, and now I'm here."

Levin-Kent says basketball and modeling have helped her amass a large social media following, and that her confidence has served as inspiration for some of her followers.

"I actually have people message me and tell me I inspire them, like my confidence and my body and stuff like that," says Levin. "[I thought] 'this is so cool.' "

Her social media following has also helped her in gathering donations for the $8,000 required of participants, of which Levin-Kent had raised $2,900 by press time. Donations can be made to her campaign at http://support.maccabiusa.com/goto/sammyteamusa. Levin-Kent is also selling raffle tickets for travel and cash prizes to support her campaign; for tickets, e-mail bethanylevin@cox.net.



Samantha Levin-Kent

Daniel Freeman

Freeman, a 24-year-old student in an online master's program at the University of Louisiana Monroe, started his career in javelin 13 years ago. He competed at the state level in all three years of middle school and says that by eighth grade he was throwing farther than some of the upper-grade high school students. The reason why he loves this sport:

"I think it's just the fact that I like throwing things really far," he says with a laugh.

Like Levin-Kent, Freeman is active on social media and has a large following. In 2013, after seeing a post by another athlete about participating in the games, Freeman emailed the Maccabiah's director. They kept in touch for a few years and then the Maccabiah team contacted Freeman's coach at the University of North Carolina and recruited him. Freeman was overjoyed.

"This is the coolest thing! I want to represent the U.S., I'm Jewish!" Freeman says of his reaction to making the team.

Freeman is working toward a master's degree in exercise science with a concentration in sports management. Now in his second year, the online aspect of the program has allowed him to simultaneously undertake an internship in development for the UNC 49ers football team.

Freeman, who views his parents, Ron and Lisa Freeman, as his main source of motivation, suffered an elbow injury during his sophomore year at UNC, which caused him to take an extra year to complete his bachelor's degree in sociology. He says this was a turning point in his life.

"I decided I was going to be way more positive and balance my schedule and change my life. And from then on, I changed my life," he says.

Now, Freeman says, one of his biggest strengths is time management. He has learned to balance his many pursuits, which, in addition to sports, include reading, cooking, and going to temple every week.

"Javelin's been part of my life for such a long time and I've had to fight through so many injuries and missed opportunities, but I've never let any of those things keep me down," says Freeman. "I finally have the opportunity to represent something bigger than myself. Bigger than my state, bigger than myself, bigger than my university. I get to represent my state and my religion, which I'm unapologetically proud of."

He continued, "the opportunity to represent something bigger than myself doesn't come around often. I'm not going to let it pass me by. I'm gonna go to the games."

Freeman, who attended Temple Am David in Warwick, has raised $1,700 of the $8,000 required to participate in the games. Donations can be made to his campaign at http://bit.ly/2dVhSN9. Freeman is also available to discuss donation matching as well as special donation giveaways at freeman.daniele@gmail.com or 401-632-5006.

ARIEL BROTHMAN is a freelance writer who lives in Wrentham, Massachusetts.

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Sukkot shortcuts for a spectacular holiday meal

BY SHANNON SARNA

JTA – By the time *Sukkot* arrives, we are three weeks into nonstop Jewish holiday mode. Some people might be a little tired of cooking, and I don't blame them one bit.

But *Sukkot* is probably my favorite holiday of the season to cook for. I love sitting outdoors in the brisk autumn air enjoying harvest-inspired dishes with friends and family.

Even so, I understand how slaving away in the kitchen can get tiresome – especially when there are so many dishes to wash. That's when it's time to employ cooking shortcuts. Tricks like store-bought puff pastry, frozen veggies and one-pot dishes will save you time on *Sukkot* without sacrificing a stitch of flavor.



Spiced Squash and Lamb Bourekas

Yield: 10 to 12 servings

Bourekas are an easy appetizer to throw together using store-bought puff pastry. If you don't like ground lamb, substitute ground beef. You can also make a vegetarian version by using tofu or feta cheese with the squash.

Ingredients

2 sheets store-bought puff pastry, left to thaw at room temperature for around 30 minutes
1/2 pound ground lamb
2 cups cooked pureed or mashed butternut squash (can also use sweet potato or frozen butternut squash)
1 tablespoon olive oil
1 small onion
1/2 teaspoon ground cumin
1/2 teaspoon ground coriander
1/4 teaspoon cinnamon
Pinch red pepper flakes
1/4 teaspoon salt
1 egg beaten for glaze
Sesame seeds, nigella seeds or poppy seeds (optional)

Directions

Heat olive oil in a sauté pan over medium heat. Sauté onion until translucent. Add spices to pan and cook until toasted, around 1 minute. Add ground lamb and cook until no longer pink, breaking up into small pieces with a wooden spoon as you cook. Remove from heat and allow to cool slightly.

Combine butternut squash and lamb mixture in a medium bowl.

Preheat oven to 375 degrees.

Roll out each sheet of puff pastry. Cut each sheet into 9 even squares. Using a rolling pin, roll out each square slightly.

Scoop 1 heaping tablespoon of the lamb/squash mixture into a corner of each square. Fold puff pastry over filling, forming a triangle.

Using the tines of a fork, crimp the edges.

Repeat with second sheet of puff pastry.

Brush each boureka with beaten egg. Top with sesame seeds, nigella seeds or poppy seeds, if desired.

Bake 18-22 minutes, until golden on top.

One-Pot Chicken and Rice with Sweet Potatoes

Yield: 4 to 6 servings

This one-pot wonder can be made one to two days ahead of time and reheated for guests. If you don't like sweet potato, you can substitute carrots, butternut squash or even pumpkin.

For more spice, add spicy paprika or red pepper flakes. Because the chicken and veggies are all cooked in the same pot, the rice is super flavorful.

Ingredients

6-8 chicken thighs, skin left on
1 tablespoon paprika
1 teaspoon dried oregano
1 teaspoon dried thyme
1/4 teaspoon salt
1/4 teaspoon pepper
1-2 tablespoons olive oil
1 sweet potato, peeled and diced
1 large onion
2 celery ribs, diced
3 garlic cloves, minced
3 cups white or brown rice
2 1/2 cups vegetable or chicken stock
2 cups water
8-10 ounces mixed frozen vegetables

Directions

Combine paprika, oregano, thyme, salt and pepper. Rub spice mixture onto the skin and underside of each chicken thigh.

Heat olive oil over medium-high heat in a large pot or Dutch oven. Sear chicken, skin side down, for 5 minutes, until chicken has browned slightly. Remove chicken from pan.

Add another tablespoon of olive oil. Sauté sweet potato 2 minutes, stirring continuously. Add onion and celery and cook another 5 minutes, stirring and scraping brown bits off bottom of pan. Add garlic and cook another 2 minutes.

Add rice to pan and stir with veggies and oil to coat. Add stock and water and bring to a boil. Add 1/4 teaspoon salt.

Place chicken back into pan. Cover pot and reduce heat to low. Cook 25 minutes, then add frozen veggies to pot. Cook another 5-7 minutes, until rice is cooked and all liquid has evaporated. Fluff rice and serve.

Apple and Pear Streusel Crumble

Yield: 6 to 8 servings

This crumble is delicious all year, but it's especially tasty when apples and pears are in season. By adding dried cherries, you get a pop of color and bright tartness. The addictive crumble topping is perfect whether you make it pareve or dairy.

Ingredients

For the fruit:
4 medium apples, peeled and diced
3 pears, peeled and diced
1/3 cup dried cherries (can also substitute dried cranberries or raisins)
2 tablespoons fresh lemon juice
1/4 cup sugar
1 tablespoon flour
1 teaspoon cinnamon
Pinch salt

For the streusel:
1/4 cup sugar
1/3 cup brown sugar
1 teaspoon cinnamon
1/4 teaspoon nutmeg
1/4 teaspoon salt
1/2 teaspoon vanilla
1/2 cup (1 stick) margarine or unsalted butter, melted
1 1/3 cups all-purpose unbleached flour

Directions

Preheat oven to 350 degrees. Grease an 8-by-8-inch square pan.

Place apples and pears in a large bowl. Add cherries, lemon juice, sugar and flour. Mix well and set aside.

In another medium bowl, combine the white sugar, brown sugar, cinnamon, nutmeg, salt and vanilla. Stir in the melted butter and then flour. Mix until it resembles coarse crumbs that stick together slightly.

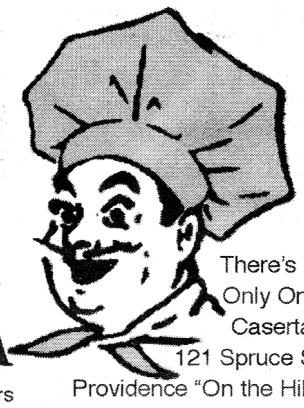
Pour fruit mixture into prepared pan. Crumble streusel topping all over the fruit in an even layer.

Bake 45-50 minutes, until topping is golden brown. Can be made 1 or 2 days ahead of time. Serve warm if desired.

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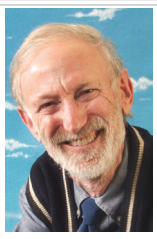
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SKETCHBOOK

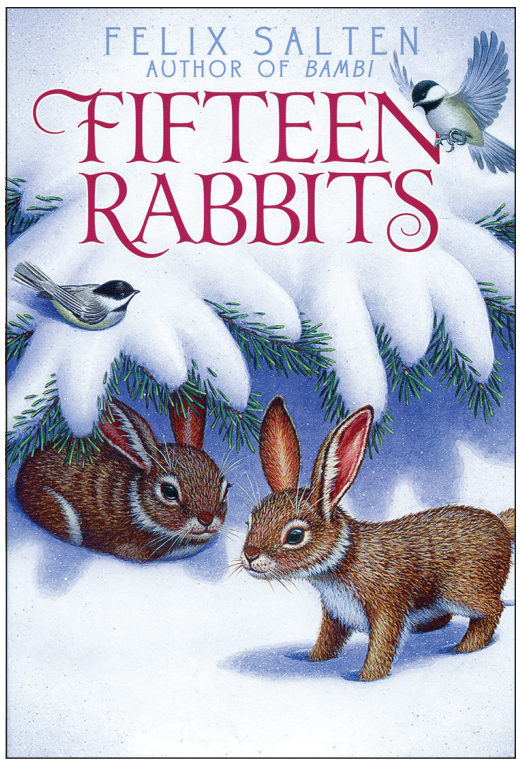
MIKE FINK

Sukkot has become my favorite holiday. We actually didn't have a *sukkah* in my boyhood. But when my kids were young, we took the old good-wood storm doors and windows from the cellar of our house and made a lean-to out of them. Our daughters painted them bright autumn colors and voila – we had a *sukkah*! I teach an elective Bible class at RISD, and my architecture students love to accept the odd requirements for a presentation, based on their studio major, of a roofless tent with a lot of doors to receive both ghosts and guests.

But I have decided that our little summer retreat in Narragansett can fill the bill for us this *Sukkot*: the windows don't close properly, the gutters don't work, and we dine on the screened-in porch, breakfast at dawn, lunch, and then dinner under the moon and stars.

Just this past summer, blue jays nested in front, a wren in back, and a family of hummingbirds buzzed just beyond the kitchen window where I wash and rinse the dishes. All these birds rather resent my presence. The wren squawked if I set foot anywhere near her nest, and the jays chirped with ire and irritation. As for those ruby-throats, they actually liked the sound of the running faucet – but not the sight of me! They would hover with wings outstretched and red chest armor challenging me aggressively, but what a marvelous sight!

A charming chore for me all summer long and even into the fall.



At our butterfly bush, I saw monarchs and a large black species and a gorgeous golden swallowtail cousin of the monarch, but they took off if they spotted me, a mere tourist in their world.

Back to *Sukkot*: As I interpret the holy day, it is a reminder not only of the fragility of human life but also a sort of sermon on the democracy of all the denizens of Genesis, of Eden, of the design and destiny we all share.

I want to change "Black Lives Matter" into "Lives Matter." That's what *Sukkot* spells out for me. Get out of the way, get moving through space and time, and lift your eyes to the skies! As for those ghosts, or geists, or ancestral spirits in the *sukkah*, well, my walls are decorated in a clutter of memoirs from paintings done by family, friends and former students, and no table without souvenirs comes under my gaze.

Now, I have to include here my *l'chaim* to my favorite fable writer – Felix Salten, nee Saltzmann, the author, of course, of "Bambi." I researched his text about bunnies, titled "Fifteen Rabbits." I enjoyed every page, paragraph, chapter, and sketch, and it made me think of *Sukkot*. On the flyleaf it says, "If you would keep humans from becoming as animals, strive ever to see animals as human." It's a major moral theme of our time, and, to me, it has roots in our *Sukkot*!

MIKE FINK (mfink33@aol.com) teaches at the Rhode Island School of Design.

Cranston Seniors set November activities

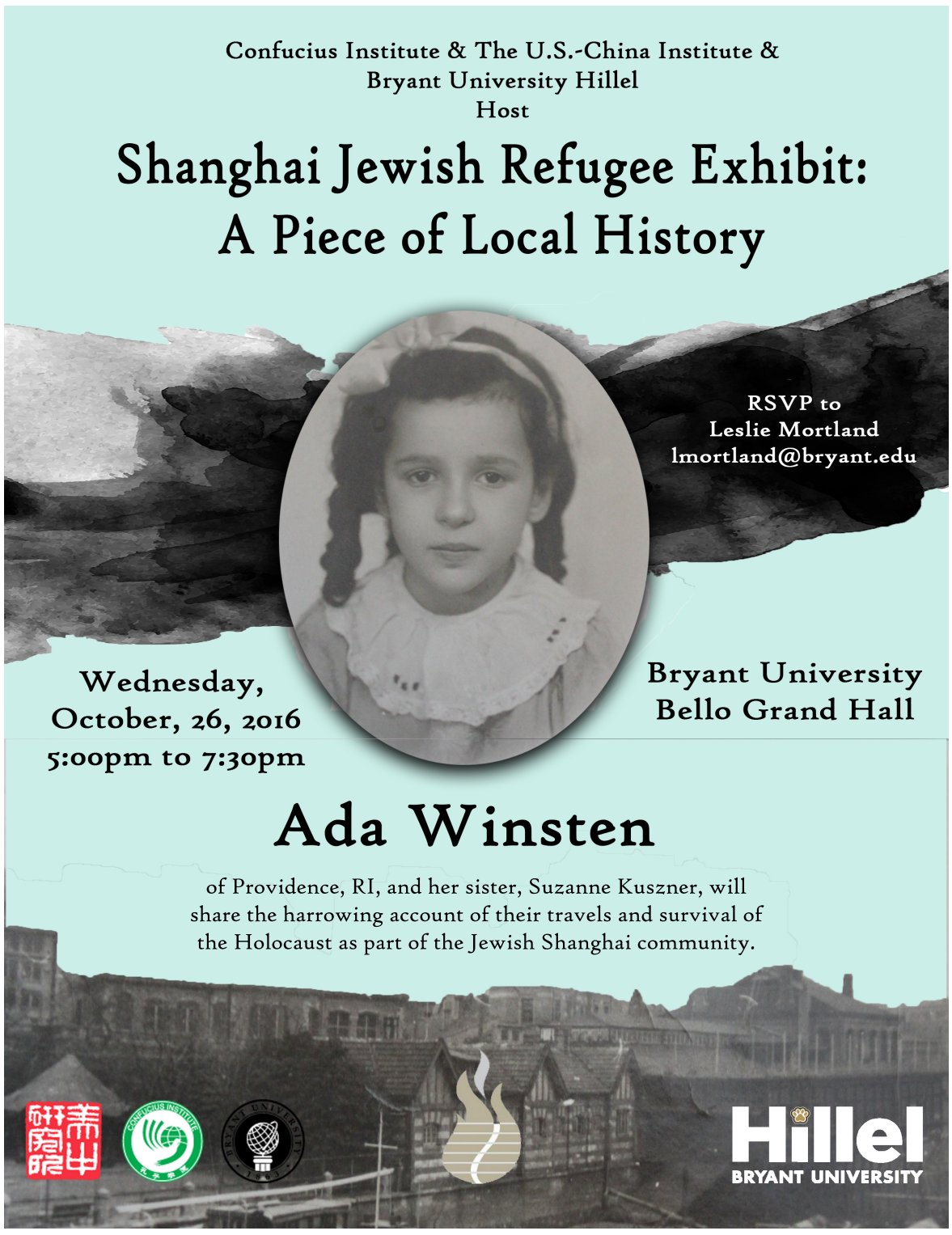
Cranston Senior Guild's next meeting is Nov. 2, at 1 p.m. at Tamarisk Assisted Living, 3 Shalom Drive, Warwick. A short meeting will be followed by bingo, refreshments and a raffle.

A bus trip to Foxwoods is planned for Nov. 9. The cost of the trip is $23 per person, which includes roundtrip motor coach bus, free buffet or $10 food coupon to any restaurant at the casino and $10 bonus slot play.

The bus makes two pickups: 9 a.m. at the Dwares JCC, 401 Elmgrove Ave., Providence, and 9:15 a.m. at the Rhode Island Mall near Sears Auto Center. The bus will depart Foxwoods at 3:15 p.m. Payment must be received by Oct. 25. For more information call Sunny at 401-785-0748.

The holiday luncheon is set for Dec. 7 at the Mesa Café, 100 Rolfe Square, Cranston.

All men and women age 55 years plus are welcome to join the Cranston Senior Guild. Cranston residency is not required.





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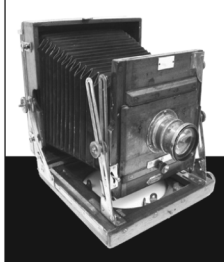
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Jewish cemetery in N.Y. vandalized with anti-Semitic graffiti



JTA – A Jewish cemetery in New York state's Orange County was vandalized with anti-Semitic graffiti.

The outer wall of the cemetery in Warwick, a suburban town about 90 minutes north of Manhattan, was covered in black spray-painted swastikas and the words "Heil Hitler" and "SS," the Times Herald-Record reported Oct. 9. The vandalism had been discovered by police that morning.

Though the wall is not high, it was not breached and the gravestones were not vandalized, according to the newspaper. A Catholic cemetery across the street owned by the 70-year-old Temple Beth Shalom of the Village of Florida was not vandalized.

"This is not just about the swastikas and Nazi Germany, even though 'Heil Hitler' was written on the stones," Rabbi Rebecca Shinder of Beth Shalom told the newspaper. "It represents hatred and persecution of the Jewish people throughout the centuries. It's a symbol of hatred and intimidation."

"I promise you, Kol Nidre will not be the same this year," she said, referring to the onset of Yom Kippur.

Tampa City Council approves fence around new JCC

JTA – The Tampa City Council in Florida approved a 6-foot-high fence around the new branch of the Jewish Community Centers despite opposition by council members and community members.

The fence, which is part of a $30 million renovation of the historic Fort Homer Hesterly Armory, was approved by the council in a 4-3 vote Oct. 7.

The 100,000-square-foot community center, to be run jointly with the city, is expected to open in early December.

"You need to create environments that you're able to control and protect," Jack Ross, the executive director of the Jewish Community Centers, told the council that day, the Tampa Bay Times reported.

Public and private security experts told the JCC it needs such a perimeter fence, Ross said, according to the newspaper.

One council member called the fence "the most unwelcoming thing we could approve." Another expressed concern that such a fence would keep out the community.

The plan originally called for a fence on three sides of the building, which appears on the National Register of Historic Places, but not across its front. But the JCC's security consultant called for the fence to cut across the front of the building to act as a defense against anti-Semitic terrorists or lone-wolf shooters that have attacked Jewish institutions in other states in the past.

"A lot of institutions like Jewish community centers and synagogues are targets for violent attacks," said City Council vice chairman Harry Cohen, who is Jewish. "These are heavily secured facilities for a good reason. I am sorry that people see it as unwelcoming. But the fact of the matter is that the security considerations they have are significant and they're doing their best to try to meet them."

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Carolyn Cohen, 96

PROVIDENCE, R.I. – Carolyn Cohen died Oct. 8. Born in Providence, a daughter of the late Edle and Sophie (Grossman) Cohen, she was a lifelong resident of Rhode Island. She was a life member of Hadassah. She was the sister of the late Celia Cohen, Solomon Cohen and Theodore Cohen, and is survived by her devoted cousins Helen Ginsberg, Stanley Margolies and Glenda Scherer.

Contributions may be made to Hadassah, c/o Sue Mayes, 17 Pocahontas Drive, Middletown, R.I. 02842.

Bella Dubinsky, 96

EAST PROVIDENCE, R.I. – Bella (Kroll) Dubinsky died Oct. 4 at home. She was the wife of the late Milton M. Dubinsky. She was born and resided most of her life in Providence. She was the daughter of the late George and Rose (Rothman) Kroll and sister of the late Sanford Kroll (Elaine).



She is survived by her loving family and her many friends. She was the mother of Esta S. Cohen (Gerald) of East Greenwich and Lenore B. Cohen (Richard) of Cranston. Grandmother of Rina Vertes (Roger) of Newton, Mass.; Amy Blustein (Howard) of Cranston; Marcy Rosenthal (Richard) of North Andover, Mass.; Ronald Cohen (Rachel) of Natick, Mass. and Daniel Cohen (Elizabeth) of Maplewood, N.J. Great-grandmother of Marissa and Joshua Vertes, Mitchell and Rachel Blustein, Matthew and Jessica Rosenthal and Jake, Alex, Milton and Nathaniel Cohen.

She was active in community and philanthropic activities, including at Temple Emanu-El, where she was a former board member, president of the Sisterhood, and an honoree at Simchat Torah ceremonies; life member of the former Jewish Home for the Aged, where she organized and managed the gift shop for many years; Tamarisk Assisted Living; The Miriam Hospital; Jewish Federation of Rhode Island; Jewish Seniors Agency; and Hadassah. She was an avid golfer, and with her late husband, was a charter member of Crestwood Country Club.

She enjoyed winters at her residence in Longboat Key, Fla., She was the matriarch of her family.

Contributions in her memory may be made to the Milton and Bella Dubinsky Fund, at Temple Emanu-El, or Hope Hospice & Palliative Care of R.I., 1085 N. Main St., Providence, R.I. 02904 or the charity of your choice.

Marcy Goldenberg, 98

PROVIDENCE, R.I. – Marcy (Rosenberg) Goldenberg died Sept. 24. She was the wife of the late Simon Goldenberg. Born in Providence, a daughter of the late David and Bessie (Latt) Rosenberg, she was a lifelong resident of Rhode Island, and was a member of the former Temple Beth David. She is survived by her children: Mal Goldenberg and his wife Avis of Narragansett and Eleanor Bornstein and her husband Barry of Columbia, S.C.; her grandchildren Peter, Paul, Polly, Jodi and Alyssa; and her great-grandchildren Sarah, Ellen, Charlie, Nicholas, Audrey and Julie.

Contributions may be made to the Employee Fund at Bethany Home, 111 South Angell St., Providence, R.I. 02906.

Aaron Gotlib, 88

DARTMOUTH, MASS. – Aaron Irving Gotlib died Oct. 1. He was the husband of Barbara (Kivowitz) Gotlib; they were married for 65 years. He was born in New Bedford, Mass., a son of the late Rose (Cohen) Gotlib Kaplan and Jules Gotlib. Aaron graduated from New Bedford High School in 1945. He enlisted in the U.S. Navy between 1945-46. After his discharge, he received an associate degree from the University of Massachusetts' Stockbridge School of Agriculture.

From 1950 to 1989, he worked at Madewell Manufacturing Company and from 1989 to 1999 he worked at AFC Cable Systems, Inc. as plant supervisor. He retired from AFC in 1999. He had been a member of Tifereth Israel Congregation where he served on the Board of Directors and sang in the choir for almost 20 years. He was a member of the Jewish War Veterans. In retirement, he continued his singing with the Allegro Group in Fall River, with the Dartmouth Seniors "The Keynotes" and the New Bedford Seniors "New Horizons." He also volunteered at the Pilgrim Church food kitchen.

He was an avid gardener, backyard birder, fisherman, woodworker, but most of all he loved spending time with his children, grandchildren, extended family and friends.

Besides his wife, he is survived by his children David Gotlib and his wife Heidi and Joan Wollin and her husband David; and his grandchildren Jonathan, Jesse and Bryna Gotlib, Rachel and Erik Johnson, and Andrea Wollin. He was the father of the late Jonathan Gotlib. Aaron was the brother of the late Dr. Milton Gotlib and Rhoda Schwartz.

Contributions can be made to Jonathan Gotlib Scholarship Fund through the Jewish Federation of Greater New Bedford.

Frances Bieler Horvitz, 87

FALL RIVER, MASS. – Frances Bieler Horvitz died Oct. 7. She was the wife of the late Ephraim Fischel Horvitz. Born in Fall River, she was a daughter of the late Samuel and Rose (Federspiel) Bieler. A lifelong resident of Fall River, she attended the School of the Museum of Fine Arts, Boston. She was an accomplished commercial and fine artist, with her work exhibited across the U.S. and in Australia. She was the recipient of several awards for her work. She was a member of Congregation Adas Israel and Temple Beth El.

She is survived by her children Sharon Horvitz Popovsky of Fall River and Shelah Horvitz and her husband Olav Grinde of Roslindale, Mass.; and her siblings Helen Matias, Leah Perlberg, Irving Bieler and Edward Bieler. She was the sister of the late Morris Bieler, Anna Glassman and Edith Lansky.

Contributions may be made to Forever Paws Animal Shelter, 300 Lynwood St., Fall River, Mass. 02721.

Frances Perlow, 100

WEST ORANGE, N.J. – Frances Perlow died Sept. 30 at Daughter of Israel Nursing Home. She was the beloved wife of the late Peter Perlow. Born in Providence, a daughter of the late John and Sarah (Nachimovitz) Sweet, she had lived in West Orange, N.J. for nine years, previously living in Providence. Mother of Barbara Ross and her husband, Allen, of White Plains, N.Y. Sister of Helene Izen of Massachusetts. Grandmother of Patti and Brian. Great-grandmother of Samantha, Chloe, Mackenzie, Ruby and Grayson.

Contributions in her memory may be made to Alzheimer's Association, 245 Waterman St., Providence, R.I. 02906 or Juvenile Diabetes Research Foundation, 26 Broadway, 14th Floor, New York, N.Y. 10004.

FROM PAGE 1

NEUSNER

book in the Connecticut Jewish Ledger, which Neusner's father co-founded in 1929. "Toward that end, Neusner produced a gigantic library of classic Jewish sources in translation. The entire Babylonian Talmud, the entire Palestinian Talmud, most of the Midrash, and many other indispensable books were made available to the general reader by Neusner."

Neusner's influence also extended to the study of other religions in books he wrote and conferences he held exploring how Judaism influenced and was influenced by Islam and Christianity.

A fierce defender of his own work, Neusner often tussled publicly with rivals and critics. But even those who disagreed with him acknowledged the depth and breadth of his scholarship.

Prior to entering Harvard University as an undergraduate, Neusner, who was raised by American Jewish parents in West Hartford, Connecticut, had no formal Jewish education.

Neusner graduated from Harvard and spent a year at Oxford University before enrolling in the Jewish Theological Seminary's rabbinical school.

His area of expertise was rabbinic Judaism and rabbinical Jewish writings. Two of his best-known textbooks for general audiences are "The Way of Torah: An Introduction to Judaism" and "Judaism: An Introduction."

"In his final days, he was able to say goodbye to his dearest friends. And his family was with him right to the end, just as he wished," wrote his son, Noam Neusner, a former speechwriter for President George W. Bush, in announcing his father's death.

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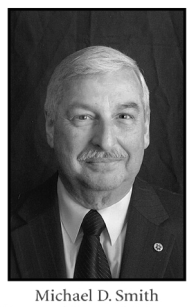
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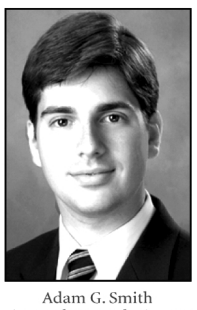
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2016 COMMUNITY IMPACT REPORT

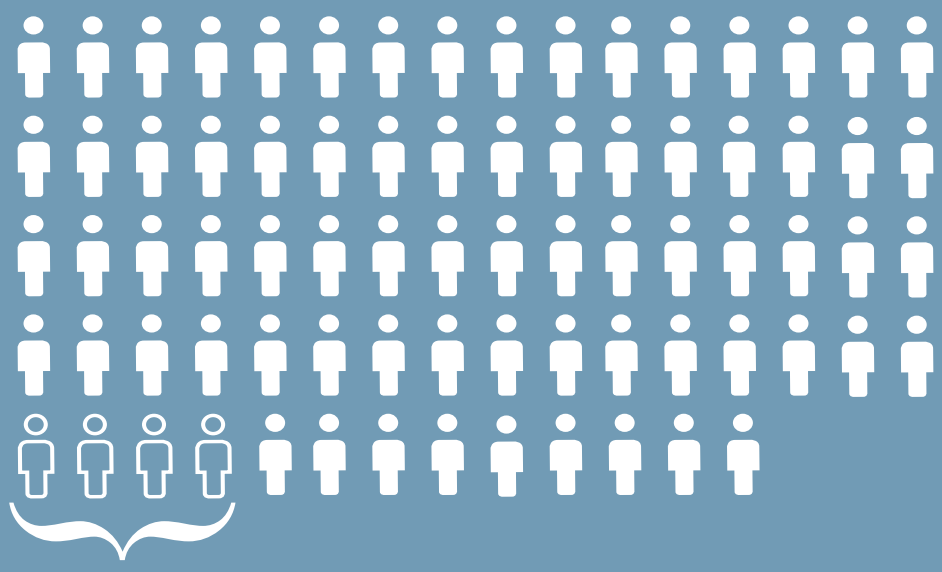
Through both initiatives and outreach, the **Living on the Edge** community platform aims to support long-term stability for greater Rhode Island's Jewish community.

HOW WE DO IT:

- **Providing a safety net**
- **Promoting self-sufficiency**
- **Increasing access to Jewish life**

77 PEOPLE

HAVE RECEIVED EMPLOYMENT ASSISTANCE IN THE LAST 12 MONTHS



Four of whom were lacking the financial resources to purchase professional clothes for interviews and were provided with gift cards to help ensure they present their very best to potential employers.

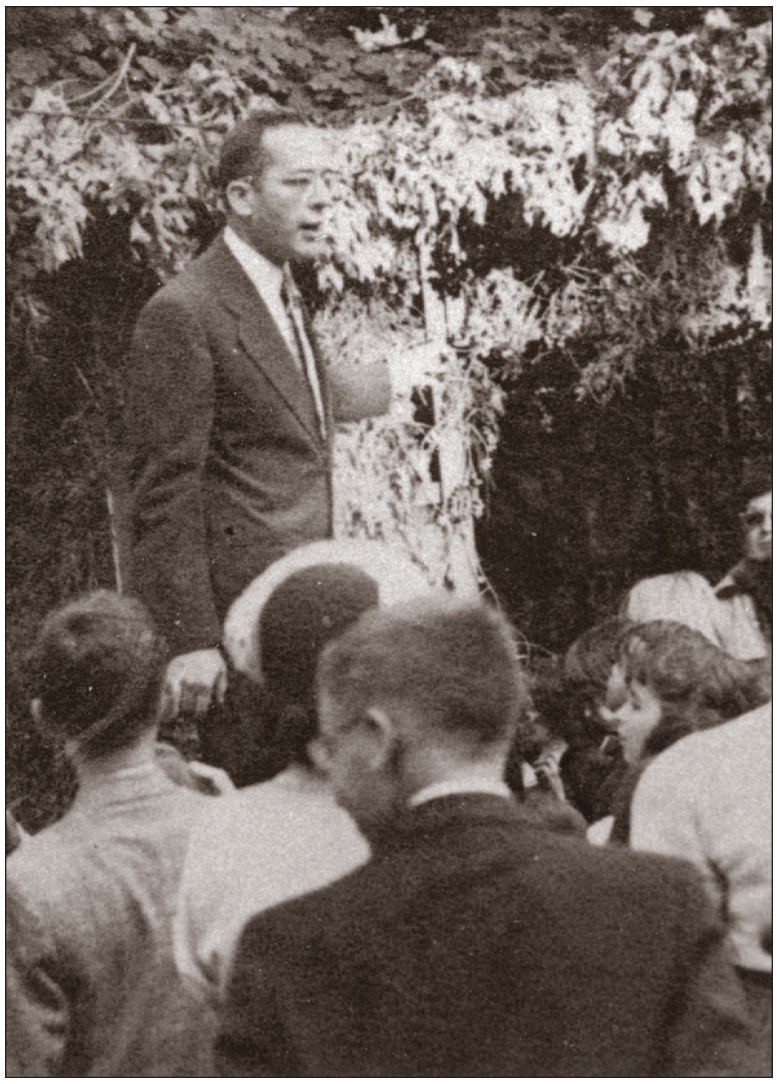


The Jewish Alliance and our partner agencies have a history of providing assistance to those who have struggled financially within our community. The ***Living on the Edge*** initiative is more important than ever as we work together to address the financial distress currently affecting one in two Jewish households in greater Rhode Island.

With a bold new initiative in place — support from generous donors, and partnerships with local agencies — we are able to provide vital, often life changing support to vulnerable individuals and families.

To view the full report, and to learn more about giving or receiving help, visit jewishallianceri.org/LOE

Jewish Alliance
OF GREATER RHODE ISLAND



Sukkot 1949 – at the home of Rabbi & Mrs. Braude

REMEMBER THE PAST

From the Rhode Island Jewish Historical Association

Temporary and permanent shelters

BY JOSHUA JASPER

One of the biggest themes of *Sukkot* is shelters, or dwellings. On *Sukkot*, Jews traditionally build a temporary dwelling, or booth, called a *sukkah*. Even the holiday is named after this important mitzvah, since *sukkot* is just the Hebrew plural for *sukkah*. We eat, pray, and sometimes even sleep in a *sukkah*, which is required to be a temporary dwelling.

(Some of us, such as I, have fond memories of family *sukkot* that were a bit too temporary – my father never did find a way to build a *sukkah* on our backyard deck that did not fall down in less than three days.)

There are varying traditions regarding the walls of a *sukkah*, but the roof is always made of organic materials and open to the elements. The Torah states that this is to remind us of the protection that God provided to the Israelites in the Sinai desert through the Clouds of Glory (I'll leave it to rabbis to explain what the Clouds of Glory might have meant). Next to God and God's protection, all attempts at permanence in both dwellings and life seem temporary and ramshackle.

As I go about my work at the Rhode Island Jewish Historical Association, I am often reminded about this lesson of the *sukkah*. Many families upended their lives to immigrate to the United States, only to move again and again once they arrived. First, an immigrant family moves into a shabby apartment. Once the family gains a little bit of savings, they move into a better apartment. Then, perhaps even before they have a chance to settle in, they're designing and building a house.

This pattern can be seen time and again in our archives' many donations of family papers, as well as in the city directories and phone books in our library. It also seemed to be one of the themes for the featured speaker at our Spring Annual Meeting, who focused on the early 20th-century East Side of Providence, and our recent Fall Meeting, who spoke about Colonial Newport.

What is often true for individual families is certainly true for our communities as well. The wonderful Gerry Foster, a former president of the RIJHA, wrote last January about one of the most beautiful and valuable pieces of Judaica folk art in our collection, sometimes called the Beth David *Pinkus*.



PHOTOS | R.I. JEWISH HISTORICAL SOCIETY

A Sukkot celebration from the past.

It is a record book for a local synagogue study group in the early 20th century in the North End; this group continued to meet despite multiple synagogue mergers and community shifts. It lists the Kesher Israel synagogue, the Russian Congregation, Ahavath Achim, and Congregation Beth David. The *pinkus* was donated in the earliest days of the RIJHA by Temple Beth David, just before the congregation moved from Chalkstone Avenue in Providence to a new building on Oakland Avenue.

In 1980, Temple Beth David merged with Temple Beth Am in Warwick to become Temple Am David. Recently, we received a large and generous donation of historical papers, objects, and photographs, due to the efforts of Temple Am David president, receiver, and auctioneers. Most notable were two of the three cornerstones from the winding history of dwellings for Temple Am David – the 1899 cornerstone of the Russian Congregation of Agudas Hakolel of Providence and the 1914 cornerstone of Congregation Beth David of Providence. These are the synagogues found in the *pinkus*. The 1959 cornerstone of Temple Beth Am is now owned by the new Congregation Or Chadash of Warwick.

The history of the RIJHA itself involves many moves before it arrived in its current location, at the Dwares Jewish Community Center, in Providence.

One of the earlier Jewish communal buildings in Providence was the Hebrew Jewish Institute at 65-67 Benefit St. At the time, people were incredulous about the location – with the two hearts of the Jewish community on the North End and in South Providence, why build a community building so far away? At the time, Benefit Street was considered the very edge of the North End Jewish community.

The Hebrew Jewish Institute became known as the Jewish Community Center of Rhode Island, and eventually moved – along with the Jewish community – farther into the East Side, into an old police station on Sessions Street (currently an empty field next to the Sessions Street playground).

Eventually, through a land swap with the city of Providence, the JCC built a new building on empty land a short distance away, on Elmgrove Avenue.

The Jewish Federation of Rhode Island grew out of the General Jewish Committee of Providence, and for the first few years of its existence resided downcity. But the federation succumbed to the demands of its volunteer leadership and also moved to the East Side.

The new federation building was built in 1970 next door to the still-new JCC building on the corner of Elmgrove and Sessions Street. That very year, the Rhode Island Jewish Historical Association moved into the federation building, right next to the new offices for the Bureau of Jewish Education.

If you'd like to visit our library and archives before the end of construction on the JCC, we're located where the BJE library used to be. If you don't know where that is, just ask any native Rhode Islander. As the old saying goes: the more things change, the more they stay the same. Only God knows the future. *Chag Sameach*.

JOSHUA JASPER is the librarian/archivist of the Rhode Island Jewish Historical Association. The library and archives are open to the public Monday through Friday.

AN EXCERPT FROM **LIVING on the EDGE**

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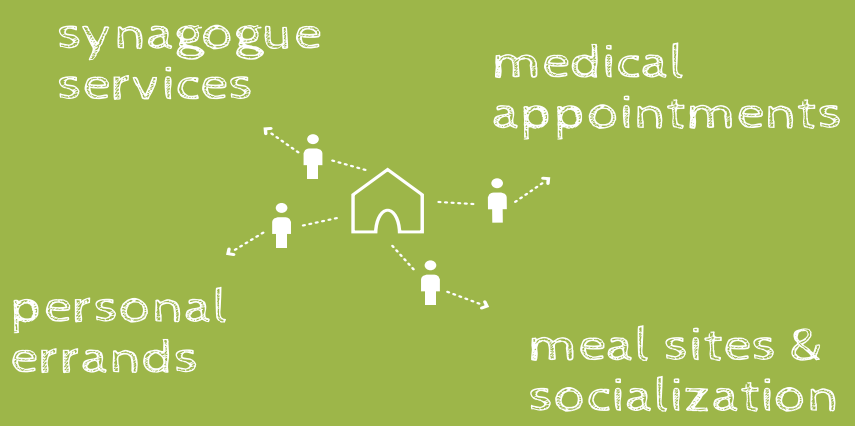
ACCESS: SENIOR TRANSPORTATION
empowers seniors to leave their homes and avoid isolation



950+
vouchers have been distributed, to more than

60
isolated and vulnerable seniors

30
clients who are most in need received vouchers at no cost



WHAT CLIENTS ARE SAYING:

"Thank you for helping me get to the hospital to spend time with my wife. I had no other way to get there."

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Jewish Alliance
OF GREATER RHODE ISLAND

Biden, remembering Peres, pleads for triumph of tolerance over bigotry

BY RON KAMPEAS

WASHINGTON (JTA) – Vice President Joe Biden said Shimon Peres' legacy should be one of tolerance at a time of rising bigotry.

"At a time when the currents of bigotry and anger and isolationism are on the rise, when too many are quick to cast blame on the outsider, on the other, and the promise of peace might seem like a distant dream, it's my hope, my sincere hope, that each of us continues to hold Shimon's memory very close," Biden said Oct. 6 at a memorial service held at Adas Israel, a synagogue in Washington, D.C.

Biden noted with amazement Peres telling him earlier this year that he still hoped both peoples – Arabs and Israelis – would emerge as "winning" the conflict through peaceful coexistence.

"In all of us who continue to hear his voice in our ears, that deliberate irresistible rumble urging us on; 'Dream big,' he implores us still, 'make the world a better place'," the vice president said.

President Barack Obama and former President Bill Clinton delivered eulogies last week at the funeral in Jerusalem for the former Israeli president and prime minister. But Biden is the administration figure known for the closest ties to Israel and the pro-Israel community.

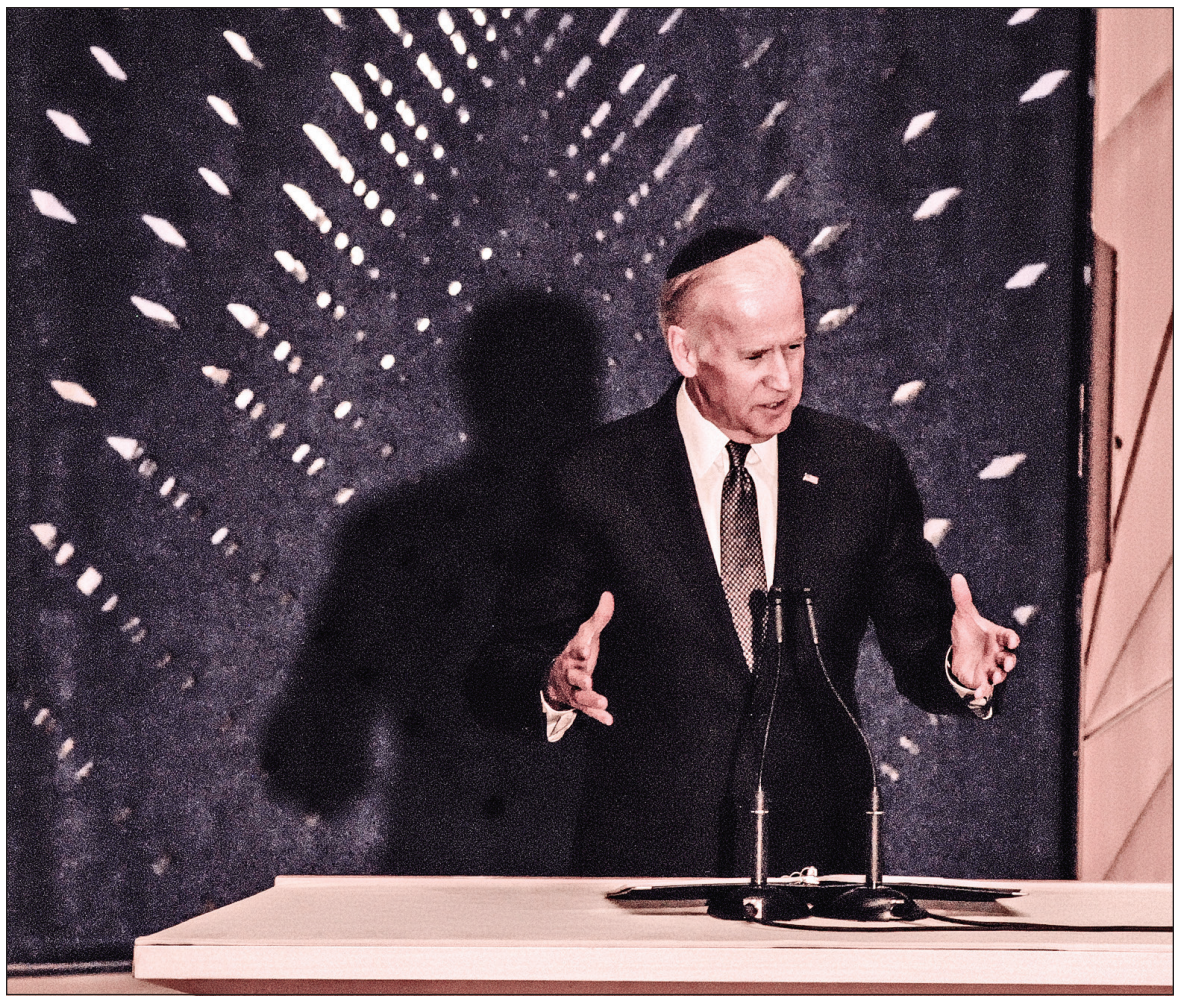


PHOTO |©MARSHALL H. COHEN, BIGMARSH NEWS PHOTOS

Vice President Joe Biden addressing public attendees and congregants of Washington's Adas Israel on Oct. 6 at a National Memorial Service honoring former Israel president Shimon Peres.

He spoke of his friendship with Peres dating back nearly 45 years, when Biden was elected senator from Delaware, and of their shared love of poetry. Peres would tease Biden about his love for Irish poets, said Biden, who is of Irish Catholic heritage. Biden would rejoin that Peres was mistaken, his preference was not for Irish poets but for the "best poets."

A love of poetry, Biden said, was one thing the Irish and Jews shared; the other was guilt.

Biden also spoke pointedly of Peres as a founder of Israel, casting the Jewish state as "the only guarantor" of Jewish survival.

"I learned a long time ago when I said I am a Zionist and was criticized for it that you don't have to be a Jew to be a Zionist," he said.

Biden mentioned Peres' advocacy of the two-state solution, but unlike Obama, did not make it a centerpiece of his eulogy – a decision that was seen by some as the president's implied rebuke to Benjamin Netanyahu, the Israeli prime minister, whose government is overwhelmingly against establishing a Palestinian state.

> **"Shimon Peres embodied the spirit of the Israeli people, he was, in my opinion, the conscience and the soul of the Israeli people."**

Instead, Biden spoke of Peres' dream of peace in broader terms.

"Shimon Peres embodied the spirit of the Israeli people," Biden said. "He was, in my opinion, the conscience and the soul of the Israeli people."

Other speakers included Madeleine Albright, the former secretary of state, and Peres' son Chemi, who delivered a recorded message.

Like his father, Chemi Peres made clear that he saw Obama as a friend of his country, a pointed reference in a week when the Netanyahu and Obama governments are once again at odds over Israel's settlement plans.

"I want to thank President Obama for leading such a distinguished delegation to the funeral and for his moving eulogy," Chemi Peres said, and also thanked Clinton. "Both are outstanding presidents and great friends of my father – and even more so of the State of Israel."

David N. Cicilline

U.S. Congress · Democrat



"David is a thoughtful, passionate voice for Israel in Congress and has been a relentless advocate for sustaining the special and enduring relationship between our two countries. As a member of the House Foreign Affairs committee, he has been an effective and strong champion for the security of the State of Israel."

-Congressman Sandy Levin
Most Senior Jewish House Member

David:

- Introduced the US-Israel Cyber Security Cooperation Act
- Co-sponsored the Iran Ballistic Missile Prevention & Sanctions Act
- Co-sponsored the Combating BDS Act of 2016
- Co-sponsored the Iron Dome legislation for Israel's defense
- Strongly advocated for the new $38 billion dollar assistance package to Israel

Paid for by The Cicilline Committee. Nancy Benoit. Treasurer

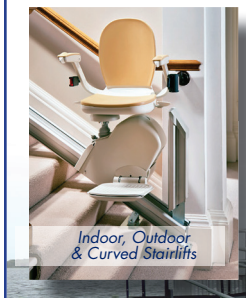
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Naomi and Dr. Jimmy Rotenberg with baby Dahlia Nori.

MAZAL TOV–Naomi and Dr. Jimmy Rotenberg welcomed their first child, Dahlia Nori, on July 30. Dahlia is named for Naomi's maternal great-grandmother Dorothy Zankel and her paternal great-grandmother Lenore Sherwin. Ted and Toby Heilweil of Potomac, Maryland, and Fred and Sally Rotenberg of Providence are all ecstatic to be first-time grandparents. Ted's mother, Harriet Heilweil of Princeton, New Jersey, and Fred's parents, Leonard and Ruth Rotenberg, also of Providence, are the proud great-grandparents. Dahlia visited Providence for the first time for Ruth and Lenny's 70th anniversary party in September.



PHOTO | IRVING SCHILD

Pictured (left to right): Jeff Gladstone, sister of Andrea Adina Saltzman; Rabbi Yossi Laufer; Rabbi Yeshosua Laufer; Rebbitzen Michla Laufer; Virginia Baron; Rebbitzen Shoshana Laufer; Bracha Stuart, of the mikveh *planning committee.*

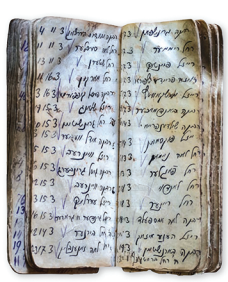
CONGRATULATIONS – On Sept. 25, the Gan Adina Mikveh in Warwick was dedicated. The *mikveh* is named in memory of Andrea Adina Saltzman. The Baron family dedicated the meditation and entrance room.

Traces of Memory

A Contemporary Look at the Jewish Past in Poland



ON DISPLAY AT BROWN RISD HILLEL FROM OCTOBER 10 TO NOVEMBER 30, 2016



Original records relating to Jewish social history
Photo by Jason Francisco

Opening on Thursday, October 20, 7 PM

With remarks by **Adam Teller**, Associate Professor of History and Judaic Studies

From the **Galicia Jewish Museum** in Krakow, Poland, this inaugural exhibition of the updated "Traces of Memory" collection offers a contemporary look at Jewish Poland, reflecting issues and processes rooted in the past, but influencing the present and the future. Through the texts of Jonathan Webber and photographs of Chris Schwarz and Jason Francisco, the exhibition pieces together a contemporary picture of a Jewish Poland in a manner which is informative, accessible, and thought-provoking.

RUINS OF THE RYMANÓW SYNAGOGUE. BY CHRIS SCHWARZ © GALACIA JEWISH MUSEUM

GALICIA JEWISH MUSEUM

70 YEARS BROWN/RISD HILLEL



Women's Alliance
of the Jewish Alliance of Greater Rhode Island

Tradition tells us that *Rosh Hodesh*, the marking of the new moon, was once celebrated by both Jewish men and women. In later years, *Rosh Hodesh* became primarily a women's holiday – a day for women to be together to enjoy meaningful introspection, dialogue and study.

Celebrate Rosh Hodesh with us!

Monday, November 7, 2016
6 *Heshvan* 5777
12:00 - 1:15pm
Jewish Alliance of Greater Rhode Island
401 Elmgrove Avenue, Providence

Featuring Rabbi Elyse Winick,
Jewish Chaplain at Brandeis University
"Many Waters: Transformative Ritual and Why it Matters"
Kindly RSVP by October 31, 2016

Tuesday, April 4, 2017
8 *Nisan* 5777
12:00 - 1:15pm
Temple Beth-El
70 Orchard Avenue, Providence

Featuring Rabbi Howard Voss-Altman
Senior Rabbi at Temple Beth-El

The cost to attend Rosh Hodesh is $10 and includes lunch.
For more information or to RSVP, contact
Danielle Germanowski at 401.421.4111 ext. 109
or dgermanowski@jewishallianceri.org
or visit jewishallianceri.org/rosh-hodesh

Jewish Alliance
OF GREATER RHODE ISLAND

Building community and making the world a better place.

We do it every day.

As part of the Jewish Federation system, we touch more Jewish lives on the planet than any other organization.

In places like Ukraine, elderly Jews with no pension would have to choose between buying medicine and heating their homes — *if we weren't there to help them*. Or in Cuba, without us, there would be no Jewish learning opportunities, rabbis, or holiday celebrations.

Wherever there is need — when a family in Rhode Island can't afford to pay for Jewish camp, when a single mother loses her job, or a senior needs human warmth and help around the house — ***we are there to sustain and strengthen Jewish life***.



THE **POWER**
TO MAKE A **DIFFERENCE**

Through our own programs and services, and those of our partners both locally and globally, we do so much to strengthen Jewish life... ***But there's so much more to be done.***

Contribute to the Annual Campaign and you're helping to care for our entire Jewish community—at home, in Israel, and around the world.

To learn more or to donate today, visit us at jewishallianceri.org or call 401.421.4111.

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OF GREATER RHODE ISLAND

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