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JEWISH RHODE ISLAND

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ON THE COVER: PHOTO | SOCIALIST WORKERS PARTY

Willie Cotton, Socialist Workers Party candidate for lieutenant governor of New York, speaks at June 24, 2026, protest against antisemitism against Poetica Coffee in Brooklyn, saying, "Fighting Jew-hatred is life-and-death question for the working class."



A little bit of light

ON OCT. 7, 2023, I was at the Central Massachusetts Torah Center to celebrate Simchat Torah. As October and the third anniversary of Oct. 7 approach, I cannot help but reflect on that day. We were mandated to celebrate the *zman simchateinu* even as the early reports from Israel were trickling in.



That evening, the Torah Center's Rabbi Moshe Liberow spoke powerfully about the need to do two things at once. We had to mourn our fellow Jews and other victims in Israel, he said, while at the same time celebrating the holiday. That way, he said, we would be resisting those perpetuating the horrors that we were only just learning about by reaffirming the spirit of the Jewish people — including those we lost.

I hope this issue of Jewish Rhode Island, and all issues, will do that. I hope that it can take note of the darkness of the times, while also reaffirming the light that shines through.

That light is reaffirmed in smaller, but perhaps more powerful ways. We have a couple of articles, for example, about crafts fairs, one at Temple Torat Yisrael and the other at Temple Beth-El. These and other articles highlight the work of people who, because they love their synagogue, Judaism and the Jewish people, have spent weeks or months dedicating painstaking effort to create programs out of love for the community.

Seemingly mundane, these everyday acts are powerful resistance to the darkness we saw so forcefully on Oct. 7, 2023. They are proof of the Hasidic maxim: *"A little bit of light dispels a lot of darkness."*

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D'VAR TORAH 5 | CALENDAR 6 | FOOD 8 | COMMUNITY VOICES 10

OPINION 9 | COMMUNITY 16 | BUSINESS 25 | OBITUARIES 26

THE MISSION OF JEWISH RHODE ISLAND 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.

ALL SUBMITTED CONTENT becomes the property of Jewish Rhode Island. Announcements and opinions contained in these pages are published as a service to the community and do not necessarily represent the views of Jewish Rhode Island or its publisher, the Jewish Alliance of Greater Rhode Island. We reserve the right to refuse publication and edit submitted content

UP FRONT

Divestment resolution harms Jews, won't help Palestinians

STEVEN BAKER

I have visited Israel four times since October 7, 2023. Each trip left images I cannot escape: the pleas to “Bring Them Home,” the clock in Hostage Square counting every second of captivity, the fields of the Nova Festival, the bomb shelter where two dozen innocent young adults tried to survive grenade after grenade, the burnt homes of grandparents at Kibbutz Holit and the charred cars at Tekuma — silent witnesses to families who never made it home.

I HAVE SAT with Israelis as tears poured down our faces, whose parents, spouses, children, grandparents and friends were murdered, kidnapped or called into months of

reserve duty. I have seen families shattered, communities emptied and survivors somehow finding the courage to smile again. These are not abstractions. They are names, faces, bed-

rooms, photographs, toys, unfinished meals and empty chairs.

I mention these memories not because they excuse every decision Israel's government has made, but because they remind me that this debate is about real human suffering and the terror that started it. Israel did not ask for this war, just as most of the Jewish community in Providence did not ask for this ballot measure.

That is why Providence's Question 7 feels so painful to so many Jews. It arrives in a local climate where many of us feel raw and exposed. I moved here only months ago and have been warmly welcomed

generally. Still, when the mayor's campaign signs were defaced with antisemitic and Nazi imagery, it shook me. When symbols at businesses tied to this conflict appear less like empathy for Palestinians and

‘Israel is not a talking point. It is part of our identity’

more like hostility toward Israel's existence, some of us wonder whether we are truly welcome here as our full selves.

At the Jewish Alliance, we would much rather spend our resources on learning, care, engagement and building bridges across Rhode Island. We would rather celebrate Jewish joy than defend Jewish legitimacy. We did not ask for this fight. When a ballot measure singles out Israel, even in universal language, silence would not feel like peace. It would feel like accepting that Jewish connection to Israel is a problem to be eradicated.

For many Jews, Israel is not a talking point. It is part of our identity, our people's story, our ancestral homeland and a country that has provided refuge and tremendous achievements for the world. Supporting Israel does not mean endorsing every decision of any Israeli government. Many Jews who oppose Question 7 also have deep concerns about Israel's current leadership. But criticism of a government is different from a civic campaign that has let propaganda shape the moral high ground and makes Jews who believe in Israel's right to defend itself feel suspect.

The financial case for the proposed ordinance is weak, which makes its symbolic impact harder to ignore. If the practical effect is minimal and the cost is real, the measure functions less like serious investment policy and more like public

condemnation of a core part of many Jews' identity.

And because the measure is largely symbolic, the choice of symbol matters. Jews face increasing harassment, vandalism, violence and suspicion simply for being Jewish, Israeli or caring about Israel. In this climate, a municipal ballot measure targeting the world's one Jewish state does not feel like solidarity. It feels like targeted hostility. Something that Jews have faced for millennia.

Yes, Question 7 sounds broadly moral. But proponents have made clear that Israel is the intended target. That selectivity matters. It flattens a painful, complicated conflict into a slogan and ignores the reality that Israel, for all its flaws, is a diverse society where Arab citizens vote, serve in public life, sit in the Knesset and participate in the judiciary.

The world is not short on grave abuses. Russia has forcibly “disappeared” thousands of Ukrainian children. 150,000+ have been killed in Darfur since 2023. Iran has murdered 40,000+ protesters in 2026 alone. China has ethnically cleansed Uyghurs. Some Americans see profound injustice in ICE detentions and deportations here at home. If Providence wants an ethical investment policy, it should not begin and end with Israel, yet the supporters of this bill have said this bill will not do anything against those atrocities. It will only target Israel.

It is also worth noting that since the last Israeli hostages were released from Gaza in October 2025, the Gaza Health Ministry itself (which is run by the terrorist organization Hamas) claims the killing of its people has dropped by more than 96%, with what remains being focused on targeted offenses (where Hamas continues to use civilians and children as human shields).

This ballot measure is



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CONTINUED ON PAGE 5

Tzedakah in the holiday season: Justice, joy and shared abundance

RABBI DANIEL KRIPPER

The pilgrimage festivals — particularly Sukkot, Shemini Atzeret and Simchat Torah — are deeply rooted in the spirit of philanthropy and shared responsibility. Rather than being an optional holiday practice, *tzedakah* (charity/righteous giving) is the lifeblood of the season, bridging judgment and mercy, fear and joy, earth and heaven.

SUKKOT CELEBRATES divine protection and abundance. The temporary structure of the *sukkah* reminds us of human fragility, while the season's inherent joy calls us to open our doors.

The mitzvah of hospitality (*hachnasat orchim*) into the *sukkah* is itself a gracious embodiment of *tzedakah*.

Simchat Torah culminates the festival cycle in collective celebration with the Torah. Together, Torah study and *tzedakah* serve as twin pillars that infuse the world with *chesed* (loving-kindness).

In Jewish thought, business enterprise and philanthropy are not opposing forces; they are complementary components of a unified ethical framework designed to build a just, sustainable society. Commercial endeavor acts as a partner in sustaining creation, while *tzedakah* provides the moral

and social equilibrium needed to maintain it.

Rooted in *tzedek* (justice/righteousness), the term *tzedakah* transforms giving from voluntary generosity into an obligation of social justice.

Giving is not a personal favor or an act of condescension, but a restoration of balance. Resources are entrusted to individuals to steward responsibly, which includes redistributing a portion to those in need.

The Rambam, Moses Maimonides, explicitly links festival celebration to *tzedakah*, defining true religious joy (*simchah*) by our concern for the vulnerable. In the Mishneh Torah (Hilchot Sh'vitat Yom Tov 6:18), he sharply distinguishes genuine spiritual celebration from self-cen-

tered indulgence:

"When a person eats and drinks in celebration of a festival, he is obligated to feed foreigners, orphans, widows and others who are destitute. In contrast, a person who locks the gates of his courtyard and eats and drinks with his children and his wife, without feeding people experiencing poverty and the embittered, is not indulging in the rejoicing of a commandment (*simchat mitzvah*), but rather the rejoicing of his gut (*simchat kerso*) ... This rejoicing is a disgrace."

On Sukkot — designated

as *Z'man Simchateinu* ("The Time of Our Joy") — feasting while ignoring those without basic shelter or nourishment directly contradicts the holiday's ultimate purpose.

Bottom line: True generosity is an attitude rather than a bank balance. While wealthy donors who give freely demonstrate detachment from material wealth, anyone who contributes time, talent, or care to elevate others practices philanthropy. Cultivating a philanthropic mindset within a supportive community enriches spiritual life today and lays the groundwork for greater giving in the future.

RABBI DANIEL KRIPPER is the rabbi at Temple Shalom in Middletown, as well as the author of "Living Fully."



Candle lighting times October 2026



Greater Rhode Island

Oct. 2	6:06pm Erev Shemini Atzeret
Oct. 3	7:06pm Erev Simchat Torah
Oct. 9	5:54pm
Oct. 16	5:43pm
Oct. 23	5:32pm
Oct. 30	5:23pm

CONTINUED FROM PAGE 4

not in a vacuum. Words and campaigns shape the climate our neighbors live in. When Israel is placed on a local ballot, many Jewish residents hear a message, whether intended or not: Your connection to Israel is a civic problem that is not welcome here. This shifts the conversation within our own community around Israel's right to exist and defend itself.

There are better ways to respond to human suffering — ways that help people rather than isolate neighbors. Providence could mobilize humanitarian aid, strengthen education about antisemitism and Islamophobia and build spaces for real conversation. These are things the Jewish Alliance does. We should expand compassion, not turn one person's trauma against

another's.

That is why I urge a "no" vote on Question 7. Not because Providence should ignore suffering brought about by war. Not because Hamas or Israel are beyond criticism. And not because Jewish pain matters more than anyone else's. I oppose it because it is selective, divisive and asks our city to make a symbolic statement that will deepen fear among many Jewish residents while doing nothing to help Palestinians.

We should not have to shrink our Jewish identity to be accepted in the city we call home.

STEVEN BAKER is the president and CEO of the Jewish Alliance of Greater Rhode Island.

TAKE ACTION: REPORT an INCIDENT



At the Jewish Alliance, we believe all people should be treated fairly and justly. If you have experienced or witnessed an incident of antisemitism or extremism, please report it. Antisemitic activity includes overt acts or expressions of anti-Jewish bigotry and hostility. Many incidents are not crimes but are still considered antisemitic and should be reported.

This initiative is meant to help track antisemitic incidents in the state of Rhode Island. Experiencing any type of antisemitism may be traumatic for you or your loved ones. If you need additional support, please contact Jewish Collaborative Services at 401.331.1244 for guidance.

www.jewishallianceri.org/report-it/

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CALENDAR HIGHLIGHTS

FOR COMPLETE MONTHLY LISTINGS, VISIT JEWISHRHODY.ORG

Ongoing

Kosher Senior Café and Programming.

11 a.m.-1 p.m. Monday – Thursday at the Bonnie & Donald Dwares JCC, 401 Elmgrove Ave., Providence; Fridays at Temple Sinai, 30 Hagen Ave., Cranston. In-person (and usually on Zoom Tuesday –Thursday) programming 11 a.m.-noon followed by lunch and discussion noon-1 p.m. On Wednesdays, programming is chair yoga. For seniors aged 60 and older as well as younger adults with a disability; all faiths and backgrounds are welcome. Suggested donation: \$3 per lunch. The Kosher Senior Café is a program of Jewish Collaborative Services and is generously supported by the Jewish Alliance of Greater RI and Blackstone Health. Information and RSVP, Neal at neal@jcsri.org or 401-421-4111.

Mahjong at Temple Torat Yisrael.

Tuesdays 11 a.m.-1 p.m. 1251 Middle Road, East Greenwich. Drop in and play Mahjong with us. Beginners and experienced players welcome. Free. Information, Michelle Birman at michelle@toratyisrael.org or 401-885-6600.

Fall Hebrew Classes. Tuesdays thru 11/17. Time varies by class. Temple Emanu-El, 99 Taft Ave., Providence. Classes offered: Introduction to Prayerbook Hebrew, Beginners, Beginning Spoken Hebrew, Advanced Beginners for Spoken Hebrew, Intermediate and Advanced. Offered jointly with the Jewish Alliance of Greater RI. No class date: 11/3. Information, Toby Liebowitz at tobyaane@gmail.com.

Temple Torat Yisrael Virtual Minyan.

Tuesdays 5:30 p.m. Via Zoom. Information, temple@toratyisrael.org.

Delve Deeper: The World Behind the Bible.

Wednesdays 7-9 p.m. Thru 12/9. This virtual course led by Mark Leuchter, Professor of Hebrew Bible and Ancient Judaism at Temple University in Philadelphia, will look at the way the Hebrew Bible came together across centuries of ideas and experiences from the social groups behind the texts. No class date: 11/25. Cost: \$250 (for scholarship information, email larrykatz1221@gmail.com). Information or to enroll, www.delvedeeper.org.

RI Reform Congregations: Introduction to Judaism.

Thursdays 7-9 p.m. Temple Beth-El, 70 Orchard Ave., Providence. Offered in partnership with Reform Congregations throughout Rhode Island. Class dates: 10/29-11/19, 12/3-12/17, 1/7-3/11. Information, Judith Gilson at jgilson@temple-beth-el.org.

Cape Cod Synagogue Family Shabbat Services and Dinner.

Second Friday of the month 5:30 p.m. 145 Winter St., Hyannis, Mass. In-person and livestreamed services on website, Facebook, Cape Media, YouTube and Community Television Comcast channel 99. Followed by Community Shabbat Dinner. Information, 508-775-2988 or capecodsynagogue.org.

United Brothers Synagogue Shabbat Services.

First Friday of month 7 p.m. 205 High St., Bristol. Shabbat services first Friday evening of every month. Information, Bradford Louison at bradlouison@gmail.com or 617-512-1978.

Cape Cod Synagogue Shabbat Services.

Fridays 7 p.m. 145 Winter St., Hyannis, Mass. With Rabbi David Freelund. In-person and livestreamed on website, Facebook, Cape Media, YouTube and Community Television Comcast channel 99. Information, 508-775-2988 or capecodsynagogue.org.

Temple Beth-El Torah Study.

Most Saturdays 9-10:30 a.m. 70 Orchard Ave., Providence. Join us in the library. Information, Jude Weinstein at jweinstein@temple-beth-el.org or 401-331-6070.

Temple Sinai Breakfast and Torah Study.

Saturdays 9:15-11 a.m. 30 Hagen Ave., Cranston. Breakfast followed by weekly Torah study (also on Zoom) at 10 a.m. Information, Templesinairi.org, admin@templesinairi.org or 401-942-8350.

Temple Habonim Torah Study.

Some Saturdays 10-11 a.m. When Shabbat morning services are not scheduled, Torah Study (currently online) is usually held. Information, Adina Davies at office@templehabonim.org or 401-245-6536.

Cape Cod Synagogue Shabbat Services.

Saturdays 10:30 a.m. 145 Winter St., Hyannis, Mass. With Rabbi David Freelund. In-person and livestreamed on website, Facebook and YouTube. Information, Cape Cod Synagogue at 508-775-2988 or capecodsynagogue.org.

Temple Sinai Morning Service.

Saturdays 11 a.m.-noon. 30 Hagen Ave., Cranston. Join us either in the Chapel or on Zoom. Information, Templesinairi.org, admin@templesinairi.org or 401-942-8350.

Friday | October 2

Temple Beth-El Shabbat B'Yachad & Simcha Torah/Consecration Festival Service.

5:45-7:15 p.m. 70 Orchard Ave., Providence. In the Sanctuary. RSVP required. Information, jude Weinstein at

jweinstein@temple-beth-el.org or 401-331-6070.

Temple Sinai Simchat Torah Service.

6-7:30 p.m. Temple Sinai, 30 Hagen Ave., Cranston. Join us in the Sanctuary or on Zoom. Information, Templesinairi.org, admin@templesinairi.org or 401-942-8350.

Sunday | October 4

Congregation Agudas Achim Ruach & Roll Sunday Playgroup.

10-11 a.m. 901 N. Main St., Attleboro. Children five and younger enjoy Jewish songs, stories, movement, holiday themes and simple crafts with their grown-ups. Free. Information, office@agudasma.org or 508-222-2243.

Monday | October 5

Jewish Side of Things Pop Up: Who Knew It Was Jewish?

10:30-11:30 a.m. and 3:45-5:15 p.m. Bonnie & Donald Dwares JCC, 401 Elmgrove Ave., Providence. Join us in the Lower Lobby and try some samples of food from Jewish-owned businesses. Free. Information, Dori Adler at dadler@jewishallianceri.org or 401-421-4111.

Tuesday | October 6

October 7 Remembrance Film Screening.

7-9:15 p.m. Temple Sinai, 30 Hagen Ave., Cranston. Join the RI Coalition for Israel (RICI), Temple Sinai and a representative from the Consulate General of Israel to New England to view "October Shadows: An Exploration of Trauma and Healing After October 7" followed by discussion. RSVP (required) on RICI's website. Free; donations encouraged. Information, Maria Friedman at maria@ricoalitionforisrael.org.

Wednesday | October 7

October 7th Community Service Project.

1-2:30 p.m. Bonnie & Donald Dwares JCC, 401 Elmgrove Ave., Providence. In partnership with Jewish Collaborative Services and Leket Israel, prepare emergency bags for members of our local community as we explore Leket Israel, Israel's national food bank and leading food rescue organization. Information, Dori Adler at dadler@jewishallianceri.org or Emily Gaudreau at egaudreau@jewishallianceri.org; both at 401-421-4111.

Thursday | October 8

Temple Habonim: Holocaust Speaker Magda Bader.

6-8 p.m. 165 New Meadow Road, Barrington. Hungarian-born Magda Bader, the youngest of 10 children, was destined for the gas chambers of

Auschwitz. Hear Magda's emotional first-hand testimony about how she survived and lived a life of meaning. Co-sponsored by the Sandra Bornstein Holocaust Education Center. Free. Information, Adina Davies at office@templehabonim.org or 401-245-6536.

An Evening with Maya Regev.

7:30-9:30 p.m. Brown RISD Hillel, 80 Brown St., Providence. Maya, who was kidnapped from the Nova Music Festival alongside her brother, Itay, and held hostage in Gaza for 50 days, will share her story, reflect on her experiences and discuss the lasting impact of October 7. Registration is closed. Sponsored by Brown RISD Hillel, the Jewish Alliance of Greater RI, Temple Beth-El, Brown Students for Israel, Temple Emanu-El and Congregation Beth Sholom.

Friday | October 9

Temple Sinai Friday Evening service.

30 Hagen Ave., Cranston. Join us in the Chapel or on Zoom. Information, Templesinairi.org, admin@templesinairi.org or 401-942-8350.

Sunday | October 11

Temple Sinai's Celebration of Life for Dottie.

11 a.m.-3 p.m. 30 Hagen Ave., Cranston. Join us as we celebrate with a midday brunch as we remember the life of Dottie, who helped every one of us in so many ways with a smile on her face and warmth in her voice. Send your response cards to Ellen Rappoport ASAP. Information, Templesinairi.org, admin@templesinairi.org or 401-942-8350.

Thursday | October 15

Sandra Bornstein Holocaust Education Center: Revisiting Claude Lanzmann's "Shoah" in the Digital Age.

6-7:15 p.m. Over twelve years, filmmaker Claude Lanzmann recorded more than 230 hours of interviews and location footage before shaping that material into the film's nine-and-a-half-hour final version. The United States Holocaust Memorial Museum acquired the unused footage, which they restored, preserved and digitized. Free. Information, info@hercri.org or 401-453-7860.

Friday | October 16

Temple Sinai Friday Night Shabbat.

6-7:30 p.m. 30 Hagen Ave., Cranston. Join us either in the chapel or on Zoom to hear our speaker, Joan Brown, of the Rhode Island Jews Loving Justice. Information, Templesinairi.org, admin@templesinairi.org or 401-942-8350.

Saturday | October 17

Kids' Night Out: Glow Party Night.

5-8:30 p.m. Bonnie & Donald Dwares JCC, 401 Elmgrove Ave., Providence. Parents enjoy their night out while kids enjoy an assortment of activities that include arts & crafts, games and a movie plus dinner. For grades K-5. Preregistration required. Member: \$50 | Nonmember: \$60 | 30% Sibling Discount | Early Dropoff (4:30-5 p.m.) and Extended Time (8:30-9 p.m.): \$5. Information, Jess Wallace at jwallace@jewishallianceri.org.

Sunday | October 18

Fall Harvest Market.

10 a.m.-1 p.m. Bonnie & Donald Dwares JCC, 401 Elmgrove Ave., Providence. Enjoy alpacas and knitted goods; plants; electronic recycling with Indie Cycle (10 a.m.-noon); live music; and free expert gardening advice, seeds and soil testing thanks to the URI Master Gardener Program. For kids, there will be a PJ Library book swap and pumpkin decorating. Information, Lyndsey Ursillo at lursillo@jewishallianceri.org.

Temple Emanu-El "Not Your Bubbie's Babka: Guy Hanuka's Journey from Israel to Navad Bakers."

11 a.m.-12:30 p.m. 99 Taft Ave., Providence. Join Temple Emanu-El's Sisterhood as we welcome Guy Hanuka from Navad Bakers to give us a babka baking demo and talk about how he ended up in RI with a thriving baking business. Information, Shoshana Jacob at shosh@teprov.org or 401-331-1616.

The Rhode Island Coalition for Israel "What Has Israel Done Lately for the USA?"

1-2:30 p.m. RICI is RI's statewide coalition of Jews and Christian Zionists dedicated to fighting antisemitism, educating people about Israel and providing unwavering support for the State of Israel. We will be hosting Ambassador Yoram Ettinger for this virtual presentation. Free but suggested \$18 donation. RSVP, tinyurl.com/ricidonate. Information, Maria Friedman at maria@ricoalitionforisrael.org.

Tuesday | October 20

"Sabbath Queen" Film Screening.

5 p.m. Avon Cinema, 260 Thayer St., Providence. Brown RISD Hillel has partnered with the Alliance and local synagogues to facilitate a screening of this documentary followed by a Q&A with the film's award-winning director Sandi DuBowski. Free. Information, Josh Bolton at joshua_bolton@brown.edu.

Wednesday | October 21

Touro Fraternal Association Open

CALENDAR

House. 6-9 p.m. R1 Indoor Karting, 100 Higginson Ave., Lincoln. Jewish men ages 18-52 are invited to this free Open House. Enjoy a Chinese food buffet, kart racing, dart and axe throwing and time machine gaming. Information, Larry Berman at info@tourofraternal.org or 401-447-2655.

Thursday | October 22

Elite Mandolin Ensemble. 5 p.m. Norman M. Fain Hillel Center, 6 Quarry Road, Kingston. Enjoy a free community outreach concert during the 11th Annual URI Guitar & Mandolin Festival. Featuring international virtuosos like Jacob Reuven and Dor Amran. Presented by URI Hillel partnering with the Jewish Alliance of Greater RI. Information, Dori Adler at dadler@jewishhallianceri.org.

Speaker Series: The Future of American Judaism. 7-9 p.m. Temple Beth-El, 70 Orchard Ave., Providence. Join the Jewish Alliance of Greater RI and Temple Beth-El for a moderated conversation with The Atlantic staff writer Franklin Foer as we explore 250 years of the Jewish American experience. Information and RSVP, Jude Weinstein at jweinstein@temple-beth-el.org or 401-331-6070.

Friday | October 23

Temple Sinai Friday Evening Shabbat. 6-7:30 p.m. 30 Hagen Ave., Cranston. Join us either in the Chapel or on Zoom. Information, Templesinairi.org, admin@templesinairi.org or 401-942-8350.

Friday | October 25

5th Annual Kindergarten Fair at the JCC. 10:30 a.m.-noon. Bonnie & Donald Dwares JCC, 401 Elmgrove Ave., Providence. Wondering about options for kindergarten? Come find out more information about the local public and private schools in the area, and meet other parents with school-aged children. Information and RSVP (by 10/23), Lyndsey Ursillo at lursillo@jewishhallianceri.org.

Temple Sinai People of the Book. 2-3:30 p.m. 30 Hagen Ave., Cranston. We will discuss Naomi Novik's novel "Spinning Silver," a dark, Slavic-inspired reimaging of Rumpelstiltskin. Information, Templesinairi.org, admin@templesinairi.org or 401-942-8350.

Thursday | October 29

Sandra Bornstein Holocaust Education Center "one

SMALL miracle": Restoring an Abandoned Jewish Cemetery. 6-7 p.m. Bonnie & Donald Dwares JCC, 401 Elmgrove Ave., Providence. Learn about the restoration of the Jewish cemetery in Goniadz, Poland, the ancestral home village (shtetl) of filmmaker Dr. Myrna Teck's family. Film screening followed by a discussion with preservationist Alan Metnick. Free. Information, info@hercri.org or 401-453-7860.

Friday | October 30

Temple Sinai Friday Evening Shabbat. 6-7:30 p.m. 30 Hagen Ave., Cranston. Join us either in the Chapel or on Zoom. Information, Templesinairi.org, admin@templesinairi.org or 401-942-8350.

Sunday | November 1

Hope, Optimism, & Faith: Ancient Wisdom, New Thinking, and Future Possibilities. Noon-1 p.m. Brown RISD Hillel, 80 Brown, St., Providence. Explore Jewish intellectual and spiritual tradition and its ability to help us understand and access hope, optimism and faith. Hosted by Clal, The National Jewish Center for Learning and Leadership, Brown University's Program in Judaic Studies and

Brown RISD Hillel. Cost: \$36 suggested donation; no cost for students. Information, Eliana Southworth at eliana@clal.org.

Saturday | November 7

Evening of Jewish Renaissance. 6:30-9:30 p.m. Bonnie & Donald Dwares JCC, 401 Elmgrove Ave., Providence. Join us for a night of diverse learning opportunities, discussions and interactive experiences that explore the many facets of Jewish culture. Presented by The Judge Marjorie Yashar & Dr. James Yashar Fund at the Jewish Federation Foundation. Information, Dori Adler at dadler@jewishhallianceri.org.

Sunday | November 8

Sisterhood of Temple Beth-El Artisan Marketplace. 9:30 a.m.-3:30 p.m. 70 Orchard Ave., Providence. Featuring both new and returning vendors offering textiles, glass, pottery, soap, photography, prints and notecards, jewelry, handmade eyeglass frames, woodwork, succulent plant gardens, nature art/illustration, candles, leather and Judaica as well as a Scholastic Book Fair. Bagels and coffee sold by the Brotherhood.

Information, TBESisterhood@temple-beth-el.org.

Congregation Agudas Achim Ruach & Roll Sunday Playgroup. 10-11 a.m. 901 N. Main St., Attleboro. Children five and younger enjoy Jewish songs, stories, movement, holiday themes and simple crafts with their grown-ups. Free. Information, office@agudasma.org or 508-222-2243.

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Dr. Ilana Offenberger



Local residents watch the burning of the ceremonial hall at the Jewish cemetery in Graz during Kristallnacht (the "Night of Broken Glass"). Graz, Austria, November 9-10, 1938. Dokumentationsarchiv des Oesterreichischen Widerstandes

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FOOD

There's always soup for you

JODI GREENBERG

There is a moment every fall in Rhode Island when you know soup season has arrived.

I'm not sure about you, but I always resist admitting summer is over. It's not that I don't love fall; I do. I just happen to love summer too, and I'm never quite ready to trade one for the other. Change is hard, even when what comes next is pretty wonderful.

SOME YEARS fall eases in; others, the temperature seems to drop overnight. We Rhode Islanders respond by wearing sandals with sweaters and insisting summer isn't quite finished.

The resistance quickly fades as we welcome bright sunshine, crisp air and leaves shimmering in shades of red, orange and gold. Farm stands fill with squash, apples, carrots, potatoes and other signs of the autumn harvest. A salad for dinner no longer seems quite enough, and soup starts

sounding like a much better idea. Perhaps it's nature's way of telling us it's time to dust off the slow cooker.

Soup also holds a special place in Jewish food traditions. For many of us, chicken soup immediately comes to mind — the familiar remedy when someone is sick or the beginning of a holiday meal. Depending on your family, it may have been prescribed for everything from a cold to a bruised knee to a bad day at work.

But Jewish soup extends

far beyond chicken and matzo balls. Across generations and geography, Jewish cooks have used what was available wherever they lived: lentils and chickpeas, barley and mushrooms, vegetables, herbs and spices.

Perhaps that is what makes soup so fitting for Jewish life: It adapts.

Jewish cooking has long been influenced by place, and Rhode Island in fall gives us plenty to work with. Butternut squash can be roasted and blended until silky. Apples add sweetness. Corn and potatoes can become a hearty fish chowder — a nod to our New England surroundings.

But what I love most about soup isn't necessarily what's in the bowl. It's what a batch allows us to do.

The Jewish tradition of *hakhnasat orchim* — welcoming guests — encourages us to open our homes and tables to others. Soup may be one of the easiest foods with which to practice it.

There's almost always room for one more, especially if you add a little more broth and hope nobody notices.

It can simmer while friends or family gather in the kitchen, and a warm bowl with a piece of challah for dunking requires little else.

Soup is also a wonderful food to give away.

When someone is sick, grieving, overworked, overwhelmed or simply in need of a hug, a container of homemade soup says plenty: I was thinking about you. And perhaps just as importantly, "You don't have to figure out dinner tonight." The pleasure of soup isn't only in eating it. It's also in having enough to share.

This October, stop at a Rhode Island farmers market, roadside stand or local grocer and pick up a squash, a few apples or whatever looks particularly good. Bring them home and make something warm.

If cooking isn't your thing, many local markets and grocers offer excellent soups ready to take home. We won't tell.

And living in one of the country's most beautiful regions for fall foliage, why not pour your soup into a heatproof canister, grab your pup or a friend, and enjoy it after a walk through

the colorful, crunchy leaves?

Which reminds me of a late-fall hike with a friend in the Blue Hills outside Boston. Afterward, he opened a canister of homemade mushroom soup.

I was touched. I was also slightly alarmed.

I have tried very hard to like mushrooms. There are so many varieties, people adore them, and life would simply be easier if I joined them. But despite repeated attempts, I just don't like them. My mother doesn't either, so I prefer to think we're leaving more for everyone else.

Still, my friend had made the soup and carried it along to share after our hike. Not tasting it was out of the question. I held my breath, took a sip and eventually confessed.

Years later, we still laugh about it. The soup may not have converted me to mushrooms, but the gesture stayed with me. Perhaps that's another thing soup does so well: it gives us a reason to gather, a way to care for one another, an opportunity to connect and, every so often, something to laugh about together.

JODI GREENBERG is a member of the board of the Jewish Alliance of Greater Rhode Island.

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Easy Fall Harvest Soup

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Serves 6.

INGREDIENTS

2 tablespoons olive oil
1 onion or shallot, chopped
5–6 cups chopped orange root vegetables or squash, such as carrots, sweet potatoes, butternut squash or pumpkin*
1 apple, peeled and chopped
4 cups vegetable or chicken broth
Salt and pepper, to taste
Pepitas
A sprinkle of za'atar for serving.

**For the best consistency, use at least half squash or pumpkin. My go-to is one medium butternut squash and two carrots.*

DIRECTIONS

1. Sauté the Onion: Heat the olive oil in a medium saucepan over medium heat.

Add the onion and cook until softened, about 5 minutes.

2. Simmer the Soup: Add the vegetables, apple and broth. Bring to a boil, then reduce the heat and simmer for 20–25 minutes, or until the vegetables are tender.

3. Blend: Blend until smooth using an immersion blender or carefully transfer to a blender. Season to taste with salt and pepper.

4. Toast the Pepitas: Toast the pepitas in a dry skillet over medium heat, stirring frequently, or in the toaster oven, for about 90 seconds.

5. Serve: Ladle into bowls and finish with a sprinkle of toasted pepitas and za'atar. Store any extra pepitas in an airtight container for up to two weeks.

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COMMUNITY VOICES

Jewish students shouldn't have to choose between safety and silence

Why graduate student leaders from Rhode Island and beyond are taking the fight against campus antisemitism to Capitol Hill

JADYN TURNER

FOR MANY JEWISH students, antisemitism on campus and in the classroom is not an abstract issue that we can simply ignore. It impacts where we sit and what we say in class, the clubs we join and even whether we express our Jewish identity at all.

As a Rhode Island law student and leader of the Jewish affinity club at my law school, I have increasingly found myself listening to peers struggling with these issues. So when students tell me they feel unsafe or uncomfortable simply for being Jewish, I feel a responsibility to take them seriously.

And yet, graduate students

like me are often missing from the national conversation about antisemitism on campus. Our experiences are distinct from those of undergraduates: We are researchers, teaching assistants, clinicians, law students and future professionals, navigating specialized academic environments while also thinking about our careers and the communities we will lead.

This is one of the reasons I recently attended the Jewish Grad Organization's Partners Summit, the only national conference dedicated specifically to Jewish graduate student leaders, and participated in its Advocacy Day on Capitol Hill.

The annual JGO Summit brings together Jewish graduate student leaders from around the country, offering us a rare space to compare experiences, to learn how to build stronger Jewish communities on campus, and to hear from experts from both our fields of study and from across the Jewish world.

But it was also a chance to turn those experiences into action.

As part of the Summit, a smaller delegation of 40 graduate student leaders representing campuses all over the United States went to Capitol Hill to meet with members of Congress, to share our experiences and



Rhode Island law student Jadyn Turner (third from right) meets with Rep. Gabe Amo, D-R.I., on Capitol Hill as part of a delegation from the Jewish Grad Organization.

PHOTO | COURTESY
JEWISH GRAD
ORGANIZATION

to advocate for meaningful change.

Preparing for those meetings alongside student leaders from other states opened my eyes to the sheer scale of the impact antisemitism has on Jewish students today. Each of us had stories to share from our own campuses, showing a clear pattern: More often than not, antisemitism in graduate school does not come in the form of encampments or people shouting in your face, but an insidious, subtle feeling of exclusion and hostility that shows up constantly — the uncomfortable classroom moments, the hesitation to speak up during a lecture and the burden of self-censorship.

Over the past few years, the climate in higher education has forced too many students to look at other careers or consider leaving school entirely when the hostility becomes overwhelming. Graduate students are constantly performing invisible mental calculations: whether to communicate their views honestly or remain silent to avoid having those views judged through the lens of their Jewish identity and potentially jeopardizing their future job prospects. For too many of us, it has become a full-time job to defend our existence while trying to get an education.

Academic freedom cannot survive in an environment

where students must constantly choose between safety and silence. Campus administrators have an important role to play, but even they cannot by themselves fix a cultural climate, festered over decades, that makes it acceptable to exclude Jewish students.

That is why student advocacy must also reach those we have elected to office.

In Washington, D.C., our delegation sat down with lawmakers from across the country and on both sides of the aisle, including my own representative, Gabe Amo, D-R.I. Our conversation with Rep. Amo helped bridge the gap between what Jewish students experience on campus and the policy discussions taking place in Congress. We did not just talk about abstract legal frameworks; we had a genuine conversation about how unchecked campus hostility threatens Jewish students' safety, education and professional prospects in real life.

Our primary focus during these meetings was advocating for the Jewish American Security Act. JASA addresses critical gaps in the federal response to antisemitism by strengthening Title VI enforcement, expanding vital security resources for at-risk educational and community institutions and demanding greater account-

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COMMUNITY VOICES

An unbelievable summer camp

GEORGE M. GOODWIN

THE FOLLOWING story sounds fictitious, but I didn't make it up. Yes, I've always enjoyed reading short stories and novels, but I also learned to seek and savor historical accuracy.

That my twin brother, Theo, and I learned to love many summer camps was largely due to our mother, Madeline. She enjoyed a privileged upbringing in Cincinnati, where her German-Jewish ancestors settled before the Civil War. She and her older brother, George, were sent to their Reform congregation's Sunday school, but they also attended a predominantly Jewish private school.

Each summer the Rosenthal kids were sent by train to neighboring Jewish camps in Maine. George attended Kennebec, a boys' enclave, and Mom found a home at Vega, for girls.

One summer, after breaking an arm, she was given an opportunity to recuperate at home, but she insisted on staying. As demonstrated by many surviving letters to her parents, Mom loved all kinds of activities, especially swimming and sailing. Close friendships also mattered.

By contrast, Dad grew up near Hartford in far less privileged circumstances. He was briefly a Boy Scout but never went to summer camp. Instead, his family rented a small cottage by the sea in Branford, which my grandfather, Isadore, visited on weekends.

Our parents met and married in Los Angeles where Theo and I grew up. By age six, we were sent to Camp Dayaway, owned and operated by two Jewish teachers, Sol and Jim. Theo's athletic talents and mine were vividly demonstrated when we received awards for "best behavior on the bus." I also did well in checkers and table manners.

When we were eight, we were off to an overnight camp at Lake Arrowhead. We belonged to Woodcraft Rangers, a group resembling Cub

Scouts, whose emphasis was studying "Indian" (not Native American) lore. The main reason Mom and Dad sent us there was to meet boys and counselors from beyond our comfortable orbit. Although often frightened by ghost stories told around campfires, we had a good time.

Our next summer camp, which belonged to our Reform congregation, didn't resemble a camp at all. This co-educational enclave near the beach in Malibu felt like Sunday school in the woods. We not

only enjoyed indoor plumbing but a heated swimming pool, and we wore clean clothes on Shabbat. Perhaps my favorite activities were writing and drawing for Camp Hess Kramer's newspaper.

During the next two summers, Theo and I attended Grizzly Lodge, a boys' outpost in Northern California's Sierra Nevada. We learned about it from some religious school friends, though not many Jews attended Grizzly. Indeed, on Sunday mornings we sang hymns in the church. Theo and I enjoyed hiking, fishing and horseback riding, but our parents were appalled when one of our favorite activities became riflery. We won numerous awards from the NRA!

We were prevented from returning to Grizzly Lodge. Never having excelled as Hebrew students, Theo and I had to stay home for remedial lessons to prepare for our early September bar mitzvah. As a result, we were also sent to our junior high's summer school for advanced courses in American and English literature.

The following summer, when we were still 13, Mom and Dad invited us to try another camp. They said, essentially, "Go find one."

Our family subscribed to Holiday magazine, which included classified ads. Theo discovered Summer Camp Afloat, which didn't exactly resemble the canoeing camp that I found in Minnesota. When our parents urged us

to attend the same camp, we agreed on SCA. It made sense that we would travel together to and from Grand Bahama Island.

We flew to Miami, spent a night in an airport hotel and took cabs to and from dinner at Miami Beach's Fontainebleau Hotel. We rose early for a flight to West Palm Beach, where we met other campers and a few counselors for a short flight to Freeport.

SCA had only about 30 kids, mostly boys, who lived in a resort on Grand Bahama's West End. We had our own large table in the hotel's dining room, and we occasionally wore white sailor suits and caps, but we were essentially told that we could enjoy whichever activities we wanted. There were two conditions, however: Don't bother other hotel guests, and please leave the night club by 10 p.m.

Most days were spent swimming in the resort's gigantic pool, snorkeling in the crystal-clear ocean, sailing small boats, water-skiing and learning to scuba dive. After some preliminary dives, we went as deep as 80 feet to enjoy a silent kingdom: spectacular coral reefs.

Our parents were again appalled when Theo and I, having learned to shoot trap and skeet, became accomplished marksmen. While eating fried conch, we also learned to sing and dance to calypso music. Is it any wonder that Betsey and I would honeymoon in Jamaica?

Having enjoyed a wonderful time, Theo and I were allowed to return to SCA the following summer, when we were 14. As a result of an article about America's most unusual camps published in Sports Illustrated, there were about 45 campers.

Fortunately, my love of summer camps did not end with SCA. I soon became a counselor at a rustic Woodcraft Rangers camp, where, without any formal training, I taught arts and crafts.

But I also enjoyed campfires because I loved telling stories. Not all were about ghosts.

GEORGE M. GOODWIN, of Providence, is the editor of Rhode Island Jewish Historical Notes.

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WE ARE READ



Ida and Tom Brown enjoy their vacation and Jewish Rhode Island.

SUKKOT IN ISRAEL



Israeli crowds attend a large-scale Sukkot celebration in 1963. Families and children gathered to celebrate the harvest festival, with dancers in matching attire standing at the center, holding sheaves of grain.



Children participate in the "Jerusalem Flag" ceremony in Jerusalem during the intermediate days of Sukkot in 1964.

PHOTOS | COURTESY
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OPINION

Our unpredictable past

RABBI JAMES B. ROSENBERG

"WHAT IS THE Future of America's Past" is the ironic title, the ironic question of M. Gessen's op-ed piece in the Aug. 8 issue of the New York Times. The very first sentence of Gessen's column is a combination of irony and bitter political humor: "We live in a country with an unpredictable past." As the author goes on to explain, "This was a saying of the Soviet Union when I was growing up. We never knew which part of our history would be obliterated next."

The remainder of Gessen's essay exposes the numerous ways in which our current White House is trying to obliterate our nation's past: "an executive order titled Reforming Truth and Sanity to American History, in which (the President) directed officials to remove improper ideology from the Smithsonian and its museums, to cut funding to 'programs that degrade shared American values...'"

A paragraph further on Gessen writes, "Trump wants Americans to unlearn what they have come to learn about the history and legacy of enslavement. What his executive orders really promise is to restore is a sense of comfort contained in the most reductive and sanitized stories about the United States — the bliss of ignorance."

The world that Gessen describes, the now of 2026, is the world of George Orwell's "1984," one of the most prophetic books of the twentieth century.

Though he wrote it almost 80 years ago, Orwell's worries in the late 1940s continue to be our worries in 2026: the continuing rule of tyranny in its many forms — political, economic, social — throughout much of our world. Like Orwell, we need to concern ourselves

with nothing less than the survival of free, open, democratic societies.

Just three pages into his novel, Orwell informs us that the political party which governs his negative utopia manages to foist three inane

slogans upon the mentally numbed populace: War is peace. Freedom is slavery. Ignorance is strength.

To a large degree, the struggle of Winston Smith, the hero of "1984," is the struggle to preserve the English language in the face of the Party's effort to destroy it. If the Party can succeed in robbing English of its capacity to express a broad range of intellectual and emotional nuance, then its domination of the masses will be total; for a population that lacks the vocabulary to express its political dissatisfaction is a population that can never rebel.

I should point out that Orwell's concern with the deterioration of the English language is not limited to his novels, "1984" and "Animal Farm." In a brief but trenchant essay written in 1946 entitled "Politics and the English Language," he argues that English "becomes ugly and inaccurate because our thoughts are foolish, but the slovenliness of our

language makes it easier for us to have foolish thoughts."

The aim of all literate individuals is to expand the possibilities of language, to push the written and the spoken word to the furthest reaches of nuance and subtlety, to insist that language be as fully expressive of our humanity as possible. By way of contrast, all too often the intent of today's politicians is to subvert the very purpose of language — to use language to conceal rather than to reveal, to obfuscate rather than to clarify, to feed us lies rather than to tell us the truth. Far too many of today's politicians treat our language with contempt.

More than four decades have passed since the year 1984; yet the perversion of our political discourse would seem to be as persistent as the common cold, though far more dangerous. Given the oppressive verbal dreariness or at times the lunatic ravings emanating from Washington, we Americans who care about the survival of our democracy as well as the survival of an honest history of our democracy have a task to perform: to rescue our language from all those who seek to pervert it, to proclaim with every fiber of our beings, that war is never peace, that freedom is never slavery, that ignorance is never strength.

To echo the words of M. Gessen, let us labor to make sure that our United States never becomes a nation with an unpredictable past.

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

CONTINUED FROM PAGE 10

ability from online platforms.

One trip to Washington, D.C., will not solve campus antisemitism overnight, and no single piece of legislation will instantly make students feel safe. But for Jewish law students sitting in classrooms in Bristol, participating in clinics in Providence and attending synagogues across Rhode Island, getting federal legislation like JASA passed should be

the bare minimum.

Being a Jewish student leader today requires far more than planning Shabbat dinners or organizing holiday parties. It means stepping up when students feel vulnerable, refusing to hide who we are even when silence may be easier and making sure every Jewish student has a place on campus.

Having brought our experiences to Washington, we now have a responsibility to keep speaking up. Because Jewish

students have an absolute right to participate, learn and belong on every campus in Rhode Island and across the nation — without fear.

JADYN TURNER is a student at Roger Williams University School of Law in Bristol, where she serves as President of the Jewish Law Students Association.



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Workers of the world unite... to defend Israel

The Socialist Workers Party has made defending Israel — and its war against Hamas — part of its program



AI Gomes, left, explains displays on the Cape Verdean role in the whaling industry to SWP leaders, Paul Mailhot and Mary-Alice Waters, at the Cape Verdean Museum in Pawtucket.

PHOTOS | COURTESY SOCIALIST WORKERS PARTY



Paul Mailhot, Socialist Workers Party candidate for governor of New York, campaigns at a March 15, 2025, rally at City Hall where thousands of unionists protested government cuts.

DANIEL MARGOLIS

Recent issues of *The Militant*, which bills itself as “a socialist newsweekly,” contain articles condemning U.S. Cuba policy, arguments for socialism, solidarity with striking workers and oppressed peoples. You’ll also find unabashed support for Israel and its war effort, which generally bear the brunt of other socialists’ ire.

A RECENT ISSUE has the article “Israel fights to defend its existence as a refuge for Jews.” Pro-Israel articles are common. The current issue has a review denouncing “NAZA,” the documentary that accuses Israel of using AI to kill civilians in Gaza.

“You know, I think antisemitism isn’t something that will just go away,” said Willie Cotton, a leader of the Socialist Workers Party’s New York section, which publishes *The Militant*. “It’s going to take a conscious leadership of a different type than what you’ve seen around the world.”

The SWP, while differing from other socialist groups on Israel, boasts strong Marxist bona fides. One of the oldest socialist organizations in the country, the SWP was founded in 1938 by members expelled from the U.S. Communist Party for supporting Leon Trotsky after the latter organization

sided with Stalin. Trotsky himself participated from afar in the foundation of the party and wrote extensively for *The Militant*.

The SWP supports “oppressed” states in their fight against foreign aggression, including countries perceived as targeted by the U.S., like Vietnam and Algeria. The party supports Israel as a refuge Jews in a world that couldn’t prevent the Holocaust and a victim of aggression by Hamas and the “bourgeois clerical” regime in Iran.

The party describes Oct. 7, the largest slaughter of Jews since the Holocaust, as a pogrom in its statements and books, including in “*The Fight Against Jew-Hatred and Pogroms in the Imperialist Epoch: Stakes for the International Working Class*.” That book’s cover includes two photos: one of Nazis rounding up Jews;

one of Hamas kidnapping 19-year-old Naama Levy. The contents cover antisemitism by current and historic leaders of the SWP, as well as by Lenin and Trotsky.

For many, socialism has become synonymous with antisemitism and animosity towards Israel. The notorious rallies that roiled Ivy League campuses throughout 2024 were led in large part by socialist groups, especially the Democratic Socialists of America and the Party for Socialism and Liberation.

Paul Mailhot, a member of the SWP’s National Committee, suggested in an interview several reasons for this. “They see this as the issue that young people can be mobilized around, and they’ve adapted to and support this reactionary outfit, Hamas,” he said.

Well-versed in socialist politics, Mailhot joined the SWP in the 1970s participating in numerous left-wing causes. In California he helped build the United Farmworkers union and then, in Boston, participated in the 1970s anti-segregation movement. Currently, he is running for governor of New

York on the SWP line.

Mailhot is a Marxist. The SWP sees modern society as divided between capitalists and workers, with the state — and both main parties — operating in the interest of the capitalists, who exploit workers for profit. Capitalism cannot be reformed into socialism. Instead, socialism requires revolutionary change, in which the working class dominates.

Capitalists, according to Marxist theory, foment

the idea that you can reform capitalism,” Mailhot said of other socialist groups, especially DSA. Without seeing a revolutionary break with capitalism, he explained, these groups adopt capitalist ideas — like antisemitism. Mailhot said that hatred of Jews is different from the other hatreds, since it is something capitalism holds “in reserve.”

Cotton argued that socialists need to explain why antisemitism, racism,

sexism and similar hatreds — including hatred of Israel — are dividing workers and furthering the interests of corporate profiteers worldwide. Fully defeating such ideas requires a revolutionary break with capitalism, he said.

Both Mailhot and Cotton pointed to Russia’s October Revolution in 1917 as an example of success in the fight against antisemitism. Tsarist Russia was notoriously antisemitic, but in revolutionary Russia, workers overcame their antisemitism to elect Leon Trotsky, a Jew, to lead the revolutionary government in Saint Petersburg



Discussion panel on the book, “Cuba and the Independence War in Guinea-Bissau and Cape Verde.” From left, Martin Koppel, Pathfinder; Simmons University Professor Abel Djassi Amado; and moderator Joe DaMoura, president of the Cape Verdean Museum in Pawtucket, R.I.

hatred to divide workers — using racism, sexism, and deportation of immigrants — to reduce their power. Antisemitism and hatred of Israel work similarly.

“I think all of them share

— and Lenin tasked Trotsky with founding the Red Army.

Mailhot highlighted Lenin's words in 1919: "We often see the capitalists fomenting hatred against the Jews in order to blind the workers, to turn away their attention from the enemy of working people.... Shame on accursed tsarism which tortured and persecuted the Jews. Shame on those who foment hatred toward the Jews."

Russia's revolution was a glimpse of a possible new world, temporarily snuffed out by Stalin's murderous bureaucracy, Cotton argued. That was "when they began to turn toward antisemitism as a way in which to continue their rule." Cotton pointed to the many Jews victimized by antisemitism in the former USSR.

Cotton, who was born in Davenport, Iowa, is also well versed in socialism. He grew up in a Teamster household and joined the SWP because he liked the idea that workers — in Russia or America — can change the world. One of his first ventures was to help predominately Mexican tomato workers in Arizona to unionize. When the workers won, they celebrated The Mil-

itant for covering them fairly.

Cotton and Mailhot argued that Stalinism, through Communist Parties around the world, contributed to the antisemitic demonization of Israel. It was the Communist Party of the Soviet Union that introduced the 1975 UN resolution equating Zionism with racism. Mailhot noted that the statements of DSA and PSL are not very different.

This leads the "struggle of all oppressed peoples toward dead ends," Cotton said. Both emphasized that "support for Hamas ideas" was the opposite of progressive. They pointed to "The Fight Against Jew Hatred," which describes Hamas as based in fascism, not liberation.

Cotton and Mailhot hope that more local residents will support the SWP, whose local supporters periodically host public events in Rhode Island. Most recently, the party held an event in Pawtucket discussing "liberation movements" in Cape Verde and Guinea Bissau, with virtual greetings from a leader of the Cuban Communist Party.

Mailhot said the party was planning further events in Rhode Island with local members and supporters.



Rhode Island Jewish Historical Association

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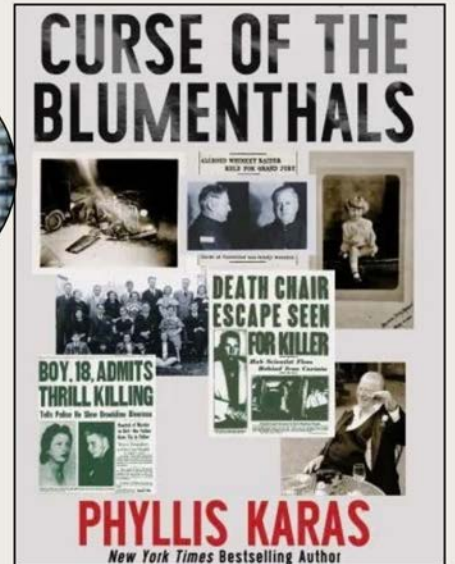
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Author of

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COMMUNITY

BUSINESS 25 | OBITUARIES 26

Clark University first in new partnership confronting antisemitism

University's training for future psychologists to address oldest hatred

DANIEL MARGOLIS

WORCESTER, Mass. — Clark University became the first college to join a Project Shema and Ruderman Family Foundation program aimed at fighting antisemitism, planning to train future psychologists to improve treatment for patients experiencing antisemitism.

THE PROJECT FILLS a need: Antisemitic incidents skyrocketed after the Oct. 7, 2023, attacks in Israel. While the Anti-Defamation League's (ADL) most recent Audit of Antisemitic Incidents found that there were fewer incidents in 2025 than in 2024, 2025 was more violent. Further, the number of incidents was still far above pre-Oct. 7

levels. A 2025 report released by ADL and the Academic Engagement Network found an "alarming" level of antisemitism within the American Psychological Association, the professional organization representing psychologists. "I am grateful for Clark's advancement of this initiative, especially considering

the unacceptable situation students and faculty have faced on campuses over the past three years," Steven Schimmel, executive director of the Jewish Federation of Central Massachusetts, said. "This year, we really wanted to focus on Jewish identity and on antisemitism," Amy Heberle, associate professor who serves as associate director of clinical training for the university's clinical psychology doctoral program, said in a telephone interview. "We know that antisemitism is a big issue in the world, in the U.S., on college campuses."

"Both Jewish identity as a topic and antisemitism as a system of discrimination are really under-addressed in a lot of the literature and in trainings focused on diversity and cultural competence," Heberle added. "We really wanted to address that gap in our program through this speaker series."

Heberle explained that each year Clark's doctoral program in clinical psychology featured a speaker on a topic of importance to clinicians and invited students to engage with it. This year, that topic is a deep dive into antisemitism and Jewish peoplehood.

The training will consist of two two-hour sessions with a facilitator from Project Shema, which works with

institutions to help them deal with antisemitism.

"The first session is going to focus on building some understanding of Jewish identity and of antisemitism broadly, trying to raise awareness of internalized biases that might be present in the room that folks are not aware of," Heberle said. The second session will focus on rhetoric around the Israel-Palestinian conflict and the ways that it can impact people's mental health.

The Ruderman Family Foundation and Project Shema joined forces to bring mental health and antisemitism expertise together to support Jewish students and campus communities. While Clark is the first, the aim is to bring the program to 25 colleges and universities nationwide.

Heberle said that the Ruderman program was good timing. Independently, the university's psychology department decided to make antisemitism a focus of its clinical training. The connection with Project Shema came from another faculty member, who was familiar with the organization through their K-12 work.

"When we connected with them, it was just clear that this programming that they've developed through their collaboration with Ruderman was ideal, really,

for what we were looking for this semester for our own students," Heberle said.

Schimmel, of the JFCM, pointed to a 2024 controversy that drew national attention and allegations of antisemitism at the university. The conflict centered on the Israel-Gaza war and resulted in Mary Jane Rein, who helped found the Strassler Center for Holocaust and Genocide Studies at the university, leaving Clark for the Catholic Assumption University's Center for Civic Friendship.

"I see this as acknowledgment by the university that they are listening to those who have raised concerns about antisemitism and I am pleased that they are working to fix it," Schimmel said. "Contrition is lacking around higher education, and Clark deserves to be praised for taking this bold and important step — let's hope others will follow."

Students at Clark seem to agree. At a Sept. 24 Hillel gathering, attendees said they were happy with the atmosphere on campus.

Naomi, president of the campus Hillel, told JRI, "Clark is one of the ideal places to be right now as a young Jewish student."

DANIEL MARGOLIS is the editor of *Jewish Rhode Island*.



Bernie Rotman, chair of the Clark University Hillel advisory committee (left), speaks at the dedication of the student organization's 5787 sukkah as Rabbi Yakov Blotner (right) listens.

PHOTO | JRI STAFF



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COMMUNITY

Camp JORI: New solar array generates savings, cuts CO2 emissions

JRI STAFF

AFTER A DECADE of hoping and planning, Camp JORI in South Kingstown finally dedicated its new solar array, which promises tens of thousands of dollars in savings each year, as well as a major reduction in the camp's environmental footprint.

The reduction in greenhouse gas output looks to be substantial. Each year, JORI's new system is expected to prevent 103.4 metric tons of carbon dioxide emissions, equivalent to the amount produced by burning 11,630 gallons of gasoline. According to the EPA, it takes nearly 1,700 tree seedlings growing for 10 years to clean that much of the pollutant from the air.

The project began in 2016, when the camp's board voted to explore using solar energy to power its facilities, which span 30 buildings across 72 acres. Engineering began, but the project hit a roadblock when the initial outlay

of more than half a million dollars proved to be too expensive.

"It just wasn't economically feasible," the camp's Treasurer and President Emeritus Mike Schuster said. "The best we could do was get some small grants and then finance the balance. For the camp to take on the kind of debt that would have been required just wasn't fiscally responsible."

That changed in 2024, starting with an email from Nina Stack, of the Champlin Foundations, alerting Schuster to the possibility of a grant from the Rhode Island Infrastructure Bank. The camp applied for it — and was awarded \$382,425. That led to more success: The Commerce Corporation of Rhode Island provided an additional \$57,000 in the form of a rebate. The camp received another \$50,000 when it became one of the eight organizations to receive funding from the 2024 Jewish Solar Challenge. The 2022 Inflation Reduc-

tion Act made the camp eligible for a \$188,681 tax credit. Previously, nonprofit organizations were ineligible for the credit.

The 384-panel system, which began production in 2024 and completed in 2025, is expected to generate just under 146,000 kilowatt hours, most of the camp's electrical needs. Each year, Camp JORI uses about 200,000 kWh, 40% of which is consumed in July, when campers are on site.

"We won't know for sure until we get through the first year, but we're estimating around \$30,000, between \$25,000 and \$30,000 annually," Schuster said.

During months when the camp doesn't use the full amount of power generated, the excess electricity will be fed into the electrical grid for use elsewhere through a partnership with Knollwood Energy. The camp will receive \$37.50 per 1,000 kWh, generating roughly \$7,500 yearly in revenues.

Schuster said saving that



Camp JORI campers gather at the solar array during the Summer 2026 dedication ceremony.

PHOTOS | COURTESY
CAMP JORI

money was a motivating factor, because "we would certainly be able to plow that money back into scholarships and programming at the camp."

The solar panels were installed in an area of the camp away from campers and the road and are consequently not visible. Keep-

ing to the aim of minimal environmental disruption, all trees that needed to be removed to make way for the panels were replanted elsewhere in the camp.

Across the country, few summer camps are powered by solar electricity.

"This is very unique," Schuster said.

Dozens say 'aloha' at Senior Prom



A couple enjoy the senior prom.

PROVIDENCE — Several dozen older adults celebrated a Hawaiian-themed "Senior Prom" with live music, dancing and refreshments Sept. 4 at the Bonnie & Donald Dwares Jewish Community Center.

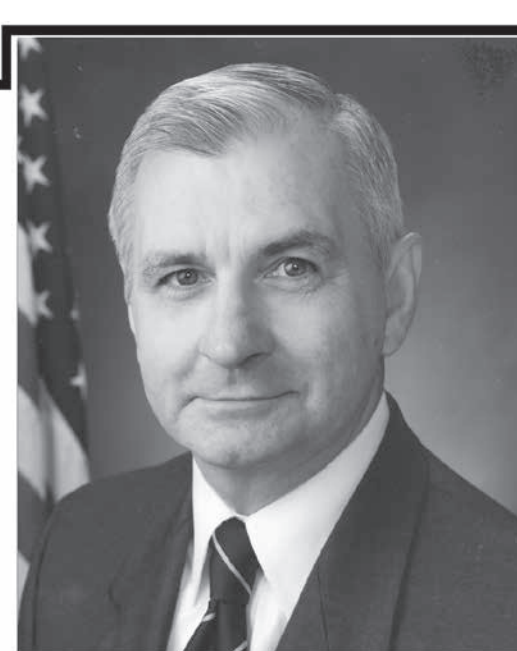
This wasn't the first prom. A 2023 issue of Jewish Rhode Island described its origins, saying the idea dates to 2022 with a conversation between Dorothy Retting and Rebecca D'arezzo, both of the Jewish Alliance of Greater Rhode Island, and Neal Drobnis, the Kosher Senior Cafe's nutrition coordinator.



Susan Sikov, left, helps her sister Meredith Gardner, right, put on a grass skirt. They both live in Providence.



Beverly Paris, of Warwick, R.I., has a lei draped around her neck.



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COMMUNITY

FROM THE ARCHIVE

Sweet success: The School House Candy story

PAWTUCKET, R.I. — School House Candy was once a famous business in Rhode Island, beloved by children for its Muriel Pops, by teens for after-school and summer jobs and by the community as a large employer. But the company had a small, humble beginning and a teenage founder.

IN 1912, Samuel Rosen was freshly graduated from Hope High School in Providence. He decided against going to college. Instead, he asked his parents, Ephraim and Rachel Rosen, to lend him the \$1,600 they had saved for his tuition so he could start his own business.

To help, his father introduced him to William Hanzel, a candy jobber who wanted to sell his business. Rosen was sure he could do the job, and on Aug. 1, 1912, he started E. Rosen Company. Because he was only 18 years old, he couldn't open the company under his own name.

Rosen's first purchase as a new business owner was a second-hand accordion sample case from the Week Brothers, a manufacturing company in Providence, for \$5. With this 30-pound case filled with samples, he

went from store to store on foot, trying to secure orders, often working from 7 a.m. to 9 p.m. daily. His brother, Hyman (or Herman), later joined him as a partner in the business and would manage a storefront on Charles Street — the street where they grew up — that they opened in 1914.

The Rosen brothers rented a horse for \$1 a day and used their father's buggy for deliveries. They eventually had enough capital to buy their own horse and buggy. However, the horse, Charlie, couldn't stand up on his own, so an elaborate pulley system had to be installed in the barn to lift Charlie every morning. They did this for about two years until they could afford another horse.

Rosen eventually became a distributor for Wrigley, Beech-Nut, Hershey, Necco and Schrafft's. At the time,

Schrafft's was considered the best candy line in America. With this achievement, Rosen felt he had become a full-fledged candy jobber.

After 18 months in business, Rosen repaid his parents the \$1,600 he had borrowed. Shortly thereafter, he convinced his father and brother-in-law, Charles Rouslin, to become partners in the business.

In 1933, the partners decided to start manufacturing their own candy. According to a Providence Journal article that year, they constructed a three-story manufacturing building at 292-296 Charles St., with apartments, stores, offices and a three-car garage, at a cost of \$21,800.

Initially, they struggled in manufacturing, selling only to jobbers and department stores. However, they eventually found success by selling "books" of lollipops, called Muriel Pops, to chain stores.

A book of pops consisted of a cardboard folded in book form. Cuts were made in the cardboard to hold 10 small pops. On the other side of the cover were nursery rhymes.

These lollipops were so

popular and inexpensive that 300 people worked exclusively on producing them, with stores frequently ordering 40 to 50 cases of 144 books per case.

In 1943, needing more storage space, Rosen purchased the Charles Street Primary School, where he attended school 38 years prior, for \$11,600. School House Candy thrived in its new location.

After his service in World War II, Samuel's son, Herschel (nicknamed "Hershey") joined the company, working there for 42 years.

Rosen and his family expanded into other businesses, such as real estate, under the name Eroc, and plastics, under the name Rosbro Plastics Company, at the same address.

In 1959, after 47 years of doing business in Providence, Rosen moved his business to the Hope Webbing Company plant at 1005 Main St., in Pawtucket. On Aug. 1, 1977, they celebrated their 65th anniversary and had 1,000 people employed in their various businesses.

What was it like to work at School House Candy? Anne Finger relates:

"Every teenager in the

Providence area in the 1960s seemed to have worked at School House Candy — even if only for a week or two. The pay was the minimum wage — \$1.60 an hour.

"Working there was a rite of passage, an initiation into the world of work. From School House Candy one could move up to being a stringer, carder or foot-press operator at one of the jewelry factories."

School House Candy was sold to Sherwood Brands in 1998 for \$4 million and the company moved to Virginia. Rosbro, the plastics company, was closed on June 28, 1998. Samuel Rosen died on Nov. 18, 1978.

The Rhode Island Jewish Historical Association is the oldest Jewish historical society in continuous operation in the United States. Stories for "From the Archive" are written by RIJHA staff, board members and volunteers based on information in RIJHA's Chaya and Beryl Segal Archive. To learn about RIJHA and its programs, or to volunteer or become a member, please contact office manager Jaime Walden at (401) 331-1360.

Simchat Torah in two Holocaust-era diaries

LAURA AUKETAYEVA, PH.D.

SIMCHAT TORAH is a holiday associated with joy and new beginnings. It marks the completion of the annual cycle of Torah reading and its immediate renewal: The final verses of Deuteronomy are read, followed by the opening of Genesis. In synagogues, the holiday is traditionally celebrated with singing, dancing and processions with Torah scrolls.

While doing research, I came across two Holocaust-era diaries preserved by the United States Holocaust Memorial Museum, both of which recorded Simchat Torah.

One was written by Dr. Aharon Pick, a physician imprisoned in the Šiauliai ghetto in Lithuania. The other belonged to Ben Zion Kalb, who spent part of 1944 hiding with other Jews in a bunker in Kežmarok, Slovakia. Both diaries are quoted here from English translations provided by the Museum.

Pick had been a physician and an active participant in Jewish cultural life in Šiauliai before the war. After

the Germans occupied Lithuania in 1941, he and his family were forced into the Šiauliai ghetto, where he continued to work as a physician.

When Simchat Torah arrived, Pick described it in just a few words:

"A day full of nostalgia and despair."

The rest of the entry explains why. Pick wrote that the official food ration was "not enough even for a child." Jews tried to bring potatoes and bread into the ghetto, while German authorities treated those efforts as smuggling and threatened severe punishment. Jewish policemen were ordered to search people returning to the ghetto for hidden food. Pick himself was searched, while his son, who served in the ghetto police, was expected to search others.

"We are all very hungry, starving for bread," Pick wrote.

Later, writing about the holiday, he drew on the language of Isaiah: "Our light was darkened, and the mirth of the land was gone."

A year later, Pick was still in the ghetto and still writing. His entry for Simchat Torah 5704 (1943) described

his deteriorating health. He had been prohibited from going into town to work and was managing the ghetto clinic while suffering from severe illness.

He returned to his diary because, as he put it, events required him to "write it down." Elsewhere, he described his desire to "leave a memory" of what people in the ghetto were experiencing.

Ben Zion Kalb's diary records a different kind of confinement.

Kalb was born in Poland and fled to Slovakia after the German invasion. He later became involved with the Slovak Working Group, helping refugees cross the border between Hungary and Slovakia. By the fall of 1944, he was hiding with several other Jews in a bunker in Kežmarok.

His diary records the routines and tensions of underground life: fear of discovery, poor air, sickness, card games, arguments, news of the war and worry about family members.

On October 10, 1944, Kalb wrote,

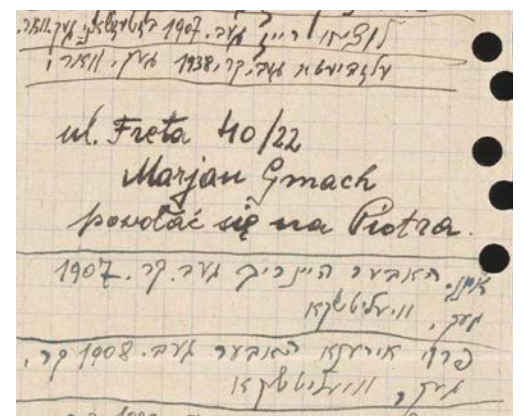


PHOTO | U.S. HOLOCAUST MEMORIAL MUSEUM COLLECTION

This detail is part of Ben Zion Kalb's list of people he helped rescue, circa 1944, part of the Ben Zion Kalb papers.

"Today was Simchat Torah. I don't know who had the joy and who the Torah."

The same entry records small changes that made life underground more bearable. Miklos Vrana, who was helping to hide the group,

CONTINUED ON PAGE 24

HADASSAH



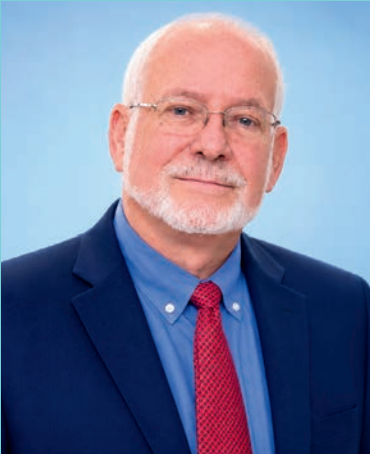
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COMMUNITY

Kart racing, axe throwing at Touro Fraternal open house

JRI STAFF

THE TOURO FRATERNAL Association will hold an open house Oct. 21, replete with kart racing, axe throwing and a “time machine gaming experience” at R1 Indoor Karting, located at 100 Higginson Ave. in Lincoln, R.I.

The event, free for Jewish men 18 and older, is scheduled for 6 p.m. and will serve as an introduction for potential members of the association. Also included will be a catered Chinese food buffet provided by Jacky’s Galaxie.

The organization, based in Cranston, is the largest Jewish men’s fraternal organization in the Northeast. Founded in 1917, Touro offers social activities for its

members and guests, as well as monthly guest speakers.

The organization gives back to the community through dozens of annual contributions to Jewish and other causes, including by providing significant funding to houses of worship throughout Rhode Island and nearby Massachusetts for professional security at High Holiday services.

There is no cost for the open house or the dinner for men ages 18-52, but reservations are required and can be made by calling Touro at 401-785-0066 or emailing info@tourofraternal.org. More information is available about the organization and the open house at tourofraternal.org.

Temple Torat Yisrael to hold second annual holiday craft market

ELAINE SHAPIRO

EAST GREENWICH, R.I. — Temple Torat Yisrael will welcome the community to its second annual holiday craft market Nov. 15, from 11 a.m.-3 p.m.

The synagogue’s social hall will be transformed into a festive holiday marketplace featuring handmade arts and crafts from more than 20 local artists and vendors. Shoppers will have the opportunity to browse unique, locally made items and to find special gifts in time for the winter holiday season.

Organizers say the craft market is a “wonderful opportunity to support local artists and small businesses while enjoying a fun after-

noon with friends and family.”

Those searching for a one-of-a-kind gift or simply hoping to see what talented local artisans have created will have plenty to discover, organizers promise.

The event will be held at Temple Torat Yisrael, 1251 Middle Road, East Greenwich, Rhode Island.

Admission is open to the community. Vendors interested in participating are also encouraged to apply. For additional information or a vendor application, email TTYsisterhood@gmail.com.

ELAINE SHAPIRO is a member of the Sisterhood at Temple Torat Yisrael in East Greenwich.

COMMUNITY

State Sen. Zurier's holiday message

JRI STAFF

PROVIDENCE — State Sen. Samuel D. Zurier wishes readers of Jewish Rhode Island a *shanah tovah*, adding, "May it be a good year, a year of peace."

The message from the senator, who represents Providence's District 3 in the Statehouse, should appear on Page 33 of the September issue of JRI. Unfortunately, due to a technical error, the file from his Passover

greeting earlier this year was published instead.

"We regret the mistake on our part," Jewish Rhode Island editor Daniel Margolis said. "We appreciate the senator's support and his well-wishes for 5787."

Zurier previously served on the city council, elected from Ward 2 in 2010. He has been on the board of Jewish Family Services, the Jewish Federation of Rhode Island and Temple Beth El.

Alliance opens new round of community microgrants

BRAD SWARTZ

THE JEWISH ALLIANCE of Greater Rhode Island announced the opening of a new round of Community Microgrants, funded by the Bernhardt Foundation.

The program aims to help community members and organizations by providing funding for projects that strengthen Jewish life, build connections and create opportunities for engagement throughout Rhode Island.

Individual grants of up to \$500 are available for projects that foster Jewish learning, community building or giving. Whether it's a new program, a gathering, a learning opportunity or another creative idea, the Alliance encourages applicants to think broadly about ways to bring people together and deepen connections.

Collaborative grants of up to \$5,000 are also available for partnerships between a Jewish organization and one or more community partners. These grants are intended to support creative collaborations, strengthen existing relationships and encourage new partnerships that benefit both the Jewish community and the broader Rhode Island community.

Since its launch, the Community Microgrants Program has supported a wide

variety of projects that have helped people connect, learn, volunteer, celebrate and build community in meaningful ways.

Over the years, microgrant funding has helped turn creative ideas into reality, supporting everything from community learning and cultural programs to inter-faith partnerships, Holocaust education initiatives and opportunities for people to connect with Jewish life in new and meaningful ways.

The Alliance looks forward to supporting the next round of ideas and partnerships that help make Jewish Rhode Island vibrant, welcoming and connected.

Applications will be reviewed by a volunteer committee of community members. Projects of all sizes and stages are welcome, and applicants are encouraged to share ideas that respond to community needs, create opportunities for engagement or bring people together in new ways.

For program details, eligibility requirements and application materials, visit jewishallianceri.org/about/our-impact/microgrants.

BRAD SWARTZ (bswartz@jewishallianceri.org) is the partnerships and fundraising manager at the Jewish Alliance of Greater Rhode Island.



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COMMUNITY

Providence divestment measure ineffective, poor fiscal policy

The Rhode Island-Israel Collaborative strongly opposes the proposed “Human Rights Divestment Ordinance.” The proponents of this ordinance have publicly acknowledged that it is intended to “bring attention to Palestine” by using Providence’s investment policies to advance a position on an international political issue.

THE ORDINANCE therefore improperly converts the city’s investment authority into a platform for political advocacy, rather than a tool to protect the financial interests of Providence residents. The City of Providence’s responsibility is to govern effectively by providing essential public services that directly affect the daily lives of its residents, including public health and safety, education, infrastructure, community services, economic development

and land-use planning. Its investment decisions should be guided solely by fiduciary principles — preserving public assets, earning prudent returns and meeting its obligations to pensioners, retirees, beneficiaries and taxpayers — not by taking positions on complex international political controversies through municipal investment policy.

The ordinance also acknowledges a fundamental flaw: the city lacks authority to direct many of

its investments. A substantial portion of city assets are invested through co-mingled accounts, state-managed funds or other pooled investment vehicles over which Providence has no unilateral authority to direct investment decisions. Recognizing this limitation, the ordinance requires the city to “officially and publicly ask” investment managers to consider adopting the restrictions — an admission that the city cannot implement the proposed mandate in a meaningful or consistent way. As a result, the ordinance is purely symbolic and politically motivated and will have little or no impact on investment decisions of professional investment managers or on the targeted foreign countries or entities. The ordinance may even conflict with state law

prohibiting the state from contracting with institutions boycotting Israel or other allies of the United States.

What the proposed ordinance will do is impose real costs: additional and time-consuming review, screening, reporting and compliance obligations that will burden city staff and the treasurer’s office — at taxpayer expense.

Finally, the ordinance is poorly drafted and lacks clear, enforceable standards. It fails to define the criteria by which investments are deemed “ethical” or “unethical,” instead delegating those determinations to city staff based on vague references to “other reputable sources” and undefined fiduciary considerations. Ambiguous laws create real problems for those responsible for managing public

assets: inconsistent application, unanticipated financial consequences and exposure to unnecessary and costly legal challenges.

The stated purpose of this ordinance is not to improve the city’s investment performance or strengthen its fiscal management. That objective is unrelated to the City’s fiduciary responsibilities and confirms that the real intent is to use the city’s investment authority as a vehicle for political advocacy, rather than to fulfill the city’s fiduciary obligation to manage public assets prudently for city taxpayers, residents and beneficiaries.

Submitted by Avi Nevel on behalf of the Rhode Island-Israel Collaborative.

PROPOSITION 7 = OCTOBER 7

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NOVEMBER 3, 2026
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www.theriic.org | Rhode Island-Israel Collaborative (RIIC)

COMMUNITY

Supporting divestment an act of tzedakah

ZACK KLIGLER

Over the past six months, dozens of volunteers spread across Providence, talking to their neighbors about a campaign to have the city divest our funds from countries conducting genocide, apartheid, ethnic cleansing and prolonged military occupation.

MANY OF THE volunteers, including myself, are Jewish — and our work for divestment has been motivated by the values our Jewish upbringing instilled in us. These values, of *pikuach nefesh* (preserving life), *tikun olam* (repairing the world) and *tzedakah* (justice/righteousness), shaped our understanding of the Jewish community — and the broader world we want to build. They helped us envision a Jewish future defined by solidarity with other communities here at home and around the world, rooted in a proud legacy of Jewish advocacy for social justice and civil rights.

The divestment ordinance, which Providence residents

will vote on in November, is an expression of these values. It says that not only Israel — but any state committing these severe violations of human rights — should not receive our government funds.

Opponents of the ordinance will claim that it is singling out Israel — but if you read the text of the ordinance, this is objectively false. The ordinance specifies the crimes being committed, not any one country committing them. It would and should apply in cases that have nothing to do with Israel.

Those challenging the ordinance will also claim it endangers the city's financial future. This also doesn't

stand up to scrutiny. The ordinance specifies that the city's treasurer still must hold his fiscal responsibilities to residents as a central priority, and the law initiates a process by which these ethical requirements are a part of the city's financial considerations.

Some people want to make you feel that this effort is an attack on us as Jews — a threat to the future of the Jewish community in Providence. This couldn't be further from the truth. Proud Providence Jews from a wide variety of backgrounds — from different denominations, with different orientations toward God and ritual — have come together

in support of this ordinance, sharing food, celebrating holidays together and honoring our tradition by fighting for what we believe is right.

What's more, the Jewish community here and across the country has a long history of supporting human rights divestment efforts — championing the South Africa divestment movement and the movement for divestment targeting the genocide in Darfur, which Providence adopted in 2006. We see ourselves as continuing this honorable legacy today, especially as this very policy — if it had been law in the past — would have meant that we divested our collective funds from these past atrocities.

You may have questions about divestment, and that's healthy! If it makes you afraid, or if it makes you want to shut down and exit the conversation, I issue this simple challenge: engage. Reach out to someone in your life who supports divestment,

or to a member of the Providence for Palestine coalition. Listen to what they have to say — not with the intention to respond or rebut or change their mind, but with the intention to understand them better.

Many try to paint us as traitors to our own Jewish community. But we love the Jewish community — that's a huge reason why we are pouring our hearts and souls into this effort. We are working to build a better world for everyone — one where no group faces anything resembling the kinds of suffering Jews have faced in the past. Because true safety for us, for Palestinians and for the world, will come when we no longer fear our neighbors, but instead work together to build a better world for us all.

ZACK KLIGLER is a member of *Jewish Voice for Peace* and an organizer with *Providence for Palestine*. He graduated from *Brown University* in 2020.

Israel after Oct. 7

Writing and shipping code from a country at war

MARK GINSBERG

When I described ordinary life in Israel in the past issue, I left out the place where I spend most of my day: work. I write from inside the Israeli technology world, and two years of war have changed that world as much as they have changed anything else here.

THE VIEW FROM a Herzliya office park and the view from a kibbutz kitchen window turn out to be the same story told from different chairs. For American readers whose image of Israel's tech sector comes from conference keynotes, the war version is stranger, sadder and in some ways more impressive.

Start with the strangest part: the uniform hanging on the office chair.

In the war's first months, roughly 300,000 reservists were called up, and the technology sector, which drives a large share of Israel's exports, lost somewhere between 15% and 20% of its staff at many firms. Engineers disappeared from standup meetings with a day's notice. Managers learned to ask not who is available this quarter, but who is available this week. A friend's company planned releases the way a hockey coach plans lines, rotating who-

ever remained so the product never stopped moving. Nobody called it heroic. They called it Wednesday, and then they went back to work.

The desk with a rifle under it

The personal side is harder to put into writing. A person who is a senior architect on Monday is a platoon technician on Tuesday, and the phone in their pocket carries both lives at once. I have watched a product review pause while someone stepped out to take a call from Gaza, then resume as if the agenda had simply waited its turn. Spouses run households alone for months. Founders interview investors in the same week they interview their own reserve unit about a deployment date. The load does not show up in any quarterly report, which is exactly why I want to describe it.

American Jewish communities hear constantly about Israeli bril-

liance and Israeli crisis. The two live in the same person, on the same day, far more often than anyone abroad imagines.

What a war does to an industry

Economically, the sector took a real punch. Investment fell in the first year. Growth in tech employment, which had been a straight line upward for a decade, went flat. There were layoffs and there was drift, and the mood at industry conferences in 2024 was grim. Some predicted the whole engine would stall. The data told a harder and more interesting story: Israel's enemies can disrupt its economy, but they have consistently underestimated its ability to rebuild, and the recovery that followed proved the point again. By last year the numbers were climbing once more, and the recovery was being led by exactly the kind of work the war had demanded.

The comeback nobody predicted

Defense technology became the fastest-growing corner of the industry, with hundreds of new companies founded since the war began, many of them by reservists who saw a problem firsthand and came home determined to fix it. Exports hit new records, and today the world is buying more of what Israel creates than

ever before.

The artificial intelligence partnership between the United States and Israel, which had been building for years, deepened under wartime pressure rather than pausing. When I look at where the sector stands now, the surprise is not that it survived. The surprise is that a country under this much strain kept producing things the rest of the planet lines up to buy.

Why this matters in Providence

I bring this back to Rhode Island readers for a simple reason. The Israeli technology sector is one of the strongest bridges between Israel and the United States, and it is held up by people who spend their weeks the way I have described: half code review, half call-up orders, all endurance.

When your community discusses Israel, this is the part worth knowing. Not the miracle caricature and not the crisis caricature, but the ordinary, stubborn, talented people who keep shipping product from a country at war. Two years in, that is the view from my desk, and I would not trade the chair.

MARK GINSBERG lives in Efrat, Israel, and writes about Israeli society and technology.

COMMUNITY

Artisans to sell wares, support causes at Beth-El Sisterhood Marketplace

NANCY BIANCHI

PROVIDENCE — Who doesn't love to purchase special, handmade items for gift giving?

All kinds of unique treasures will be up for sale Sunday, Nov. 8 from 9:30 a.m. to 3:30 p.m. at the Sisterhood of Temple Beth-El's fourth annual Artisan Marketplace at the synagogue, located at 70 Orchard Ave. This event is co-chaired by Beth-El members Judy Goldberg and Mona Goldenberg.

The event features the work of many Rhode Island-based artists, several of whom are returning to the Artisan Marketplace. These include members Lesley Bogad, a potter who creates mugs, bowls, vases and Judaica, including seder plates; Henry

Goldenberg, a photographer and Mona's husband; and Jonathan Kabak, a professional mariner and maritime educator who has a passion for woodworking.

Additional returning artists include Erin Hazlett of The Violet Orange, who combines fabrics with multiple patterns, often with boldly juxtaposed colors and designs to create bags, scarves and other home décor items; Laurie Olefson of Olefson Art Opticals, who creates the largest selection of handmade readers in Rhode Island with flowers, wood veneers, flocking and gold and silver leaf; Roberta Shapiro of Fuzzy Goods, which showcases multi-colored wool felted trivets and coasters designed and made by hand, with all profits

donated to the R.I. Community Food Bank.

New artists this year include Jenine Bressner Fireworks, a Rhode Island-based artist who crafts wearable glass and textile art jewelry for boldly stylish individuals; Cory Clinton of Coclin Sculptural Lighting, a sculptor based out of Providence who uses wire mesh, plastics and epoxy resin to create light fixtures; Sam Couto, artisan creator and owner of The Crafty Roses, which focuses on sustainable, handmade bath, body and home fragrance products; Kelly Davis and Jen Grady of Coastline Candles, LLC, who create distinctive, high quality luxury candles using eco-friendly, renewable soy wax sourced in the United States, all of which are phthalate

and paraben free; and Kobe Jackson, a RISD alum whose Lunchbreak Bags feature one-off designs made from vegetable-tanned cow hides. The leather used in the bags is scrap from a handbag factory in Providence.

In addition, the Marketplace will also host a Scholastic Book Fair, allowing shoppers to stock up on books for the children in their lives.

"As you can see, the Artisan Marketplace features the talents of many Rhode Island-based creators, and the Sisterhood is delighted to host them at our highly anticipated event!" said one of the organizers.

A portion of the proceeds support Sisterhood initiatives throughout the year, such as Ronald McDonald Make-a-Meal for families staying at

the Ronald McDonald House, Birthday-in-a-Box's program to provide a birthday party for children in homelessness or hardship, and support of the Rabbi Leslie Yale Gutterman Religious School.

These initiatives were chosen because they exemplify the Sisterhood's commitment to *tikun olam* (repairing the world).

Shoppers are invited to stop by the Brotherhood Bagel Café for camaraderie and a nosh of bagel and lox as well.

Organizers say they look forward to seeing you on Nov. 8 between 9:30 am-3:30 pm.

NANCY BIANCHI is the director of communications and human relations for Temple Beth El.

R.I. Coalition for Israel launches 'Lox and Loaded,' pro-Jewish gun club

JRI STAFF

A NEWLY FORMED local chapter of the pro-Jewish gun club "Lox and Loaded," the result of a partnership between the Rhode Island Coalition for Israel and Coventry's Midstate Gun Company, is open to new members.

The club, a RICF spokesperson said, is open to any adult "who is pro-Israel and pro-Jewish regardless of religious affiliation."

To participate, interested individuals must join Lox and Loaded by going to tinyurl.com/loxandloadedri. Benefits of membership, organizers say, include an online community, access to all chapters, a hat or range bag, member discounts, online training, monthly interactive webinars, a digital newsletter and access to members-only trips to Israel.

There is a fee of \$18/month or \$118/year, and those

who join before Oct. 16 will receive a discount for RICF's annual awards fundraiser by emailing maria@ricoforIsrael.org to get the discount code. After joining, participants must complete a discounted Midstate safety course, offered on the first Monday of each month for \$99 paid to Midstate.

After joining online and completing the training, members can attend local chapter meetings the third

Monday of each month from 6-8 p.m., beginning Nov. 16.

Organizers ask that those with questions email Gayle at operations@loxandloaded.org or Maria at maria@ricoforIsrael.org.

In other RICF news, the coalition is seeking volunteers interested in supporting the effort to oppose Providence's Question 7, which would divest city funds from Israel. To get involved, email kenschneider33@gmail.com.

The coalition is also hosting "What Has Israel Done Lately for the USA?" — a virtual conversation with former ambassador Yoram Ettinger, an expert on U.S.-Israel relations with a focus on what America gains from its relationship with Israel, set for Oct. 18 at 1 p.m. To register, visit tinyurl.com/oct18.

CONTINUED FROM PAGE 18

arranged a system that allowed them to communicate with the house above, sang songs to them and installed an electric ventilator.

Kalb called it "a very cheerful evening."

The entry soon returns to uncertainty. Kalb wrote about tensions in the bunker and worried about his wife, Clara, who was hiding elsewhere. He ended: "May G-d have mercy and be on us."

Elsewhere in the diary, Kalb wrote, "When they don't let us live in the world then we'll make a life there."

For Pick, life in the ghetto still

included medicine, communal responsibility, memory and Torah. He called Torah and service to the community "the two pillars of our existence" and imagined a future in which, as he wrote, "we will live again."

For Kalb, life underground included prayer, worry, arguments, jokes, songs and the recognition that another holiday had arrived.

The diaries themselves are part of the history. After Pick's death in June 1944, his son David buried the diary and recovered it after liberation. Kalb kept his diary from September 1944 through January 1945 while in hiding. Both were eventually preserved by

the United States Holocaust Memorial Museum.

Neither account was written decades later with the outcome already known. Both were created during persecution, when their authors could not know what would survive.

Their value extends beyond documenting destruction. They also preserve Jewish life during the Holocaust.

Nazi Germany and its collaborators sought to destroy Europe's Jews and Jewish communal life. Pick and Kalb recorded the people, obligations, worries, rituals and ordinary moments that remained part of life under

persecution.

Their Simchat Torah entries preserve that complexity. Pick described the holiday as a day of "nostalgia and despair." Kalb asked "who had the joy and who the Torah" and, in the same entry, remembered a cheerful evening.

When we teach and remember the Holocaust, those details matter. They help us understand the lives people continued to live, document and preserve.

LAURA AUKETAYEVA, Ph.D. is the director of education and programs at the Sandra Bornstein Holocaust Education Center.

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OBITUARIES

Rotem Cohen, 66

PROVIDENCE — Rotem Cohen, 66, of Providence, died Sept. 25 in his home, surrounded by his beloved family.



He was born May 11, 1960, on Kibbutz Alonim in north-central Israel to Mira and Yacuba Cohen. He was the second of three siblings, born six years after his sister, Noga, and four years before his brother, Raz.

Rotem spent childhood on Kibbutz Alonim, where he lived in a children's house with 19 of his peers from the time he was just weeks old. He remained in touch with all his former classmates. Despite this communal living, Rotem was close with his nuclear family, and lived with them during four years of his childhood and adolescence when his father worked abroad. He spent two years as a child in Iran, and two years as a teenager in Italy, formative life periods that he reflected upon with fondness.

Although Rotem moved to the U.S., he considered Kibbutz Alonim home. He was determined that his children speak Hebrew, and Rotem traveled with his family to Israel yearly to visit with his parents and siblings. Rotem maintained enduring relationships with Israel, with the kibbutz, with his family and with his friends there.

Rotem met his wife, Leslie, in 1983, when she came to Kibbutz Alonim to study Hebrew and Israeli history. A year later, they traveled in

Europe and then settled in Boston. They married in 1985 for immigration reasons, but 41 years later, neither had any regrets. They have two children, Elan and Barry.

Rotem was infinitely proud of his boys. He could talk with Elan for hours about history and politics and was thrilled to see Walt's Farm flourish under Barry and his wife Courtney's stewardship. During Rotem's last year, he derived strength from their continual presence and support. Rotem had one granddaughter, Cora, whom he adored. During that last year, she was his shining light and a source of joy.

Professionally, Rotem was a woodworker. Mostly self-taught, he became a master craftsman and built custom cabinets and other fine wood pieces. He was an avid reader, an armchair historian, a political pundit on topics both Israeli and American and a skilled do-it-yourselfer. He had a passion for music, soccer (both watching and playing) and making beer. He played soccer up until the day of his diagnosis and referred to games as therapy sessions. When he wasn't playing, he was watching the English Premier League, especially his beloved team, Liverpool.

Rotem is survived by his wife, Leslie; his sons, Elan and Barry; his daughter-in-law, Courtney; his granddaughter, Cora; his sister, Noga, and her husband, Iftach; his brother, Raz, and his wife, Keren; his brother-in-law, Brian, and his wife, Simone; his many nieces

and nephews; and his beloved dog, Willow, who throughout his illness never left his side.

In his final year, Rotem was given the tremendous gift of knowing just how loved he was. His family and friends provided him with so much joy, support and love. From the time of his diagnosis to his very last day, he was encircled in a giant hug. He surely knew that he never walked alone.

Leon Samuel Golden, 96

WARWICK, R.I. — Leon Samuel Golden, 96, of Warwick, died Sept. 17 at West Shore Health Center in Warwick.



He was the loving husband of the late Dorothy (Blavise) Golden and the son of the late Matthew and Ann (Lampert) Golden.

Leon served as an officer in the U.S. Army for two years. He worked as an auditor for the federal Department of Transportation in Providence and Boston for many years before retiring. A kind and gentle man, Leon loved spending time with his family and going to the beach. He was also an avid New England Patriots and Boston Red Sox fan. His family will remember his sweet nature and the warmth he brought to their lives.

He is survived by his four children: Mark Golden of California; Kayla Kauffman and her husband, William, of Pennsylvania; Eric Golden and his wife, Dulce Quiroz, of Nevada; and Reba Golden and her husband, Andre Mayer, of Johnston, R.I. He also leaves six grandchildren: Alexandria Golden, Brittany Golden, Zachary Kauffman, Morgan Kauffman, Joshua Golden and Jacob Golden. He was predeceased by his sister, Sandra Finn.

Lloyd S. Kaplan, 93

WARWICK, R.I. — Lloyd S.



Kaplan, 93, died Sept 5 at Kent Hospital. He was the beloved husband of Sheila (Berger) Kaplan for 66 years. Born in Fall River, Massachusetts, a son of the late Abraham and Tillie (Siegel) Kaplan, he lived in Warwick since 2009, previously living in Providence.

Kaplan was a music teacher and professor at numerous schools, including Hugh B. Bain Junior High School, Scituate Junior High School and Scituate Senior High School, Brown University Extension

School, Community College of Rhode Island, Coastal Carolina University, Osher Lifelong Learning Institute and the University of Rhode Island. The first music teacher to be recognized and inducted into the Rhode Island Music Hall of Fame, he devoted his life to music and his family. He never fully retired.

Lloyd was a Korean conflict U.S. Army veteran.

Devoted father of Marjorie Seidenfeld and her husband, Mark, of New Rochelle, New York, and Mitchell Kaplan and his wife, Eleanor, of Providence. Dear brother of the late Morton "Sonny" Kaplan, Rosalyn Jacobson and Rita Stein. Loving grandfather of Noraa, Rebecca, Michael, Talia and Jonah.

In lieu of flowers, contributions in his memory may be made to the charity of your choice.

Long, Louis S.

PROVIDENCE — Louis S.



Long, 75, of Lincoln, Rhode Island, died Sept. 15 at HopeHealth Hular Hospice Center. He was born on April 25, 1950, in Providence.

Louis graduated from Hope High School and went on to receive his associate's degree at the Community College of Rhode Island. He built a career as a sales representative at Zep, where he worked for many years. A kind man who loved his family, he was known for his genuine smile and curiosity. He had a great appreciation for culture.

He gave generously of his time and talents to the community. Among his accomplishments were his service on the Lincoln Water Commission, his volunteer work at the Providence Performing Arts Center, his membership in the Touro Fraternal Association and his role at the Mishkahn David Messianic Congregation. These commitments reflected his sense of service and his values.

Louis will be remembered with love by his wife, Valerie Long; his daughter, Devorah Leaver, and her husband, Mark, of Bridgewater, Massachusetts; two grandchildren; his sister, Roberta Kirschbaum and her husband, Kenny, of Westchester County, New York; as well as many beloved nieces and nephews and beloved great nieces and nephews. He was preceded in death by his father, Sidney Long, and his mother, Barbara (Finkler) Long.

Louis S. Long will be remembered for his kindness, devotion and love of family, and commitment to his faith and community. Donations can be made in his memory to the Touro Fraternal Association or the Rhode Island Coalition for Israel.

Joyce Sandra Singer Lee, 72

CRANSTON, R.I. — Joyce Sandra Singer Lee, 72, died at HopeHealth Hular Hospice Center Sept. 5 after a 2.5-year illness.

Married in 1978, she felt privileged to be the wife of Terrence E. Lee, who died in 2025. They built a beautiful life together, filled with travel adventures and had good friends and family times. The highlight of these was the amazing vacation she and her family shared.

Joyce was a cherished mother to her devoted children, Daniel Lee and his wife Tiffany, of West Warwick, Rhode Island, and Andrea Lee, of Walpole, Massachusetts. Additionally, Joyce took special delight in being the adored Nana or Nannie to the two lights of her life: her beloved grandchildren Zachary Lee and McKenna Lee. Joyce was a major presence in their lives from birth, from babysitting to sporting events and step dancing competitions.

Born in Providence, Joyce was the daughter of the late Robert Singer of Boston and Eleanor (Silverman) Singer of Providence. She was the beloved sister of Patti Singer of Rochester, New York. She leaves her cousins to hold to the memories of the times they had together. Joyce leaves Terrence's family to hold on to the life they shared.

Joyce graduated from Cranston High School East in 1971 and the University of Rhode Island in 1975.

After 19 years as a stay-at-home mother raising her children, Joyce began her medical research career at The Miriam Hospital and then Brown University and Women & Infants Hospital of Rhode Island.

Joyce treasured her deep friendships, some of which stretch back decades. She was very thankful for all the help and support she received.

In lieu of flowers, donations may be made to a charity of your choice.

Carol Jaffe Levinger, 81

PROVIDENCE, R.I. — Carol Jaffe Levinger, 81, of Providence and Palm Beach Gardens, Florida, died Sept. 17 at Miriam Hospital after a

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OBITUARIES

brief illness. She was the wife of Frederick Levinger, with whom she shared 58 years of marriage.

Born in Louisville, Kentucky, Carol was the daughter of the late Leonard S. and Marjorie (Dorf) Jaffe. She lived in Providence for many years, spending summers on Nantucket and winters in Palm Beach Gardens, Florida. Carol was a longtime member of Temple Beth El in Providence and enjoyed golfing, holding memberships at Ledgemont Country Club and Nantucket Golf Club for many years. She especially cherished the 52 summers she spent on Nantucket and the many wonderful friendships she made there.

In addition to her husband, she is survived by her daughter, Stephanie Harvey of Boston; two sisters, Ellen Davis and her husband, Robert, and Dr. Susan Jaffe; two grandchildren, Read Harvey and Jemma Harvey, and one nephew, Andrew Perlman.

Memorial contributions in her honor may be made to Boston's Children's Hospital Trust, Attn: Gift Services, 401 Park Dr., Ste. 602, Boston MA 02215-5301 or giving.childrenshospital.org/donate/honor-memorial-giving.

Alan M. Samdperil, 87

CORAL GABLES, Fla. — Alan



M. Samdperil, 87, died peacefully at home in Coral Gables, Florida Sept. 16.

He was the devoted husband of Sandra (Chaiken) Samdperil. Sandy and Alan shared 67 years of marriage and were together since they were 14 years old.

Born in Providence, Alan was the son of the late Nathan and Dorothy (Summer) Samdperil.

Alan grew up in Providence and attended Classical High School, where he was on the football team. After Classical, Alan went on to Harvard College, where he graduated with honors.

He was a driven businessman who worked alongside three generations of his family in the metal supply and importing business, including his grandfather, father, daughters and son-in-law.

Alan lived most of his life in Providence, and in his later years he and Sandy spent their winters in Palm Desert, California, and summers in the Berkshires.

He had a passion for adventure and traveled the world with Sandy. Alan was an avid

skier, golfer, and loved flying his Cessna plane. A student of world politics, he was an ardent supporter of the State of Israel. Alan was a former member of Temple Beth-El in Providence, where he ushered during the High Holidays for decades.

Alan was proud of his large and growing family. In addition to his wife, Sandy, Alan is survived by three daughters: Judy (Samdperil) Mann and her husband, Robbie, of Miami Beach; Gail Samdperil and her husband, Alan Goldman, of Old Greenwich, Connecticut; and Beth (Samdperil) Garbow and her husband, Mitch, of Brooklyn. He is also survived by his sister, Joyce (Samdperil) Claar, and her husband, Fred, of Harrison, New York. Alan leaves behind his six adored grandchildren: Zachary (Hannah) Mann, Esther (Ari) Ebstein, Chana (Elia) Pardes, Yosef Garbow, Sam Goldman and Alex Goldman, as well as five great-grandsons, Nathan, DiDi, Elisha, Liam and Kobi. Alan was predeceased by his grandson, Max Mann.

In lieu of flowers, donations in Alan's memory to Friends of the Israel Defense Forces for the Friends of the IDF/Miami Chapter for the Lone Soldier Program by going to fidf.org/ways-to-give/ or Friends of the IDF, Attn: Miami Chapter, P.O. Box 4224 New York NY 10163.

Elaine S. Shatz, 83

WEST WARWICK, R.I. — Elaine S. Shatz, 83, died July 16 at Bayview at Scalabrini in North Kingstown. She was the beloved wife of the late Franklin B. Shatz for 36 years. Born in Providence, she was a daughter of the late Murray and Irene (Sock) Cohen. She lived in West Warwick for 29 years, previously living 27 years in Warwick. Elaine graduated from Bryant College in 1962 and was an operations administrator with Citizens Bank.

Elaine was a devoted member of the former Temple Am David. She lived a peaceful life, but she read often and frequently told her family that reading was an opportunity to take her mind on adventures from the comfort of her home.

Devoted mother of Laurie Roles, wife of Keith, of Coventry, and the late Steven Shatz. Dear sister of Harvey Cohen, husband of Penny, of Lunenburg, Massachusetts. Loving grandmother of Sean, husband of Tayla, and Bethany.

In lieu of flowers, contributions in her memory may be made to the American Diabetes Association, P.O. Box

7023, Merrifield VA 22116-7023. Donations can also be made to the Alzheimer's Association's Rhode Island chapter, 245 Waterman St. Suite. 306, Providence RI 02906.

Sandra S. (Eisenberg) Waldman, 92

CUMBERLAND, R.I. —



Sandra S. (Eisenberg) Waldman, 92, died Sept. 20 after a brief illness.

She was the wife of the late Lawrence P. Waldman.

Born in Baltimore, Maryland, a daughter of the late A. Edward and Regina (Bernstein) Eisenberg, Sandra lived in Providence for many years before moving to Cumberland several years ago.

She is survived by her two children, Barry J. Waldman and his wife, Patricia, of Cumberland and Anne M. W. Oakley and her husband, John, of Mansfield, Massachusetts; four grandchildren, Tyler Oakley, Kyle Oakley, Joshua Waldman and his wife, Nicole, and Andrew Waldman and his wife, Kai; one great-granddaughter, Elizabeth Waldman; brother-in-law, Irving Waldman, and his wife, Lorraine, of Florida; sister-in-law, Paula Waldman, and several nieces and nephews. She was predeceased by her sister, Bette Dubinsky, and her husband, Carl, and her brother-in-law, Martin Waldman.

Memorial contributions in her honor may be made to Harmony Hospice of Rhode Island, 931 Jefferson Blvd., Suite 3004, Warwick, R.I. 02886, harmonyhospiceri.com; the American Cancer Society, P.O. Box 7312, Warwick, R.I. 02887, cancer.org/about-us/local/rhode-island.html; or the National Multiple Sclerosis Society, P.O. Box 91891, Washington, D.C. 20090-1891, nationalmssociety.org/how-you-can-help/ways-to-give.

Frederick 'Skip' Weingeroff, 93



Frederick "Skip" Weingeroff, 93, of Providence; Palm Beach, Florida; and

New Seabury, Massachusetts, died peacefully Sept. 28. Born and raised in Buffalo, New York, he was the only child of the late Louis and Ida (Goldberg) Weingeroff. He moved to Providence after fighting in the Korean War.

Skip was a jewelry entrepreneur, starting Weingeroff Enterprises in 1957 with his

father, Louis. Through 26 businesses, he became the largest jewelry supplier to the 1980s "home shopping" frenzy. Employing hundreds, his businesses included fashion jewelry and ring manufacturing, boxes and packaging, picture frames, Christmas ornaments and chain manufacturing. He held deals with the U.S. Olympics, MLB, Barbie/Mattel and Jay Strongwater and was a key designer/supplier to Joan Rivers for her QVC jewelry show. All of it was accomplished at his manufacturing facilities on Cranston's

Weingeroff Boulevard.

Skip is survived by his wife, Lynne Suzanne (Zarum) Weingeroff; children, Lisa Weingeroff and Jackie Weingeroff Gershwind (Erik); grandchildren, Jolie Weingeroff Issa (Nicole), Jake, Sophie and Max Gershwind; and great-grandchildren, Genevieve and Theodore Issa. He was predeceased by his son, Gregg, daughter-in-law, Dawn, and grandson, Leland Weingeroff.

Donations in Skip's memory can be made to The Miriam Hospital Foundation, P.O. Box H, Providence, R.I. 02901.

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Join us for a night of diverse learning opportunities, discussions, and interactive experiences that explore the many facets of Jewish culture.

**KEYNOTE: A Memorial Legacy:
The Hahns of Providence**

Andrew Schnetzer, National Park Service Ranger

Discover how the Rhode Island Jewish Historical Association is bringing local history to life for a new generation. Explore the story of the Hahn Memorial Project and how innovative tools, interactive storytelling, and education are preserving the past while inspiring the future.

Participants may select one class from each of the two sessions. Find additional information on these sessions and presenters online.

SESSION ONE | 7:45–8:30PM

Introduction to the Art and Practice of Hebrew Kirtan

Hebrew Kirtan is call-and-response, participatory chant where short, sacred phrases from the Jewish tradition are treated as powerful, universal meditations. It is at once contemplative, ecstatic and plain old fun. In the 21st century, practices such as kirtan have the potential to provide new spiritual energy to the prayerbook.

Rabbi Andrew Hahn, Ph.D. — known as both the Kirtan Rabbi and also as the Tai Chi Rabbi.

Modern Mahjong

We will cover a brief history of the game of Mahjong, a basic tutorial on the rules of the game, as well as an opportunity for participants to handle vintage as well as new tile sets.

Erica Cohen — a third generation Jewish Mahjong player and owner of The Gilded Birds.

Strategies for Jewish Ritual Innovation

Strategies for Jewish Ritual Innovation. How to create new Jewish rituals that meet the needs of the time.

Rabbi Vanessa Ochs — professor emeritus of Religious Studies and Jewish Studies at UVA.

**A Memorial of Legacy:
The Hahns of Providence**

The exhibit explores the history of the Hahn family, the Hahn Memorial, and the important role they played in Providence's history. See how we took archival research and a historic Providence landmark and reimagined them using technology and interactive storytelling to connect the past with audiences today. This session will provide an opportunity to ask questions after the keynote.

Andrew Schnetzer — National Park Service Ranger

The Shtetl Kitchen: Ashkenazi Foodways Past and Present

Join a dynamic discussion on Eastern European Jewish foodways, past and present. We'll discuss exciting discoveries about seasonal Jewish eating, holiday cooking and culinary wisdom which will transform everything you thought about Ashkenazi gastronomy. We will dive into goose, gefilte fish, cabbage, kugel and more.

Liz Alpern — co-founder of The Gefilteria, a food venture that's been reimagining Ashkenazi Jewish cuisine since 2012.

**Keep the Flame,
Ignite the Future**

What happens when Jewish tradition meets new ideas and modern experiences? This presentation will explore the ways Jewish communities can thoughtfully reimagine ritual while remaining rooted in the practices and values passed down through generations. Together, we will examine how a community rooted in the past can embrace change, create meaningful Jewish experiences in the present, and find a meaningful balance between tradition and change that will shape a vibrant Jewish future for generations to come.

Rabbi Ethan Adler — Jewish educator who was born in Israel. He's served the Congregation Beth David in Narragansett for more than 40 years.

**"And You Shall Tell":
Remembering Ruth
Oppenheim**

Holocaust survivor Ruth Oppenheim spent decades telling her story and teaching Rhode Islanders about the consequences of hatred, persecution, and indifference. Following Ruth's death in 2026, we face a question that is becoming increasingly urgent: What does it mean to remember when the eyewitness is no longer in the room?

Laura Auketayeva, Ph.D. — Director of Education and Programs at the Sandra Bornstein Holocaust Education Center in Providence.

**The Courage to Be Human:
Jewish Renewal in an Age of
Upheaval, Jewish Book Council**

Using insights from *Striving to Be Human: Jewish Perspectives on Twenty-First-Century Challenges*, explore how ancient wisdom can illuminate today's moral, spiritual, and technological dilemmas. We will engage questions of artificial intelligence, reproductive technologies, moral justice, and the animal-human relationship.

Rabbi Leah Cohen Tenenbaum, DMin, BCC-PCHAC (HUC-JIR 2000) — serves as the inpatient palliative care chaplain and as a member of the Ethics Committee at Yale New Haven Hospital.

Rabbi Douglas Kohn — serves Temple Beth Jacob in Newburgh, New York.

SESSION TWO | 8:45–9:30PM

The Kabbalah of Cars

Chassidic teachings encourage us to learn from everything we encounter in life. Materiality can be negative or positive, but it depends on how we use it. We have been given direct instruction on how to utilize it to the utmost by making sure it reflects the spiritual. Use your yearning for materiality to make a connection to G-d. What G-d has given is not by mere chance or random. Your manna or your car was customized for you and you alone.

Rabbi Yossi Laufer — Rabbi at Chabad of West Bay in Warwick RI.

**Sacred Slaughter in
an Industrial Age**

This presentation will explore the basic tenets of shechita, or ritual kosher slaughter of animals for meat. This ancient practice interacts with our modern food systems in fascinating and troubling ways. We will look at how modern kosher consumers have to balance ethics and convenience, and what it means for us and the greater world. Example - it is cheaper to raise poultry in highly crowded, indoor warehouses, but worse for animals and the environment. What does Judaism think about this dilemma?

Adam Cable — a certified shochet, avid gardener, and clinical social worker who believes in the healing power of the natural world.

**The Importance of a Ritual
for Your Well-Being**

What can an ancient ritual teach us about how we live today? For me, that question began with challah. What started as a personal practice became something much bigger, taking me into communities across the country and ultimately changing the way I think about ritual, connection, and even health. In this session, I'll share some of what I've learned along the way, and together we'll explore what can happen when we bring new meaning and intention to old practices and how the rituals we return to again and again can help us slow down, reconnect, and pay attention to what matters most.

*Beth Ricanati, MD — board-certified internist, award-winning author of *Braided Prescription*, and speaker who explores the intersection between ritual, connection, and well-being.*

**Dream Weaving through
the Jewish Tradition**

This workshop, co-taught by Miriam Katz, explores dreamwork in the Jewish tradition. Drawing on sources from the Talmud, the Ba'al Shem Tov, and the biblical prophets, we'll teach visionary Jewish practices for interpreting dreams, and use those tools to help participants carry the strength and insight of their dreams into waking life. *Participants should come with a nighttime dream they'd like to work with.*

Rabbi Aaron Philmus — a spiritual leader and educator for many years. He currently serves as the Rabbi of Temple Israel in Manchester, NH.

**Who Hardened the Matzah?
Ritual, Industrialization, and
Modern Slavery**

We call matzah the bread of freedom. For most of Jewish history, matzah was thicker and softer. Its transformation into the now-familiar cracker has a little-known history of religious concerns, shelf-life, commerce, and eventually industrial production. We'll follow that history—and ask what happens when we bring the making of matzah back into our own hands. Mitzvah Matzos makes soft matzah again with a mission to fight human trafficking.

Rabbi Barry Dolinger — a spiritual leader of Congregation Beth Shalom. He currently serves as President of the Board of Rabbis of Greater RI and co-founded Mitzvah Matzos and founded Lighthouse Kosher.

**Would Our Forefather Abraham
Live The Same Life Today?**

Our forefather Abraham went against the tide of his day to live by his morals and to teach the world of his morals and understanding of G-d and Torah. What would his legacy look like today? An example of how he would be the same is that his core legacy and primary trait was the G-dliness and spiritual nobility and sanctity of kindness, and that kindness is more than just a nice act but a fundamental expression of the G-dliness within us which we are enjoined to bring out in the world.

Rabbi Yehoshua Singer — founder and director of the Rhode Island Torah Network (RITN), has been working in Jewish education and outreach for over two decades.



Space is limited. Head to our Amilia page for session details and to register!

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JewishAllianceRI.org/EJR

