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EDITION 9 - Passover / Spring 2011



Opinion
Exclusive Articles
Community News

What in the World is happening?
By Daniel Pomerantz



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Photos by Derby Studios Photography and Stacey Doyle Photography

Community Event Listing

The Chai Center Community Seder

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Community Seder, Monday April 18, 7:45 PM

\$45 Adult \$25 Child

Young Adult Seder 20s/30s

Tuesday April 19 8:00 PM \$36 per person

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Career Moves@JVS wishes all readers Happy Passover. Use this season to break loose from an "old style" or low-energy job search. Today, using social media as a tool in your job search you can actually have a bit of fun while reaching more and more people and increasing your networking contacts. Today, the largest cohort of LinkedIn users is women over 50. Career Moves staff can work with you either one-on-one or in groups to learn LinkedIn, Facebook and Twitter. Once you are comfortable with these tools we will help you get the most functionality from them. And remember, you need to break the bonds that tie you to your computer. Get out there NETWORK, NETWORK, NETWORK. Contact us at career-moves.org or cmovesmail@jvs-boston.org.

Center Makor Community Seder

Tuesday, April 19, 7:30 p.m., \$35/ Adult, \$15/ senior citizens, kids and students. To R.S.V.P. or for more information please call 617-771-4870 or email info@centermakor.org. The Center Makor is located at Temple Bnei Moshe, 1845 Commonwealth Ave., Brighton.

Arab and Israeli Musical Traditions Featured in Zamir-Northeastern Collaboration

Zamir Chorale of Boston and Northeastern University present: Middle East Harmonies: A Musical Dialogue Between Arab and Israeli Cultures, Joshua Jacobson, Artistic Director, Sunday, April 10, 2011, 2:00 pm at Sanders Theatre, Cambridge. Featured performances by Zamir and original members of Bustan Abraham, the famed Arab-Jewish Israeli ensemble. The program also includes performances by the Boston City Singers, an inner-city youth chorus, renowned Turkish musician Mehmet Ali Sanlikol, and Lebanese vocalist Mireille Tannous. Tickets: \$54, \$36, \$18, \$10 (students); \$5 off for seniors (65+). Send check to Zamir Chorale of Boston, 1320 Centre St., Suite 306, Newton, MA 02459 or charge online: www.chorus.neu.edu/meh/

Co-sponsored by the Consulate General of Israel to New England and Combined Jewish Philanthropies (made possible in part by a grant from CJP's Innovative Grants Committee).



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Shalom Magazine offers free event listing to all non-profit Jewish organizations. One event per organization up to 3 sentences, space is limited. Please email (no attachments) to: shalomMA@msn.com.

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Published by Farber Marketing Inc.
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Design: Farber Marketing

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While preparing for each edition of Shalom Magazine, I spend a lot of time talking to people in the community. I like to see how people connect, how they work to spread the information on their events and the goals of their organizations. As a media and marketing person, it is important for me to understand what motivates people.

Recently we heard in the news that a Jewish family was massacred in their home in a small town in Israel. I understand that sometimes we all do get busy with other news around the world - the earthquake in Japan, the uprising in

Libya, and certainly with our daily lives - but as we get ready to celebrate another Jewish holiday and gather with our families, it is important to connect with the greater global Jewish community. It is essential that we show that we care, and that we are willing not only to talk but also to act; such involvement is much more than a click of the mouse on the Facebook "Like" button.

You will find in this magazine different ways to connect with the Jewish community by participating at events, by donating money to good causes, or by becoming a member of an organization. My job is to let people know what is going on both in the Jewish world and in our community in Massachusetts. In order to reach out to as many people as possible, we choose to offer the magazine free to all. It is important that Jewish organizations understand that insofar as the role of a publication is to promote its own unique events and messages, it also needs their support through advertising. We are here when they need us; it is important that they show that they care about us, too.

Unfortunately I see too many organizations investing in new buildings, yet neglecting to attract people or to reach out to new members to fill them. I see it analogous to buying a very expensive computer but not spending money on the software. I know that, yes, when people donate, they want to have their names on the wall; that is why most of the money is invested in the "hardware." But what is a beautiful campus without students or a state-of-the-art synagogue without members?

I tell my marketing clients that whatever they start, an organization or a company, they should set some money aside to let the world know that they exist.

Let my people know. Use Shalom Magazine to let my people know that you exist, that you care, and that you want to be part of the community. Happy Passover.

Shirley Nigri Farber - Editor

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The Little Mermaid (Bat Hayam Haktana), recently performed by 100 - 2nd-8th grade students from the SASSDS

Business Partnership Program Raises Funds for SASSDS Tuition Assistance New Chairman Donates 10% of Commissions

By Stanley Hurwitz

A unique Business Partnership Program has been launched by the South Area Solomon Schechter Day School (SASSDS) of Norwood, through which businesses can help raise funds for tuition assistance.

Realtor Richie Gorden of REMAX Landmark in Sharon is Chairman. He donates 10% of commissions earned through referrals from the school community, noting "This program does so much and it doesn't cost any more to do business with participating companies."

A business owner can choose a percent of sales or set a fixed amount to donate from each sale. Businesses can attract new customers by displaying links from SASSDS directly to their own website, through signs, business cards, etc. The school promotes Partner businesses via mailings to its database, in publicity, and via its website. For more information or to sign up, call 781-769-9400 email sgoodwin@sassds.org or visit www.sassds.org.

Gallery at SASSDS Seeks to Tell Story with WW II-Era Artifacts

By Stanley Hurwitz

A German officer's ceremonial sword, passports of an Auschwitz survivor, and a copy of Hitler's Mein Kampf are the first three artifacts that have been donated to the Israel Arbeiter Gallery of Understanding at the South Area Solomon Schechter Day School in Norwood (Mass.).

Supporters of the Gallery have launched a campaign to collect and preserve memorabilia from the pre-war through post-war era, mainly between 1933-1948.

"World War II era books, letters, photos and other artifacts are in danger of being lost, thrown out, or sold," says Gallery Co-Chair Dr. Gila Kriegel. "This exhibit tells the story of that period in a tangible, dramatic way." The second Gallery co-chair is Irv Kemper. Both are children of Holocaust survivors.

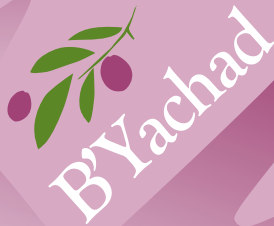
The focal point of the Gallery is a series of panels tracing 86 year-old Izzy Arbeiter's life from pre-war Poland through emigration and building a new life in America. Among visitors to the Gallery have been Cardinal Sean O'Malley, singer Peter Dinklage and jurist/author Alan Dershowitz.

Anyone interested in donating papers, photographs or artifacts may contact Stan Hurwitz: 508-269-0570 / stanhurw@comcast.net, or djoiner@sassds.org or call 781-769-9400. The Gallery committee is also raising funds to make the exhibit more interactive, to develop an educational curriculum, and to produce a video featuring its namesake.



Students at the SASSDS in Norwood, view World War II era artifacts donated for an exhibit at the Israel Arbeiter Gallery of Interfaith Understanding housed at the school

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Community Passover Seder in Randolph

Experience the liberation and freedom of Passover and discover the Seder's relevance to today's modern Jew. Relive the exodus, and enjoy a community Seder complete with hand-baked *Matzah*, Wine, and a wonderful dinner. Monday, April 18, 7:00 p.m., \$36 Adult \$18 Child. No one will be turned away due to lack of funds. At the Young Israel of Randolph, 374 N. Main St., Randolph, R.S.V.P. by April 10th 781-956-2507.

AJC Boston Diplomats Seder

AJC Boston 12th Annual Diplomats Seder, Sunday April 10th at 5:30 p.m. at the JFK Library. Join over 400 people - including diplomats representing 30 countries and Boston ethnic and religious leaders - for the most celebrated Seder in New England! For tickets and more information, please visit www.ajcbosotn.org/Seder2011 or contact Boston@ajc.org.

Child Abuse Prevention Training

Ahavath Torah Congregation Sisterhood announces its upcoming child sexual abuse prevention training, offered to the public for free, on Sunday, April 10, 2011, from 2:00-5:00 PM. Parents, teachers, day-care providers, coaches, clergy and other youth-serving professionals are encouraged to attend the three-hour Stewards Of Children training. The session will take place at Ahavath Torah Congregation, 1179 Central Street in Stoughton. Contact Susan Komisar Hausman at KissesFromDolce@gmail.com or 781-264-0181 for more information and/or to RSVP.

Congregation Beth Israel in Worcester May 26, 7:30 PM

A concert of Sephardic Music in honor of singer, guitarist, recording artist, and song collector Judy Rankel will be held at Congregation Beth Israel, Worcester, MA.

The concert features soloist Elise Barber soon to be ordained as Cantor at Hebrew College, currently the Cantorial Soloist at Congregation Beth Israel in Worcester, and former professional singer and actor. Elise will be accompanied by *oud*, guitar, and percussion. Come hear the melodies collected by the incredible Judy Frankel from the Sephardic World as we celebrate rich Jewish musical heritage. For more information visit our website, www.bethisraelworc.org or call 508-756-6204.

"Israel from Within and from Without" An International Short Film Exhibition

Boston University

Florence and Chafetz Hillel House

213 Bay State Road, Boston

March 24 – June 30, 2011



The Rubin-Frankel Gallery at Boston University Hillel House announces its very first video installation, featuring a collection of 34 short films by 29 established and emerging artists, addressing the diversity and complexity of Israeli culture. In so doing, "Israel From Within and From Without" seeks to encourage further dialog regarding

the social, political, and cultural issues that currently confront Israel, both from within and from without.

This exhibition includes the work of *Shalom Magazine* contributing photographer Nir Landau and will be coupled with a series of talks by international scholars and artists, all of which are free and open to the public (listed below).

Wednesday, 4/6, 6pm-7pm: Artist Talk with Israeli filmmaker Dana Levy

Thursday, 4/14, 6pm-7pm: Artist Talk with filmmaker Rinat Harel For more information visit: www.bu.edu/hillel/gallery.



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The ReachOut! Community



Members of the ReachOut! community, a young adult service program of the JCRC, met to kick off their most recent cycle of volunteering. Joined by City Councilor Mike Ross, 70 past, current and potential volunteers gathered to learn more about the program and discuss volunteerism.

All photos by Nir Landau 617-838-9883



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All photos by: Nir Landau



The BIG - Boston Israel Group is a group of Jewish, Israeli and American young adults in Boston, who care BIG time about Israel. Their mission is to create BIG social networking opportunities within their community, and to facilitate an awareness of Israel in the greater Boston area. The BIG's kick-off event on March 1st was a highly successful Bar Night event which combined free drinks with Israeli food and Israeli music. The 100 attendees enjoyed a fun Israeli Trivia Pub Quiz, and won some prizes.



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Striar Hebrew Academy in Sharon

By Susie Berg

An important goal of all education is for students to make real-life connections between school learning and the world in which they live. On various levels, Striar Hebrew Academy students in Sharon (SHAS) have made just such valuable connections with Haifa, Boston's sister city in Israel.

Following the sixth graders' annual trip to TEVA, a Jewish environmental camp in Connecticut where they learned about the importance of trees, the Carmel Forest fire in Haifa destroyed 12,000 acres of woodlands. The SHAS students sprang into action to organize a fundraiser to help rebuild the Carmel.

With the students' determination, their teachers' support, and the generosity of many SHAS families and community members, the program raised more than \$1,800 for the Jewish National Fund (JNF) Operation Carmel Renewal, sufficient money to purchase more than eighty trees.

"On behalf of Jewish National Fund, I proudly thank the Striar Hebrew Academy sixth graders for their hard work and dedication," says Sara Hefez of JNF. "These students are true leaders. I was so honored to visit the school and personally tell them that their support greatly assisted JNF as we continue our important work."

Important Israel connections are also made in SHAS's pre-k class, which is partnered with Gan Dina in Haifa. Through close communication between the SHAS pre-k teachers and their counterparts in Haifa, students came to know their over-



SHAS 6th graders raise \$1,800 JNF

as "classmates." They have learned that the Israeli class has three times as many students as they have here, and that there are even students from Russia and Ethiopia. When Early Childhood Education Director Randy Bergel recently visited Israel, she brought to Gan Dina beautiful booklets and music videos that the pre-k class had made. They also sent numerous questions to ask the children in Dina's gan. "Upon my return, I happily brought the class not only presents from Gan Dina, but also lots of pictures of her gan and answers to all their

questions," says Bergel. "It has been great to see the children gain a deeper understanding of Israel and identify with children there."

SHAS pre-k students also saved their tzedakah for the sixth graders' fundraiser for trees. After returning from Israel, Bergel shared her pictures of the charred forests that they would be helping to replant. "We talked about the fire and how it affected the children in Haifa whom they came to 'know' through their shared pictures and gifts," says Bergel. "Our Pre-K class now has a stronger understanding of what a wonderful mitzvah it is to plant trees in Israel. Being able to see the full circle of learning about and connecting with Israel/Haifa at SHAS from early childhood through sixth grade fills me with a huge sense of pride in all our children!"

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**New England Latino Leaders Participate
in Unique ADL Mission to Israel**



Nineteen Latino leaders from across the United States participated in ADL's second Latino Leadership Mission to Israel, November 29-December 5, 2010. The mission is designed to develop and strengthen ADL's relations within the Hispanic/Latino community, educate Hispanic leaders about the importance of Israel, and give them a multi-faceted and fuller picture of Israeli culture and politics.

They work in such diverse fields as law enforcement, education, civil rights, journalism and psychology.

New England delegates included: Marcela García, Editor of El Planet; Juan Gomez, Executive Director of Centro Las Americas in Worcester; Karina Herrera, Assistant Vice President at State Street Global Market Financial; Hilda Ramirez, Executive Director of the Worcester Youth Center; and Debra Silberstein, ADL New England Board Member.

Over the course of the 7-day mission, the group engaged with Israeli decision-makers, community leaders, and professionals from various spheres of Israeli society. Several delegates will join the Latino Jewish Roundtable, a partnership between ADL and the Latino Professional Network (LPN). Co-Chaired by ADL board member Richard Glovsky and LPN board member Jerry Villacrés, the Latino Jewish Roundtable meets throughout the year to build understanding and trust among our communities.

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Our People



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On Sat., March 19, Bennett Plosker of Lexington celebrated his Bar Mitzvah at Temple Isaiah. Proud family members are parents Lisa and Rob Plosker of Lexington, brother Aaron, cockerpool Chloe, grandma Evelyn Davidson of Laconia, New Hampshire, aunt Susie Davidson of Brookline and boyfriend Frank Levine of Malden, and uncle Jay Davidson, his wife Brenda and young son (Bennett's cousin) Jeffrey Davidson of Randolph. Music was provided by brother Aaron's band, "The Noodlers."
Below: Childhood friends from Randolph celebrate



Photos: Susie Davidson

Artist and hostess Fay Grajower (center) with Aaron Feuerstein (left), Marika Feuerstein and Ray Feuerstein at Purim dinner attended by Young Israel of Brookline congregants



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May 15, 10:30 AM - Rabbi Navah Levine leads a discussion "Counting the Omer as a Journey Toward Revelation"

June 12, 10:15 AM - Rabbi Levine and "Jewish Fathers: Depictions, Ideals and Real Life"

Programs include a light breakfast. There is no charge, but donations will be accepted.



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Over 300 Young Adults came out to The Annual Chabad Chai Center Purim Party at Club Rumor. To see more photos, visit: www.getchai.com

All photos by Nir Landau 617-838-9883



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Passing Over the Real Reason for the Season

By Dr. Rebecca Housel

Passover. It's a wonderful time of year. On the heels of spring, family and friends gather together and share a meaningful meal - celebrating freedom, celebrating Judaism. The preparations are intensive; we clean our homes from top to bottom. We change everything from our dishes and silverware, to our pots and pans. We even box up all of our food, replacing it with kosher-for-Passover edibles of every shape and size. It's actually a tedious process, not to mention an expensive one. But many Jews still partake in this cultural tradition, remembering the Exodus from Egypt which led the Jewish people to Mount Sinai - and to the Torah.

But we often overlook that part of the story.

Despite persecution from every corner and through every age - whether the first legalization of anti-Semitism during the time of Constantine, Church Inquisitions, Russian pogrom's, Hitler's Holocaust - the Jewish people, from the time we left Egypt, have been able to maintain a strong cultural identity that remains unshakable. And that is quite remarkable, almost as remarkable as packing up your family to travel across the desert toward the unknown.

The Torah's beginnings at Mount Sinai have held Jews together across time and space, spanning geographic distances around the globe. Even before Israel became a Jewish State in 1948, Jews have held a common thread through Torah for more than 3,000 years. The Torah is often referred to as the Etz Chaim or Tree of Life. And Judaism does flow from the ancient Hebrew letters indelibly marking a life of freedom through self-responsibility. Jews do not believe in being given absolution; we believe in earning it for ourselves. We do this through keeping cultural traditions like Passover, learning Hebrew, and also through community efforts like Tikun Olam, or Repairing the World - where we strive to not just help make the lives of other Jews better, but the entire global community. And it all begins with Passover.

Passover starts the period of time known as the Counting of the Omer. Between Passover and the Jewish holiday, Shavuot, Jews everywhere have 49 days to re-evaluate their lives on every level, starting with physically cleaning out their homes and preparing their bodies by following a rigid diet for the first eight days. On the 50th day, we celebrate Shavuo - the day the Jewish people first received the Torah - our Etz Chaim.

In Medieval times, Kabbalistic texts like the Zohar used the shape of a tree, alluding to the Etz Chaim or Torah, as a way to chart the path toward spiritual enlightenment, beginning on the first night of Passover. Traditional Seders in the 20th and 21st centuries moved away from using Passover as preparation for what is referred to as Teshuva or Returning to God (or Torah). In our efforts to assimilate in the midst of our Last-Supper neighbors, we "dumbed-down" our own tradition to the point where many of us no longer even know or care.

I have fond memories of Passover gatherings at my grandmother's home. Lots of people. Lots of food. No mention of Torah. We'd read from a Maxwell House Hagadah, sing a little bit, and after the festive meal, the Seder would sort of fizzle. People would break off into the living room and begin conversations that only seemed to end when they walked out the door. My grandmother was the first generation born in the United States. Her parents had been chased out of Russia simply for being Jews. My grandmother's generation then witnessed World War II and the death of millions upon millions of Jews...murdered *en-masse* because of their Judaism. It's easy to then understand why people of my grandmother's generation chose not to put a high emphasis on Passover's connection to Torah.


So what's our excuse?

As you begin your Passover shopping, cleaning and other preparations, like finding your great-grandmother's recipe for tzimmes - try to keep in mind the "real" reason for the season: Torah. Don't worry so much about making the perfect matzoh ball. By creating a Jewish home built on traditional values from the Torah, we're not only able to feed our guests...we can also feed our souls.

Planting your own Etz Chaim this Passover guarantees that following generation can and will do the same.

Chag Sameach!

Rebecca Housel, Ph. D. has published 9 books and more than 45 articles, essays, book chapters, and reviews in both fiction and nonfiction. Please visit her website for more details: www.RebeccaHousel.com.



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Jews & Money: The Story of a Stereotype by Abraham H. Foxman

In the years since 1995, many people have come to know part of the story of Aaron Feuerstein and Malden Mills. President Bill Clinton honored Feuerstein during his 1996 State of the Union address, and the CBS news magazine *Sixty Minutes* ran a feature about him in 2003, dubbing him "The Mensch of Malden Mills." (Mensch is a Yiddish word that describes a person of honor and integrity.) Feuerstein has become something of a folk hero and a role model for thousands of people, especially in business.

But not everyone who admires Aaron Feuerstein knows about the source of his powerful personal morality. Feuerstein happens to be an Orthodox Jew, who draws his guidance on all ethical matters from Jewish tradition, religious teachings, and ultimately the Hebrew scriptures. And this aspect of Feuerstein's story - so central to his life, yet largely neglected in the mainstream accounts - is the one I want to emphasize here.

As many news stories about Feuerstein noted, he is a lover of great literature who enjoys memorizing poetry by Shakespeare and Emily Dickinson. But far more important to him is the Torah, which he makes a point of reading every night.

In applying biblical teachings to practical business questions, Feuerstein is following a family tradition. In a speech on "The People and the Community" at MIT, he recalled his grandfather's practice of distributing paychecks to the workers at Malden Mills before sunset, citing the book of Deuteronomy (24:14-15) as justification: "Do not take advantage of a hired man who is poor and needy, whether he is a brother Israelite or an alien living in one of your towns. Pay him his wages each day before sunset, because he is poor and is counting on it. Otherwise he may cry to the Lord against you, and you will be guilty of sin." And by "alien," Feuerstein emphasized, "they meant all people, all faiths, all races." Perhaps Feuerstein was thinking about the generations of immigrants to America who had supported their families through work at Malden Mills.

One newspaper columnist wrote that, as a boy, Aaron had actually questioned his grandfather's pay-disbursal system, wondering if this departure from standard American business practices was really necessary: "Young Aaron consulted his rabbi, who happened to be his maternal grandfather. His other grandfather, he was told, was right. In Leviticus, it is written, 'You are not permitted to oppress the working man because he is poor and needy.' Aaron memorized

the passage in Hebrew - and lives by it."

As for the specific decisions he made after the Malden Mills fire, Feuerstein has repeatedly cited Hebrew teachings as his inspiration - for example, these two famous quotations from the first century scholar Hillel: "In a situation where there is no righteous person, try to be a righteous person" and "Not all who increase their wealth are wise." Sayings like these were the guiding stars by which Feuerstein steered his company during the dark days of 1995.

No wonder Feuerstein's life and work are now being used by some religious teachers to illustrate the crucial Jewish concept of tzedaka.

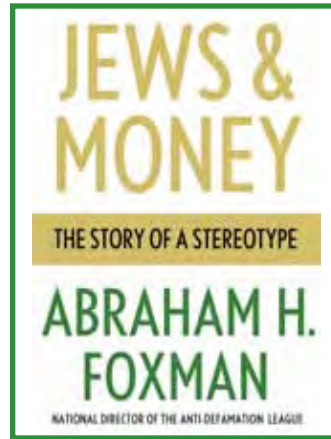
This term is usually translated as charity," but it means more than what the English word usually implies. Tzedaka comes from the word tzedek, which means "justice." Thus, in the Hebrew tradition, charitable giving is seen not merely as an act of kindness prompted by love or generosity. It is also an act of justice that fulfills our innate sense of what is fit and proper. Therefore, withholding tzedaka is not merely selfish and ignoble, it is literally a crime, a violation of one of the most important obligations in the life of a Jew. Hence the Talmudic saying, "Tzedaka is equal to all the other commandments combined." And hence, too, the requirement stated in Deuteronomy—and widely practiced in Jewish communities throughout history - that Jews should give a specified percentage of their incomes, such as

10 percent, to help the needy. Such a donation is not a mere free-will gift - it is demanded by the sense of justice embodied in our faith.

Aaron Feuerstein represents the best in American business. But he also represents Jewish morality in action - the behavior of a mensch in those challenging moments when life confronts us with the choice between what is expedient and what is right. Many of those who know about his ethical example consider him a hero for our times.

Unfortunately, not everyone chooses to follow the ethical path that Aaron Feuerstein has walked. Feuerstein's dark counterpart in the business arena may be another man who has garnered far more publicity and attention for his very different behavior - the fraudulent investment manager Bernard Madoff.

From Jews and Money by Abraham H. Foxman. Copyright © 2010 by the author and reprinted by permission of Palgrave Macmillan, a division of Macmillan Publishers Limited. Abraham Foxman is the national director of the Anti-Defamation League (ADL) and one of today's preeminent opponents of hatred and discrimination across the world.



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Unveiling the Hidden Gem of Jewish Jamaica



“Out of Many, One People” may be Jamaica’s national motto, but what few know is that the expression also references a vibrant Jewish community that dates back more than 355 years. Jamaica may best be associated with beautiful beaches, reggae, and fun in the sun, but the country has long respected its Jewish roots and welcomes visitors to discover the long-kept secret of the Jews of Jamaica.

Many Caribbean islands boast Jewish history, but there was, in fact, a time when Jamaica had the largest Jewish community in the Caribbean. While their numbers have dwindled through the years, Jamaica’s Jews are still honored today as one of the island’s earliest groups of permanent settlers.

“Jamaica’s Jewish history is a treasure to all of the people of Jamaica, as we have always honored the first Jewish settlers, and the generations that followed, for contributing to the foundation of Jamaica’s exceptionally diverse culture,” said John Lynch, Director of Tourism of the Jamaica Tourist Board. “We are most excited to unveil the story of Jewish Jamaica to new visitors with tours of the many interesting cultural and architectural landmarks that reflect Jamaica’s Jewish heritage.”

Jamaica’s Jewish heritage dates back to the settlement of the island by the British. Jamaica’s Jews have played a vital and dominant role for over three centuries in the social, economic and political development of the country. Today, many of the island’s leading professionals, businessmen, artists and politicians can trace back their Jewish ancestry.

One to note is Ainsley Henriques, an accomplished genealogist, who serves as Honorary Secretary and as a Director of Jamaica’s Jewish congregation, and Israel’s honorary consul in Jamaica. He, along with Dr. Jane Gerber of the City University of New York, co-chaired a ground-breaking five-day Jewish Diaspora Conference in January 2010 that drew 24 speakers and a daily audience of nearly 200, including academics, genealogists and history buffs from Jamaica and around the world.

“The conference stemmed from the need to acquire knowledge and disseminate information about the Jewish history in Jamaica which was disappearing,” said Henriques who has traced his heritage back to the 18th century when an ancestor arrived in Jamaica from Amsterdam in 1740. “However, the new found interest in Jamaica’s Jewish story demonstrates our will to preserve this legacy for future generations.”

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Unveiling the Hidden Gem of Jewish Jamaica

The spotlight continued to shine on Jamaica's Jewish heritage last year following the release of *Jewish Pirates of the Caribbean*, a widely recognized book by Ed Kritzler who died in 2010 soon after the book's publication. The book tells the daring story of the Jews' arrival in Jamaica, dating back to the 18th century, when they fled the Inquisition in Spain and Portugal.

At the turn of the 20th century, Jamaica had six synagogues and around 2,400 Jews. However, through intermarriage and emigration, Jamaica's Jewish community shrank from 2,400 to 1,487 in 1911 and continued to drop to its present total of approximately 200 Jews. However, there is no decrease in Jamaican Jewish pride, as Jamaica's Jews are still honored today as being amongst the island's first permanent settlers.

Jamaica's historic Jewish communities are represented today by the United Congregation of Israelites, Congregation Kahal Kadosh Shaare Shalom, the Gates of Peace. Jamaica's remaining Jewish community may be small but it is dedicated and diverse, including Ashkenazim and Sephardim. They worship at the Kingston synagogue, one of the few in the world with a sand floor, a feature established in days when Jews had to worship secretly and used sand to muffle footsteps. The congregation also manages a private school, the Hillel Academy in Kingston, which is open to all denominations, and maintains a Jewish home for the aged and less fortunate.

A tourism package is in development that will include visits to historic Jewish cemeteries, a tour of the island's synagogue, Heritage Center and museum, a chance to meet community members and learn more about their heritage. And indeed, loads of sun, sand and sea will be included. Accommodations can be made for kosher meals and there is surely no challenge finding vegetarian dining, the exclusive diet of Jamaica's Rastafarian population – some of whom consider themselves a lost tribe of Israel and follow Jewish dietary restrictions forbidding shellfish and pork.

Although the Jewish community is the smallest it has been in hundreds of years, it is unified. From poets and artists to businessmen and manufacturers, even politicians, Jamaica's Jews have made an enormous impact on Jamaica's culture and way of life. As Ed Kritzler once wrote, "just as the Jews have been good for Jamaica, so has Jamaica been good to the Jews."

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An advertisement for Jamaica. On the left, a vertical blue wooden sign has white text that reads: "The biggest rush of Jamaican Blue Mountain Coffee just might be the journey to the source." Below this, in smaller white text, it says "Once you go, you know." At the bottom left of the sign, it says "Call 1-800-JAMAICA or 100 ON 70 visitjamaica.com/discover". The right side of the advertisement shows a scenic view of a lush green mountain range under a clear blue sky. The word "JAMAICA" is written in large, bold, blue letters at the bottom right of the image.

What in the WORLD is happening? (...and how does it all affect Israel?)

By Daniel Pomerantz

Protests in Tunisia led to peaceful revolution, and then protests in Egypt did the same. The rulers of Iran were enthusiastically supportive only to discover Iranian people also rising in protest. Muammar Gaddafi, the dictator of Libya, opportunistically encouraged Palestinians to stage mass protests against Israel, until he realized that the Libyan people were in revolt against him. Many other countries throughout the Middle East are erupting with popular opposition to entrenched dictatorships, and no one truly knows how it will all end.

I will briefly cover the situations that most directly affect Israel. Events are changing so quickly that by the time this article goes to press my comments might already be out of date, so please forgive me if that is the case.

Egypt: Israel's next-door neighbor.

What's happening?

After eighteen days of mass protests and international pressure, Egypt's dictator Hosni Mubarak stepped down from power, leaving the military primarily in control. Elections are scheduled for September, at which time we will find out what kind of government will take over.

What's Israel's reaction?

Despite the deluge of articles and Op/Eds to the contrary, Israel is most definitely not anxious about events in Egypt. From the beginning of the Egyptian protests Prime Minister Netanyahu has consistently said, "it is obvious that a democratic Egypt will not endanger peace, just the opposite." After spending the last six weeks in Israel I can say from personal experience that the Prime Minister's quotation reflects the general feeling of Israeli people. Much like Egyptians, Israelis are soberly aware of the danger that a Muslim dictatorship could take power, but also hopeful for the tremendous possibility that Egypt will see true democracy.

So, what will happen?

On the one hand, we've seen some signs of hostility toward Israel, such as protestors on television holding anti-Israel banners. Speakers from the Muslim Brotherhood (an extremist Islamist political party in Egypt, controlled by Iran) have publicly advocated an end to Egypt's peace treaty with Israel and opening the border between Egypt and Gaza. Such a move would place Israel next to a hostile neighbor and allow a free flow of weapons and terrorists into Gaza, which is ruled by Iranian supported Hamas. Israel gave

up the Sinai Peninsula in 1979 as part of a peace agreement with Egypt. Therefore, if that agreement were to collapse, it is likely that Israel would take the Sinai back, thus creating a large buffer zone between Israel and Egypt, and keeping control of Gaza's borders.

On the other hand, there are significant signs that many Egyptians truly want democracy, peace, and a genuine focus on improving daily life. For example, I saw an Egyptian protestor tell an Israeli television reporter, "Of course we don't want to break the peace; why would we do such a thing? Peace is what we're protesting for." A letter posted on a web site from one Ramy Hussein reads, "I was one of the young men in Tahrir Square, and I promise you to fight as much as I can against anyone who tries to turn this peaceful noble act into a private agenda leading to war... I have always acknowledged Israel as a wonderful state who would - one day in the future - be an essential element for development of the Middle East..." There are dozens of similar letters and comments floating around.

I don't usually rely on such informal sources for information, but we face a special challenge in Egypt: after thirty years of dictatorship there are no official spokespeople, no polls, no focus groups; in short there is no way of determining virtually anything about how most ordinary Egyptians really feel. We know that some Egyptians wish for warm relations with Israel and some do not, but we do not know percentages, nor do we know how any of this will affect the composition or policies of the new Egyptian government.

Iran: trying to rule the world.

Many people forget that Iran was (ironically) the very first Muslim nation to open peaceful diplomatic relations with Israel. Then in 1979, everything changed with the rise of the Islamist extremist "Revolutionary" government. This government clings to a doctrine of cleansing the world through global jihad. To that end, Iran controls the Muslim Brotherhood organization, Hezbollah (which is influential in the government of Lebanon) and Hamas (which controls Palestinian Gaza.) Iran is actively committed to the destruction of Israel, the United States, and essentially all of Western civilization, and is working on a nuclear weapons project to further that goal.

What's happening?

The government of Iran was initially supportive of the revolution in Egypt, until the Iranian people themselves started protesting. The main opposition in Iran is called the "Green Party." The Green



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What in the WORLD is happening? (...and how does it all affect Israel?)

Party leaders are under house arrest, and there are reports of police arresting, beating and killing protestors. (It is difficult to confirm these reports due to limited press access within Iran.)

What's Israel's reaction?

Israel encourages friends and allies across the world to tighten economic sanctions against Iran in order to stem its nuclear program. Israel has also been involved in quiet espionage against Iran's progress in this area, some of which became public with the revelation that Israel had helped to develop the "stuxnet" computer virus, which damaged some Iranian centrifuges (a key component of nuclear technology). Israel is under constant threat of attack from Iranian controlled Hezbollah to the north and Iranian controlled Hamas in Gaza. The Israeli military maintains a constant state of readiness against these dangers, while in civilian circles normal life continues.

So, what will happen?

It is not clear if the Green Party would be more accepting of Western civilization than the current Revolutionary government; however the Green Party does seem to advocate a policy of focusing Iran's resources domestically, rather than on global jihad. This raises the captivating possibility that if the Iranian government were to fall, so too would Hamas in Gaza and Hezbollah in Lebanon, thus eliminating most of the terror activity against Israel. However, a collapse of the Iranian government is far from a practical reality at this point.

What's happening in Libya?

Libya's protests started out much like Egypt: large masses of people calling for the dictator Muammar Gaddafi to step down and make way for democracy. However, unlike in Egypt, Gaddafi managed to keep control of at least part of the military, and used it to attack the protestors. There is very little press in Libya so it is difficult to know for certain what is happening, but we know that Gaddafi has made some fiery speeches and we hear reports of hundreds of deaths. Nonetheless, Gaddafi has progressively lost control over more and more of the country and it appears that he will not remain in power. We know very little about the sentiments of the Libyan people, or what sort of government might replace Gaddafi's dictatorship. On the other hand, if Gaddafi's brutality keeps him in power, we may see a kind of "Darwinian" process, by which the most brutal dictatorships in the Middle East remain in power by brute force, while the more open governments collapse. At this point we simply don't know.

How does Israel feel about Libya?

As with all countries, Israel is hopeful that Libya will see real democracy, and maybe even become a friendly neighbor. However, if Libya remains hostile toward Israel then the situation will merely remain as it has been for years. Israelis would view such an outcome as a tragically lost opportunity, but not as a new danger.

Are there protests in Israel? How about revolutions?

As to the first question, the answer is: of course! Israel sees protests almost every day. So does the United States, so do many countries, and for every protest advocating one position, there is usually another protest advocating the opposite position; such is the nature of democracy. Massive, overwhelming protests and revolutions are another matter: these phenomena are taking place in countries where people have no means of political expression other than overthrowing the entire government. A healthy democracy can tolerate disagreement, protest and even change of leadership without collapsing. Dictatorships are not so flexible.

What about Palestinians?

It is important to remember that Palestinians don't actually live under the Israeli government. Palestinians in Gaza live under the government of Hamas, and in the West Bank under the entirely separate government of the Palestinian Authority. I heard some talk that Palestinians in Gaza might revolt against their Hamas government, which would be great in my opinion, but I haven't seen any evidence of that happening. The West Bank government fired their cabinet and is talking about new elections to try and keep everyone happy. With respect to Israel, the Palestinian relationship is complicated, with much cooperation, and also disagreement. Though some in the world try to paint the fiction that Israel is a dictatorship over Palestinian people, the truth is that Israel and each of the two Palestinian governments all relate to one another like three interdependent, but separate, countries.

As the Muslim world grapples with its very identity, Israel remains stable, calm and interested. Should these broad changes eventually produce hostilities against Israel, she is well prepared to keep her people safe. Yet just like the Muslim protesters across the region, Israelis hope to see the birth of peaceful democracies: countries that might be friends and neighbors for generations to come. If the past weeks have taught us anything, it is that everything is possible.

Daniel Pomerantz is an attorney who lives in Chicago and Tel Aviv. He works with Israeli and American companies that wish to do cross-border business, and frequently coordinates with the Israeli Ministry of Foreign Affairs on matters of diplomatic interest. Dan shares his thoughts on Israel and the Middle East in his blog: israelreview.blogspot.com

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Annual Holocaust Memorial Observance New Bedford

The Holocaust Education and Memorial Committee of the Jewish Federation of Greater New Bedford is organizing the 2011 Annual Holocaust Memorial Observance (Yom HaShoah) in cooperation with the No Place for Hate/City of New Bedford. The event will take place at The Holocaust Memorial, Buttonwood Park at Rockdale Avenue and Hawthorn Street, New Bedford, on May 1st at 6 PM and will be followed by a Memorial Program, 7:00 pm at Tifereth Israel Synagogue, 145 Brownell Ave, New Bedford. For more information contact Mali.Lim@newbedford-ma.gov. The program will also include a performance of Holocaust-era songs by a student choir and a display of creative works by middle and high school students from local public and parochial schools. Open to the Public.

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Temple Sinai of Sharon Party Expo



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The event took place on January 16



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The event took place on March 27



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The Community Celebration sponsored by the Canton Chai Jewish Center and local businesses was enjoyed by young and old alike. Over 200 local residents joined together to celebrate the Jewish holiday of Purim at The Canton High School. Admission was free and many enjoyed the delicious buffet dinner and traditional Hamentashen. Participants sang and danced to joyous Klezmer tunes as the band played the afternoon away. The young and young at heart enjoyed watching Peter Panic ride the unicycle and juggle balls and swords in his mouth. There were lots of crafts, carnival booths and prizes. For a complete listing of upcoming Passover events or for more information email CatonChaiCenter@yahoo.com or call 781-956-2507. For more information, visit www.CantonChaiCenter.com.



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Murder and Settlements

By Daniel Pomerantz

On March 11, a unit of Palestinian terrorists infiltrated the Israeli town of Itamar, snuck into a home, and stabbed the Fogel family to death: Udi, 36, Ruth, 35, and their children Yoav, 11, Elad, 4, and three-month-old Hadas. A neighbor, Rabbi Yaakov Cohen, described discovering two survivors: a young girl and boy, "The girl screamed and cried, and my daughter who arrived at the house tried to calm her down and hug her...we saw the bodies in

the rooms...and saw that another boy survived, a two-year-old. He was lying next to his bleeding parents, shaking them with his hands and trying to get them to wake them up, while crying." Prime Minister Netanyahu described the scene as, "...a cold-blooded massacre of innocent children and parents." In claiming credit, the terror group AlAqsa Martyr brigades released a statement describing the murders as a "heroic operation" that was, "carried out successfully thanks to Allah."

Some news sources were quick to point out that Itamar is a "settlement," and that the victims were "settlers." Even the most moderate Arab leaders emphasize that settlers are a kind of moral criminal: Jews who have stolen and occupied Palestinian land. Leaders of Israel's allies sometimes express sentiments ranging from dissatisfaction to strong condemnation of Israeli presence in the West Bank.

It is uncomfortable to imagine that we, as Jews, would be living in a place where we do not belong, a place that is someone else's home. Many people do not realize that the West Bank has actually been a home to Jewish people for thousands of years: for as long as Judaism has existed. The West Bank has also become an important homeland to many Muslims. The following are a few illuminating historical questions and answers that should be a part of any well-rounded, and well informed opinion.

1. Where is the West Bank?

What we call the "West Bank" is that area of land on the west bank of the Jordan River that had been a part of the Kingdom of Jordan from 1949 until 1967.

2. Was it always called the "West Bank?"

No. Prior to 1949 the West Bank was known for several thousand years by its historic name: "Judea and Samaria."

3. How did it come to be a part of Israel? Did Israel invade and conquer the country of Palestine?

No. "Palestine" describes a region, but has never actually been a separate, independent country. In 1967 the West Bank was a part of Jordan, and its residents were citizens of Jordan. Jordan took advantage of the West Bank's proximity to Israel and militarized it for the purpose of

launching surprise attacks. Israel then captured the West Bank from Jordan in a defensive maneuver.

4. What familiar sites are in the West Bank?

- The Western Wall: part of the last "Great Temple," and the holiest religious site in Jewish history.
- The tomb of Rachel: the wife of Jacob.
- The Cave of the Patriarchs: Abraham, Isaac and Jacob.
- Bethlehem: the birthplace of Jesus.
- Jericho: site of the parable of the "Good Samaritan" in Christianity and the first home of the ancient Israelites after the Exodus from Egypt.

- Hebron: the place where Abraham almost sacrificed Isaac, and then entered into the covenant that marked the beginning of Judaism.

- The Dome of the Rock: now an ornate mosque, formerly the site where Muhammad is said to have ascended to heaven. It is on the same site where the Jewish "Great Temple" once stood about 1000 years prior, and it is adjacent to the Western Wall, the last remains of the Great Temple.

5. Who is in the West Bank?

For as long as Christians and Jews have existed, some of them have always lived in Judea and Samaria, also known as the West Bank, from ancient times until the present day. Somewhat more recently, in about 600 CE, the Prophet Muhammad revealed the teachings of Islam and since that time there have also been Muslims in the West Bank. The West Bank has been home to Bedouins, Druze, Ottomans, Hashemites and others. This is a place of rich and shared history, and many different groups of people call it "home."

6. How do Israelis see it?

A minority of Israelis feel that the West Bank is inseparable from Jewish history and should therefore remain entirely a part of Israel. Most Israelis, however, feel that Israel must make painful compromises because we are not the only people who have an ancient and ongoing connection in this place. This is why Israel offered to part with 97% of the West Bank at Camp David in 2000, and again offered to part with 98.1% in 2009: not because this land isn't ours, but because it is not ours alone.

6. How do I see it?

When people forget history, they tend to think of Israelis as invaders in a land that is not their own, rather than appreciating just how painful and admirable it is when a group of people offers to sacrifice a part of its past, in the interest of a better future. Some Muslim leaders capitalize on this misunderstanding of history as an excuse to promote anger, rigidity and violence. Even the most moderate Muslim leaders sometimes pressure Palestinian leadership to remain inflexible and uncompromising. Some world leaders and news outlets make dramatic moral judgments about the state of Israel and the Jewish people, out of this same lack of knowledge. Even some Jews, not knowing about their own history, find themselves plagued by shame and doubt. Due to this lack of historical knowledge, we often hear words like "Israeli occupation," "resistance," and "jihad," instead of words like, "Jewish homeland," "shared history," and "painful compromise."

All this history brings us back to the Fogel family: stabbed to death by a misguided group of Palestinians who did not know that they shared an ancient past and a common home with their Jewish neighbors. The Fogels were ultimately killed not by a man or even by his knife, but by a widespread and tragic ignorance.

Daniel Pomerantz is an attorney who lives in Chicago and Tel Aviv. Daniel shares his thoughts on Israel and the Middle East in his blog: israelreview.blogspot.com.



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Faces of Israel



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Zadie, the Collector

At this time of year we are looking ahead to Passover (Pesach). We scan our kitchen cabinets to select overstocked food items to get the shelves cleared for all the matzo products for Passover. It is also the beginning of Spring, time to get rid of clutter and things we don't need. In my home, however, there is one corner I cannot touch - Zadie's "collection." I guess we all have someone in the family who collects and saves various items.

Many people collect art, or coins, or stamps, or other treasures. Zadie collects stamps, some going back many years to his childhood. When the grandchildren were younger, he spent much time with them going over and sorting these stamps. They were fascinated! Along with the stamps, Zadie collected receipts, whereas I after a short period throw all receipts away . . . but time has proven that holding onto papers and some miscellaneous items for a long time can eventually become important.

Zadie is a member of a Jewish Veteran post. Quite a few years ago, the group offered a prize for the member who had the oldest membership card, cards distributed every year after dues had been paid. Who won the prize? Zadie, of course, because my father had been a collector, too! I guess you could call such collecting a "man thing."

Avrom and I wish you a happy and healthy Passover...as together we look forward to good Spring weather.

Bubbe

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Bubbe, I like to serve fried matzo for breakfast but want to make it less boring and more interesting. What would you serve with fried matzo for a Passover breakfast?

ANSWER:

What a great question! In our family we experiment with variations:

Sometimes we serve matzo brei (or as you called it, "fried matzo") with Passover preserves or even with sauteed mushrooms, onions, and peppers. Whatever you would like to serve with an omelet you can serve with your matzo brei.



Chocolate - Orange Wine Cake (Pareve)

An ideal cake that will satisfy you during Passover

10 to 12 servings

Ingredients:

- 8 large eggs, separated
- 1 1/2 cups granulated sugar
- 1/4 cup freshly squeezed orange juice
- freshly grated zest of 1 orange
- 2 tbs. Passover cocoa
- 1/4 cup Passover Concord grape wine
- 3/4 cup matzo cake meal sifted

Pre-heat oven to 350 degrees. Lightly grease a 10-inch tube pan with a removable bottom. In a large bowl beat the egg yolks and sugar with an electric mixer until they are thick and lemon-colored. Add the orange juice, orange zest, cocoa, and wine and beat just until blended. Gently stir in the matzo cake meal.

Wash and dry the beaters. In another large bowl beat the egg whites until they are stiff but not dry. Carefully fold the egg whites into the batter and pour it into the prepared pan and bake 50 to 60 minutes until a toothpick inserted into the center comes out clean. Cool the cake completely on a wire rack. Serve with whipped cream or Pareve sherbet.

Note: Two 8-inch square pans may be used; then bake only 40 to 50 minutes.



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Broken Birds, The Story of My Momila

A memoir by Jeannette Katzir

There is a truth in war; Every Survivor has a story to tell. Sadly, it is very true. Each has remembrances of evil too horrible to talk about, but impossible to forget. But, what of their children – The second generation? We too have stories to tell. Our tales are not of prison guards and ovens, but of parents who, because of the war, were badly broken.

For many of us who have grown up under the shadow of the Holocaust, our lessons in life were altered. Mom said the word “Stranger” with as much disdain as any four-letter word. This made living with strangers difficult. Walking down the street with strangers behind you and even riding up in an elevator with an unknown male put you in possible jeopardy. Trust did not come easily to us, which is why family meant that much more.

Be Prepared is an old scouting adage, but to survivors it is not just a saying, but also a way of living. Preparation involves many things; Money is on top of the preparedness list. The issue of money is complex. It represents so many things. During the war, many of the lucky few who had enough money bought their way to freedom, while those without had to roll the dice and hope they made it out alive. It is not that we have to have a lot; it is that we have to have enough. Enough in case you needed to get away. Money is also a way of insulating yourself from the world. With enough money, you can live quietly and inconspicuously.

Hoarding and/or Wasting are other important components in preparedness. Never throw anything away... you might need it, was something I heard over and over again. Being wasteful seemed sacrilegious. How many times had I opened Mom’s fridge and gasped in horror at the items that still stood on her shelves, long after their expiration date.

Secrecy is yet another element. The fewer people who know that you are Jewish, the safer you will be if and when IT ever happens again. Mom taught me that it was unwise to publicize my heritage. It was better to assimilate and maneuver invisibly in society. Goyim (Non-Jews in Yiddish), are never to be completely trusted. To better our chances, we lived in a very Jewish neighborhood in Los Angeles, but Mom still never got over her fears. The story of my mother, Channa really begins the summer of 1942.

The Nazis Blitzkrieg emanated in her small Polish town of Baranavichy, being overrun. Her brother, Isaac learned of the existence of a resistance group nearby. He would easily be accepted into their ranks, but what would become of his family? He convinced these wary partisans to accept his scrappy, scrawny 12-year-old sister into their fold. Isaac’s mother was too old, and his other sister was too young, but Channa’s acceptance could be tenable in exchange for guns. Tearfully Channa and Isaac left their mother and sister behind, and spent the next 2-1/2 years as part of the underground movement blowing up bridges and creating havoc for the hated Germans.

At war’s end, Channa and Isaac make their way back to Baranavichy, to find their family home inhabited by strangers and no signs that anyone in their family had survived. Isaac meets an ex-partisan fighter named Leja, in that semi-deserted town. There’s a brief courtship, followed by a marriage, and soon he, his new wife and sister leave their homeland and board

a ship for the United States.

Nathan, who had also migrated to the safety of America, meets and marries Channa in New York. Prior to the war, he was one of eleven children, but watched as his siblings and parents ended up in the waterless showers of the death camps. Alone, he survived Auschwitz, Dachau and Muldorf. Escaping from a train prevents him from also suffering Hitler’s final solution, and with little to lose, he and two buddies run to a nearby forest. They lived on potatoes when they could find them, until they located a barn, where they hid until Allied Forces liberated them.

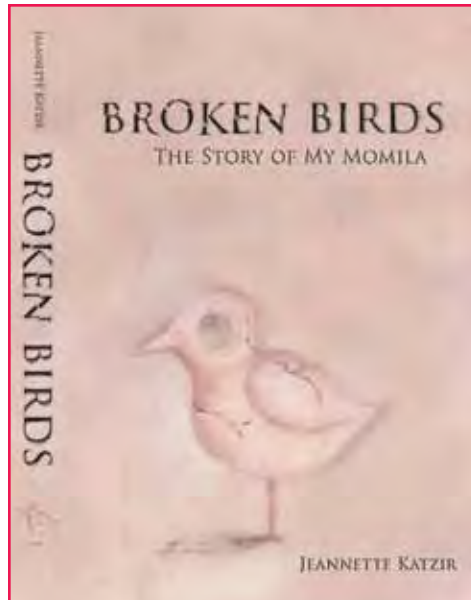
A disagreement involving money did what the war could not do, and created a schism between the devoted siblings, Channa and Isaac. He remained on the East Coast while Channa, Nathan and their three children relocated to the land of promise and new beginnings of Los Angeles, California.

What follows is the story of my own life, one marked by the constant warnings of my war-scarred mother, Channa. My siblings and I are advised to fear anyone who is not our own flesh and blood and taught to cling blindly to one another.

When Mom unexpectedly dies of a stroke, her Last Will and Testament reveals that she has left nothing to her husband, and the family home to only one of her five children. The battle that follows reveals how deeply cracked my family had become under the guidance of our matriarch’s survival instinct. Without Channa there to act as referee mediating our squabbles, we were left to our own devices. We now confront years of suppressed anger and resentments over matters both large and small. According to our attorneys and legal documents, we were battling for property. But in truth, I was battling for the love of my mother, for dignity as a daughter and a sister and, most of all, for the devoted, tight-knit family I had always believed us really to be.

But when all was said and done . . . it turned out not to be so.

More information on the author and her book can be found at www.brokenbirds.com.



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Efraim Jeffrey Geltman explored many alternative paths towards total wellness. When he was living as a teenager in an affluent Boston suburb, Efraim was suffering from a health issue which traditional treatments failed to remedy. An avid theatre student, he came into contact with creative people who suggested yoga and martial arts. While he mastered these disciplines, Efraim admitted, "I couldn't find a pure path of healing. Every system seemed connected to some cult or religion."

Efraim's health pursuit took him to ashrams and Buddhist monasteries, but each path required a surrender of self that was

cultural as well as spiritual. He recalls a Japanese master who, upon learning Efraim was a Jew, dissuaded him from pursuing paths that involved bowing to idols, a practice Judaism forbids. There are abundant stories of Japanese Zen and Buddhist masters telling Jews to return to their heritage. Although he was not yet observant, Efraim remembered the severe prohibition against involving oneself in idol worship. It was when he met an Orthodox Jewish couple in New York that he realized he had been missing the core of what he had been searching for in the East, and strove to find a middle path that would incorporate the best of Eastern Healing methods, but would be authentically Jewish.

Efraim founded the Jerusalem Health School and Clinic is located in the neighborhood of Nachlaot and offers classes and private sessions in body work, acupuncture points, martial arts and kosher yoga. He urges his clients to take an hour a day, in a natural setting, to focus on breathing, to release tension from the deepest place within and to use nature and the body and spirit's own capacity to heal. He also works in conjunction with other natural wellness practitioners in Israel to tailor make a total wellness program for every client's needs.

He also recommends sitting in the classic yoga Lotus position to release tension and heal the body, mind and spirit. Efraim discusses the benefits and theory behind this practice: "When sitting like this (in Lotus position) all the buried junk in the body, heart and mind is forced to arise... So this is the buried Reality in your world. You can run. You can hide. But sooner or later your junk will come up involuntarily and you will have to deal... So once we get a taste for Reality, there is no limit to the versions of 'full lotus' we can get into. DeepTherapy. Deep Shiatsu. Fasting. Making honest Art. Finding our Real Voice. Community Service. The list can go on endlessly. We want to experience the Reality of our life now, no matter how raw it feels. And once we start to get clear, the more raw the better."

He continues: "If you need inspiration to take the direct route, just look at the state of the world. It's a royal mess. So let's clear ourselves so we can truly be of service sooner than later. I grew up in a 'save the world' mindset in the intellectually elite northeastern USA. I think that might be the best thing I took from that world, so you can likely expect of good deal of that in this school now."

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Eat curry, beat cancer

By Viva Sarah Press

Next time you order a curry dish at your local Indian restaurant, you'll be happy to know that Tel Aviv University research shows you may be winning the fight against cancer, too.

According to the research, turmeric -- the bright yellow spice in curry -- combined with an arthritis drug may help treat cancer.

Dr. Shahar Lev-Ari of Tel Aviv University's School of Public Health at the Sackler Faculty of Medicine found that curcumin - turmeric's active ingredient - can fight cancer when used in combination with Celecoxib, a popular anti-inflammatory drug used to treat arthritis.

Jerusalem Pita Sephardic dish spiced with tumeric



Lev-Ari and colleagues said the unusual combination helps alleviate the inflammatory response caused when cancer takes root in the body. The researchers said the treatment has had promising results in human clinical trials.

"Although more testing will be needed before a possible new drug treatment is developed, one could combine curcumin with a lower dose of a cancer anti-inflammatory drug, to better fight colon cancer," Lev-Ari said in a statement.

The researchers said they hope their findings will help in the fight against all cancers.

"It has the promise of being an important life-extending therapy, particularly for non-curable pancreatic cancer, suggested by the very promising results we achieved for 20 pancreatic cancer patients," said Nadir Arber of the Sackler Faculty of Medicine.

The findings were recently published in the journal, Therapeutic Advances in Gastroenterology.

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What does Child Abuse Have to do with the Jewish Community?

By Susan Komisar Hausman

April is Child Abuse Prevention Month. What does that have to do with the Jewish community? Everything. Well, at least as much as any other topic about keeping children safe. Research has consistently shown that child sexual abuse is an equal opportunity atrocity, occurring in the same proportions across ethnic and racial communities.* Because of that, and the nature of child sexual abuse to be supported in an atmosphere of denial and secrets, I want to be sure that we *all* pay attention to this insidious problem, Jewish or not. Our children are depending on us.

You would think, given the startling statistics, that every adult who cares about the well-being of children would want to get educated about how he/she can best prevent, recognize and react responsibly to abuse. I can tell you, as a prevention training facilitator for over 4 years that just isn't so. Fear and denial lead the reasons for looking away. Invoking *Lashon Hora* in the face of a reasonable suspicion of abuse of a child flies in the face of the essence of the true concept; in fact, Jewish law says that when it comes to preventing future harm we have an *obligation* to speak up. **So, what do I want you to know?**

First, adults have the power to prevent child sexual abuse by creating environments that do not enable its occurrence. Since over 80% of abuse happens in one adult/one child situations, creating policies, both in our youth-serving organizations and in our personal lives, where one-on-one time is eliminated or dramatically reduced, we can prevent future harm. In situations where one-on-one time is important, i.e., mentoring or counseling, sessions do not have to take place behind closed doors, or windows can be installed. In cases where one-on-one time cannot be eliminated, demonstrate to that adult or older/larger child, that no time with a child is uninterrupted. Jewish law prohibits an unmarried man and woman from being alone in a room behind closed doors; what a great gift to our children to carry over that law into a child abuse prevention policy – no adult and no child, no matter the genders, allowed alone behind closed doors.

Second, TALK ABOUT IT. No more taboo. Take it to the community. Talk with other adults about child sexual abuse. Share information. Attend prevention trainings together. Host a training for local youth-serving organizations and/or your neighborhood. Insist on prevention policies for the organizations your child is involved with. Talk with children on an age-appropriate level about not keeping secrets, boundaries and privacy. Teaching children the correct names for their body parts from a very early age is crucial; predators prey on a child's naiveté. While we cannot expect children to shoulder the burden of abuse prevention, educating them appropriately decreases their susceptibility.

Third, know the signs of child sexual abuse. If you notice changes in a child's behavior - social withdrawal, reluctance to be around a particular adult - don't look away; pay attention. In some children a return to bedwetting is a clue. There are usually more psychological signs than physical, but some physical signs might include rashes, irritation, and repeat urinary tract infections, among others.

Prevention training, like the one I lead, educates on how to react and respond, where to report. In MA, when you have a reasonable suspicion of abuse, the first call is to DCF: 1-800-792-5200. Become

familiar with your local Children's Advocacy Center (CAC). Support it. It's there to keep children and families safer. Should a child disclose to you, the number one thing to remember is to stay calm. Don't panic. The child needs your calm to feel OK about speaking up. Thank the child for telling you and assure the child that you believe him or her, and that you are going to help make the abuse stop. You only want a child to disclose enough for you to know that you need to make a call. After that, ask no more. Leave the questions to a forensic interviewer, someone specifically trained for this task. I encourage you to visit www.DarknessToLight.org to learn more about child sexual abuse and the training I lead, the 2.5 hour Stewards of Children.

Susan Komisar Hausman is the author of "Kisses From Dolce: A Book for Children About Trusting and Telling," and the President of No Secrets No Shame. For more information visit: www.kissesfromdolce.com.

The startling statistics:

- 1 out of 4 girls and 1 out of 6 boys will be victims of CSA before their 18th birthdays.
- Over 90% of those abused will be abused by people they know and trust.
- 30 – 40% of children are abused by family members.
- Nearly 40% are abused by older or larger children. The median age for reported sexual abuse is 9 years old.
- Nearly 70% of ALL reported sexual assaults occur to children 17 and under.
- More than 80% of sexual abuse cases occur in one adult/one child situations.
- It is estimated that there are 40 million survivors of CSA in America today.
- Most children never tell anybody about their abuse. Some are so young they do not know that what is happening is a crime.
- Older children are groomed, masterfully manipulated, into silence.
- Excessive drug and alcohol use, suicidal thoughts and eating disorders are among the myriad consequences of CSA.

(* All statistics provided by Darkness To Light)

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Put Your Money Where Your "Like" Is

By Eliezer Yaari

It is time to say it loud and clear: I don't like the "Like". Did you hear me? I Do Not Like The Like. Don't misunderstand me: I love when people love me, and I like it when people like what I write and get their thumb up when they read my opinions about the world. This is the fuel that runs the writing of any blogger. I really like it, but I don't like the Like.

I don't like it because what I'm trying to do in the last decade or so - is to build social responsibility and build civic society. I started it in my own country as the head of the New Israel Fund in Israel, and I continue it today as the chairman of give2gether - a company which helps not for profit organizations worldwide to reach out to the world and build their community and economic sustainability. They are doing it by raising funds from their supporters.

(BTW - we do great work in converting friends into donors. The numbers are with us. But this is not the issue).

Everything went well until the Like disease started. Suddenly, with the flood of requests that we get through the Facebook and other social media, we receive plenty of requests from social change organizations and other not for profits organizations to become their friends.

They want us to like them. No more than that.

Why didn't we think about it before?! Now we can get away from serious involvement and taking responsibility by just one click: I like it, I really like it. Thank you and bye, bye. Isn't that nice?

The thing is that it is not enough. Civic society will not exist unless we put our money where our Like is. Through Facebook we get to know the story, but in order to get the funds we have to do the basic first move in fundraising: We have to ask. If you examine the Facebook Causes statistics carefully you learn that the average donations made through

it is less than a dollar, while through online giving systems the level is almost \$95.

Organizations should use top transparent platforms to raise funds and to make the initial step towards sustainability. They should open themselves to new constituency and go for the Ask and not only for the Like. They should look for support with money, with in-kind donations, with voluntarism, with what we need to maintain a vibrant civic society world wide.

And if you like what I wrote - don't be shy: give me a little like. This is the fuel that runs writers, not organizations.

Eliezer Yaari, is a veteran writer and a civic society activist in Israel. He is also the Chairman www.give2gether.com. Reprinted with permission from www. Reprinted with permission from www.gre-enprophet.com.



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A Personal Encounter with Magen David Adom



By Sheree Boloker

I first became aware of Magen David Adom when I journeyed to Israel to help with the Yom Kippur War. No one could miss the numerous ambulances traveling across the country, but it was not until our family was in Israel for our eldest daughter's Bat Mitzvah that we really had first-hand experience with MDA's services.

Our youngest daughter's heart had failed, and we found ourselves in Tel Aviv's Dana Children's Hospital; she required a transfusion, and MDA was the organization responsible for supplying that blood. MDA collects, processes, and supplies 95% of the blood in Israel. When we returned to the States, we began to donate to the American Friends of Magen David Adom, the fundraising organization that supports MDA in Israel. We learned that there was a group in Boston, formerly led by Burt Klein who had recently been promoted to New England representative. We joined the board and recently became co-chairs of AFMDA-Boston.

American Friends of Magen David Adom-Boston is the Massachusetts group of AFMDA involved in raising funds for Magen David Adom in Israel and has been doing so for ten years. Our largest project to date has been to raise half a million dollars to rebuild the Haifa MDA station damaged by rocket fire during the 2006 Lebanon War. We are happy to be able to help our sister city, which serves 267,000 people and is MDA's headquarters for the Carmel region. Last year, we raised a quarter of a million dollars for a medical supply room in the new Sderot station, an area under siege from rocket attacks from Gaza. We have also been able to raise funds for six new ambulances, each of which lasts on average for about five years. Our current project for 2011 is to raise funds to build a blood donation center for the new Holon station to replace the old one, now forty years old and no longer adequate for the growing town.

If you are interested either in joining our AFMDA-Boston board or in volunteering, please contact us at: (617)469-5633 or magendavidadomboston@gmail.com. To check upcoming events, go online to: www.magendavidadomboston.com.

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Sephardic Flavor for Your Seder

If you've never heard the term "Ashkephardic," then you've probably never had dinner at my house. I'm a big fan of combining Ashkenazi and Sephardic cuisine; both traditions have some incredible flavors, and combining them can take you to a whole new level of "yum!" Ashkenazi and Sephardic Jews have the same religious beliefs, but their cooking styles are vastly different. Ashkenazi foods are more familiar to American cooks (matzo ball soup and gefilte fish), while Sephardic foods tend to be more exotic in terms of flavor (shakshuka and hummus). Both cuisines are kosher, but the foods and spices vary greatly between the two groups.

Why the difference? It basically boils down to the weather. Ashkenazi food is reflective of the colder regions where Ashkenazi Jews settled (Germany, Russia, Eastern Europe). To survive a Russian or Polish winter, one needed heavy, rib-sticking cuisine—foods like potatoes, noodles, meat, honey, preserved and pickled foods. Sephardic Jews settled in warmer areas of the Mediterranean (Morocco, Italy, France). Due to the sunny climate, they had access to fresh vegetables, fish, fruits, spices and olive oil. Because of this, Sephardic cuisine tends to be lighter, healthier, and more colorful.

The difference between Sephardic and Ashkenazi cuisine is pronounced during Passover, when the food laws become more challenging. While both groups prohibit chametz (leavened grain products) during the holiday, there is a separate category of foods called kitniyot that is dealt with differently by both traditions. While Ashkenazi Jews ban kitniyot from the Passover table, Sephardic Jews do not. Kitniyot items include rice, corn, millet, dried beans and lentils, peas, green beans, soybeans, peanuts, sesame seeds, poppy seeds, and mustard.

The origin of the Ashkenazi ban on kitniyot is unclear; it's thought that perhaps kitniyot were considered too similar to grains. Grains and kitniyot often shared the same storage bags, so there was a possibility that chametz might accidentally be mixed in with the kitniyot and consumed during Passover. Another theory is that kitniyot expands when immersed in water, which may have been perceived by the early rabbis as a form of rising or leavening. Whatever the reason, most Ashkenazi Jews today stick to the ban on kitniyot, even though it's not technically prohibited by Torah law. By contrast, Sephardic Jews do consume kitniyot during Passover. However, they are careful about ingredients co-mingling. In the Middle East, it's not uncommon to see Sephardic women sifting through bags of rice and lentils repeatedly, going through grain by grain to ensure no chametz is mixed in.

While you won't generally see kitniyot dishes at an Ashkenazi Seder, they are quite common at Sephardic Seders. As I mentioned before, my family eats "Ashkephardic" style; we enjoy foods from both traditions. That means we're a lot less strict about kitniyot at Passover. However, many families do not allow kitniyot at all during the holiday. That doesn't mean you have to ban Sephardic flavors from your Ashkenazi Seder—it just means you have to be a little more careful about which recipes and ingredients you choose.

One of my favorite fish recipes is Sephardic, free of kitniyot, and kosher for Passover. This means it can be served at any Seder, no matter what your background might be. I learned this recipe from my friend Sharone, a Sephardic Jew with Moroccan ancestry. Sharone's young daughter nicknamed this recipe "Maman's Fish"—Maman is what she calls her grandmother, who passed down the recipe to Sharone. I like this name, so I have taken to calling it that as well. It's tasty, healthy, and easy to make. It will give your Seder table a splash of Sephardic spice and color. We like it so much that we eat it year round!

Tori Avey, a recent convert to Judaism, explores food history and Jewish cuisine in her popular cooking blog The Shiksa in the Kitchen. Find out more at [theshiksa.com](http://www.theshiksa.com).



MAMAN'S MOROCCAN FISH

Ingredients

4 boneless skinless fish fillets
 (2 lbs total—firm, dense fish like halibut and snapper work best)
 One bunch fresh cilantro, cut into large pieces
 1 red bell pepper, seeded and cut into long thin strips
 5 large garlic cloves, coarsely chopped
 3 large dried red chili peppers
 ½ tsp turmeric
 1 ½ cups water
 1/3 cup extra virgin olive oil
 1 heaping tablespoon paprika
 Salt and pepper to taste
 You will also need: Sauté pan (skillet with high sides) or sauteuse

Serves 4

Kosher Key: Pareve, Kosher for Passover.

Before you start cooking, reserve a few pieces of the cilantro for garnish. Place the rest of the cilantro, bell pepper slices, garlic and chili peppers in the bottom of the pan to create a "bed" for the fish.

Place fish fillets on top of the other ingredients. Season fillets generously with salt and pepper, then sprinkle turmeric evenly across fillets. Add 1 ½ cups of water to the pan. Cover pan, turn flame on high, and bring to a boil. As soon as the water boils, reduce heat to medium and uncover the pan. Mixture should be simmering lightly at this point. Allow mixture to simmer uncovered for 10-15 minutes, basting fillets periodically, until the water reduces by half and a yellow broth forms.

In a small bowl, mix together olive oil and paprika with a fork. Pour red oil mixture over the fish fillets, coating them evenly. Let the fish simmer uncovered for 20 minutes more, basting frequently. Fish is done when liquid is reduced to about a quarter of what it was originally and the fish turns reddish-orange from basting.

Serve fish and bell pepper slices together. I like to serve it with a starch like mashed potatoes; the red sauce from the pan can be poured over the top of the fish and the potatoes. Garnish with fresh cilantro leaves.

For more recipes, food photographs and step-by-step instructions, please visit <http://www.theshiksa.com>.



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JVS Honoring Nancy Kaufman and Children's Hospital at Spring Gala

Join JVS Spring Gala Master of Ceremonies Ted Reinstein, Correspondent for WCVB-TV's Chronicle, on Thursday, April 28, 2011 at the InterContinental Hotel to honor Children's Hospital and Nancy K. Kaufman, Former Executive Director of the Jewish Community Relations Council.

Nancy will be recognized for her long-standing partnership with JVS during her 25-year tenure at the JCRC. Children's Hospital Boston will be honored for its partnership with JVS to provide its employees with on-site services in ESOL, GED, computer training, academic coaching, and college readiness classes in reading, writing and math. For more information, visit www.jvs-boston.org/gala or call 617-399-3137.



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AJC Boston Launches Greek-Jewish Community Exchange Initiative

Over 250 people gathered at the Maliotis Cultural Center of Hellenic College in Brookline, MA, for the launch of the AJC Boston and Greek Orthodox Metropolis of Boston Greek-Jewish Community Exchange Initiative last week. The event, entitled "Passover & Pascha: How Greeks and Jews Shaped Each Other's History, Culture, & Faith," is intended as the first in a series of programs dedicated to enhancing understanding and friendship between Greek and Jewish Americans.

Greek and Jewish Americans share a long and highly consequential history. According to His Eminence Metropolitan Methodios of Boston, "For thousands of years, the Greek and Jewish worlds have made an indelible impact on each other's histories, cultures, and faiths. The upcoming holidays of Jewish Passover and Greek Orthodox Pascha present the opportunity to explore this historic encounter in a welcoming community setting."


Robert Leikind, AJC's Boston Director noted that, "Our hope is to enhance understanding of our shared history, traditions and interests. This is a wonderful opportunity to learn and appreciate how what we do locally is part of a global tapestry of relations."

The evening featured remarks by His Eminence Metropolitan Methodios of Boston and Rabbi Dan Liben, President of Massachusetts Board of Rabbis, as well as performances by the Metropolis of Boston Greek Dancers, Israeli dancing, a panel presentation by leading scholars about the ties between Passover and Pascha, and Mediterranean foods.



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War-chol

Josh Kornbluth investigates one artist's Jewish roots and finds another's

By Matt Robinson

Though Andy Warhol drew his roots back to Poland, though he was often seen among and even painted a series of famous Jews, though he was a savvy business man and though, in his older years, he became fond of an odd and obvious hair piece, he was in fact not Jewish.

Even so, many people continue to pose the question concerning this Catholic boy from Pittsburgh.

Among these posers is Josh Kornbluth, a San Francisco-based artist who began his latest creative path investigating Warhol's ties to Judaism and, in the process, discovered his own.

On May 7 and 8, Kornbluth will bring his latest show "Andy Warhol: Good For The Jews?" to the Jewish Community Center of Greater Boston in Newton (www.jccgb.org).

When asked exactly how a non-observant performance artist comes to be involved with one of the modern art world's most observant (culturally, at least) artists, Kornbluth explains that, when the Contemporary Jewish Museum in San Fran was mounting an exhibit of Warhol's famous series of portraits of famous Jews, a friend who worked there asked him to prepare a talk about them.

"I told him that I'd love to," Kornbluth recalls, "but in truth, I knew nothing of Andy Warhol and very little about the Jews."

Despite his frank admission, Kornbluth got the gig and began a search that revealed much about both artists.

"I did lots of research," Kornbluth says, noting that it continues even as the show crosses the country. "I read and watched everything I could find about Andy Warhol and tried to do some research on each of the 10 portrait subjects."

As the series ranges from Sarah Bernhardt to Louis Brandies, George Gershwin to Gertrude Stein, and Martin Buber to the Marx Brothers, this was no small feat in itself! However, Kornbluth was determined. He even enlisted the assistance of a local rabbi to help guide his path.

"I learned so many things," Kornbluth says, his thick eyebrows rising above his equally thick glasses. And not just about Warhol. As he learned more and more about Andrew Warhol's Catholic upbringing in Pittsburgh, Kornbluth also discovered more about his own Jewish roots.

"I [even] learned that what I was trying to do with these Warhol portraits was a very Jewish thing as well," Kornbluth explains, using the word for 'investigation' or 'study,' create a *midrash*. Now that he is so well versed in the ways of Jewish research, Kornbluth is preparing to study again - This time for his "much belated" bar mitzvah.

"I will have [it] this summer in Israel," he says, "at the age of 52!"

Though he admits to having had to look it up, Kornbluth says that he can sense his neshama ('soul') developing every day.

"I think the most powerful sign of my awakening neshama has come in my evolving relationship with [my] rabbi and congregation," he says, "and through them my fascination with Jewish literature, history, and thought."

Kornbluth also thanks his family for their encouragement through this second upbringing.

"My wife and son have been very supportive," he says, "though my wife keeps checking me for signs of growing sidelocks."

Even if Warhol was not truly Jewish, Kornbluth says that he was in a Lenny Bruce sense (i.e., he fit into a 'Jewish' idiom, like Ray Charles and rye bread). Kornbluth also suggests that

Warhol has many lessons to teach his fellow Jews, just as Warhol 'taught' him.

"Though he had no particular affinity with the Jews in these 10 portraits," Kornbluth reasons, "[Warhol] brought them into his holy iconography."

As Warhol was not only an artist but also gay, he was often posed as the "other" a role that many Jews have played throughout history. "And yet," Kornbluth notes, "he was able to bring his vision to the very center of American popular culture. For us Jews, I believe there are lessons there about taking our strangeness, our marginality, and bringing the power of our culture into the mainstream without diluting who we are."

The lessons run so deep, Kornbluth suggests, they extend to the non-Jews in his audiences as well.

"I think also that non-Jews, who may feel a connection to Warhol, might find a way through his strangeness to understanding us Jews better," Kornbluth says. "The show is a marvelous way to bring Jews and non-Jews together (not to mention Jews and Jews!)."



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Congregation Mishkan Tefila Yom Hashoah Commemoration

By Steve Handler and Sid Lejfer

We have the honor and responsibility of chairing the Congregation Mishkan Tefila Brotherhood's 35th Annual Yom Hashoah Commemoration on April 27, 30, and May 1.

Approximately seventy-two years ago, the lives of our fathers and their families in Vilna and Nemenchine, Poland (currently Lithuania), would change forever. Sidney Handler was in the HKP Labor Camp, surviving on the sheer determination of his mother to save his life, while Berl Lejfe, with thirty other people and aided by the survival training he received while enlisted in the Polish Army, spent most of the war in an underground bunker in the forest of Lithuania. It goes without saying that both men endured tragic loss of family, friends, and community.

As children of Holocaust survivors, we both realize that what our families were forced to witness was horrific. Both of us understand the importance of remembering those who not only perished, but also those who survived the Holocaust. It is in their memory and in honor of our survivors and their descendants that we commemorate this year's Yom Hashoah.

The program will include a screening of "The Pianist" at West Newton Cinema on April 27 at 7 PM. A discussion will follow led by Jessica Meyer who played the role of Halina and currently is a rabbinical student at Hebrew College. The cost of this program is \$10 per person.

On Saturday morning, April 30, 2010 at 9:30 AM, our survivors and descendants will be honored during the Shabbat Service. The guest speaker will be Dr. Lori Lefkowitz, Ruderman Professor of Jewish Studies at Northeastern University and co-editor of "Shaping Losses: Cultural Memory and the Holocaust." She is also the daughter of Holocaust survivors and the wife of our rabbi, Leonard Gordon.

On Sunday evening, May 1, 2010, at 6:30 PM, the commemoration will focus on the role and importance that music held before, during, and after the Holocaust. An historical perspective will be presented by families of Holocaust survivors. The musical performance will feature Cantor Aryeh Finklestein, local musicians, and members of our community. It will be followed by a reception.

Over the years, Congregation Mishkan Tefila Brotherhood's Yom Hashoah events have earned numerous national awards and are annually emulated by other men's clubs throughout the United States and Canada.

We look forward to hosting the community during this very special commemoration. For additional information, please call 617- 332-7770.



Jessica Meyer



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A Passover Walk

By Rabbi Katy Z. Allen

Close to the start of the seder we have a chance for a snack. Dip a green vegetable in salt water, the haggadah tells us. Why a green vegetable? To symbolize spring and rebirth after a long cold winter. And why salt water? To remind us of the tears of the Israelite slaves. Dipping the symbol of hope and forward movement into a symbol of bondage is a tangible reminder of the many ways that our lives are a mixture of joy and sadness, despair and delight.

Before eating the *karpas*, we acknowledge our spiritual and physical connections to the Earth by reciting the blessing for foods that grow in the ground: *Baruch atah Adonai, eloheynu melech ha'olam borey peri ha'adamah*, Blessed are You Eternal One our God, sovereign of the universe, who creates the fruit of the earth.

Passages from the Song of Songs also celebrate spring: "For the winter is now past, the rain is over and gone. The blossoms have appeared in our land, the time of pruning is come: the voice of the turtledove is heard in our land." (2:11-12)

Getting out into the woods, meadows and beaches, and experiencing the natural world through a Jewish lens can enrich the Passover experience. As you begin your walk, imagine you are entering "God's bedroom." In their own bedrooms, children do not want visitors to leave behind their trash or destroy their toys. So, too, with God's Earth – let us leave it as we find it.

One blessing from the morning service is "*Baruch adah Adonai, Eloheynu melech ha'olam, pokeach ivrim*. Blessed are you Eternal One our God, sovereign of the universe, who opens the eyes of the blind." The following activities can "open" your family's eyes to seeing things you might otherwise miss.

- **Think of God as "The Big Picture"**. Hold your arms straight out in front of you. Wiggle your fingers. Keep your eyes on your fingers. Gradually move your arms horizontally to the sides. Keep your wiggling fingers on both hands – and everything in between – in your vision. Continue moving your arms until you lose sight of your fingers. What do you see?

- **How many objects can you place on a penny?** Show them to each other. Ask questions about the objects.

- **Take along a magnifier or a pocket lens.** Examine the ground, the green on a tree, or any interesting object that catches your eyes.

- **Be a "photographer."** Work in pairs. One person is the "photographer" and one is the "camera." The "camera" covers her eyes while the "photographer" leads her toward an object

or scene that he wishes to "photograph." The "photographer" points the "camera's lenses" – the person's eyes – toward the object or scene, and then presses on her head and says, "Pokeah ivrim!" At that moment, the "camera" opens her eyes to see the picture. Trade places so you each get a turn being both "camera" and "photographer." What was it like to be in each role?

The Torah is the Tree of Life. Our lives also depend on real trees and other green plants, which give off the oxygen we need to breathe.

- **Make friends with a tree.** Choose a tree. Observe it from bottom to top. Touch it. Hug it. What can you learn about "your" tree? When you return to this spot another day, see if you can find "your" tree again. How do you feel about this tree now?

The *Shema* is the first prayer our children learn: *Shema Yisrael Adonai Eloheinu Adonai echad*. Hear O Israel the Lord is our God, the Lord is One. It is a statement of God's oneness, and also a reminder to listen, for only by listening can we hear what is around us.

- **Listen as you look.** Search for the Hebrew letter shin *ש* in the branches of trees and shrubs, in the clouds, and in everything else around you. Say the sound of the letter shin, shhhh, and begin to listen.

- **How many things can you hear?** Sit quietly with your hands in fists. Listen. Each time you hear a new sound, raise one finger. How many different sounds did you hear? What do you think caused them?

- **Listen to a tree.** Put your ear up against the trunk of a tree. Be very quiet. What do you hear?

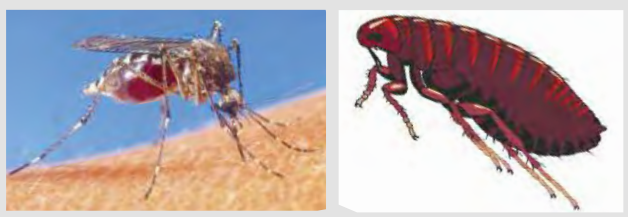
On your way home discuss how walking in the woods helps you feel free.

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- Many towns have wonderful conservation areas that provide great places to explore the out-of-doors. Check your town's website for locations.

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Retirement in Israel: A better option than Florida

By Yosef P. Glassman, MD

There's a joke floating around Israel that goes like this:
An elderly American Jew fell ill and was literally on his death's bed, surrounded by his loving family when he was asked by his children, "Daddy, is there any last request we can help you fulfill?" The old man turned to his eldest son and said, "Yes, bring me to Jerusalem."

The doting children, full of love, arranged a charter flight to take their dying father, oxygen, IV lines, monitors, etc., to Israel, then a medical van to a prominent hospital in the Holy City. After a day, two days, three, the alte Yid starts feeling better, and better. By one week, he was free from all tubes and lines and was walking without any help from cane or walker. He called his family together in his hospital room and said, "Kinderlach, ok--time for us to go back to the States!" Bewildered and confused, the wizened Jew's daughter asked, "But, Daddy, you instructed us to take you to Jerusalem!" He turned to his daughter and smiled, "Yes, dear, dying in Israel is one thing, but living here is another story."

L'chaim. Israel is for the living! Yes, of course, when we get to age 120, like Moshe Rabeinu, we hope we are in Jerusalem together with all of our brethren, but there is time now to enjoy Israel, and, yes, even retire there, leading a healthy active lifestyle. Perhaps surprisingly, the life expectancy in Israel surpasses the United States, Israel being number 8 in the world for highest life expectancy (US: only #36).

Health system: Unlike the US, everyone in Israel is covered by a universal health system, regardless of prior health condition; on average, health insurance in Israel for a retiree costs \$35 per month. Yes, only \$35. Apparently it is not big bucks that makes one live longer, at least not in the Holy Land. Of course, health is government subsidized, yet is composed of 4 internally competing HMO's. They compete by offering better and more comprehensive service--when they win you over, they get more financing from the

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Retirement in Israel

government, and you win, because you get more service. The HMO's (kupot cholim, in Hebrew) offer additional benefit plans, but the basic care is quite comprehensive. There is likely little or no need to hold onto any outside plan, once in Israel.

Of note, in 2003, there were between 120 and 150 board-certified specialists in Geriatric Medicine out of a pool of approximately 33,000 physicians in Israel. That being said, Israel has the 13th highest physician per capita rate the world verses the US's low of 52nd. The Israeli health system is far better rated than the US by the World Health Organization.

Unique to Israel, there is a residency program for physicians that focuses exclusively on Geriatric medicine. As it says in the Torah, "V'hadarta pnei zaken," translated as: Glorify the status of the elderly (Leviticus 19:32).

Cost of living in Israel. Living in Israel (Jerusalem, for example) is likely half the price of living in Miami. Average rent for a 1 bedroom apartment in Jerusalem city center is \$825/month, where a 3 bedroom might run \$1200/month on average. One bedroom apartments in Miami rent for \$1355 a month on average and two bedroom apartment rents average \$1924. Other housing possibilities, other than renting on one's own would be supportive communities, retirement villages and assisted livings, all of which are thriving throughout Israel. In house nursing and home health aides are widely available for those who require their services.

Social Security: Yes, while the rent may be less, the salaries are also less in Israel, but, this may not be of consequence for the Jewish retiree, whose average social security check for an individual at the beginning of 2011 is \$1,177. As one might notice, a 1-2 bedroom apartment in Jerusalem would be easily covered by an average social security check. And, yes, it is easy to receive one's social security check in Israel; just fill out the form at your local Social Security office as to which bank account you want it to go. *Walla!*

Taxes: Due to a tax agreement with the US, one can't be taxed again in Israel for income that was taxed first in the US. There are nuances to these rules, but the bottom line is: no double dipping.

There is more than this short synopsis of the benefits to retiring in Israel, not to mention the better weather, but I must end, as I need to go shovel the car out of the driveway, yet again.

For more, please write to the author at: drglassman@hadarta.org
Yosef P. Glassman, MD is a Board Certified Internist and Geriatrician with medical licenses in both Massachusetts and Israel.



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Much to Celebrate in Passover Fare

By Susie Davidson



Those who kvetch about Passover food – and there are many – can take heart. Along with the cottage cheese and jelly (on *matzah*, for the seventh morning in a row!), there is actually much good news to spread. First of all, we enjoy a larger selection of products than our grandparents ever imagined; secondly, many of these foods are actually far more healthful than their *chametz* versions; and thirdly, Passover gives us an opportunity to focus on better foods, and perhaps, even become addicted to them.

Blogger Richard Dale, Principal at Sigma Partners of Cambridge and blogger on VentureCyclist, sees in Pesach fare a liberation from many suspect, or at the very least, allergenic food additives. “The hidden story [is that] many foods have much simpler ingredient lists when formulated for Passover,” he blogged and confirmed to *Shalom Magazine*. “Corn syrup is banned,” he said, “so Passover sodas are sugar-based, with no high-fructose corn syrup.” Like many of us, he sees a way forward paved with chocolate, readily available in all its pesadik forms. “Those chocolate lovers allergic to soy lecithin can rejoice in the fact that this additive is one of the foods not eaten at Passover,” he writes, adding that *pesadik* Nes-quick contains only chocolate and sugar. He throws in a deliciously enlightening factoid: “And relish the great news that chocolate also makes your brain smarter!” (He, and we, knew that all along: Right?) But skip the milk chocolate and choose the antioxidant-rich, dark form, ideally 70 percent cocoa and up – and now available in the Passover aisle.

On the other side of that chocolate coin are the veggies. Marion M. Stein, BBTOS (Bring it Back to Our Schools) Coordinator at the New York-based Teva Learning Center, says vegetables are fundamental, especially during Passover. “Pesach lends itself to lots of great veggie cookery, even though we eat meat during the holiday,” she said. Stein’s husband is vegetarian, so she acknowledges the two of them may prepare more vegetable dishes than do others, “But also, for those who do not eat *gebructs* (wet *matzah*), vegetables are the mainstay of the week-long holiday table,” she declares. “I see people in Boro Park and Crown Heights in Brooklyn buying literally mountains of potatoes and apples and other fruits and vegetables for Pesach. It’s a great way to start the springtime!” And when you begin to load up on sensible, non-processed foods,



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Passover Fare *cont.*

you may begin even to rely on them. With most restaurant, bakery, or supermarket processed foods off limits, Passover could be a great time to develop a new and healthy dependence on "real" food. Veggies, like other nutritious *pesadik* foods such as low-fat cottage cheese, skim milk, plain yogurt, frozen juice bars, whole-grain *matzahs*, quinoa, all-fruit jelly, nuts, lean meats, egg white omelets, sweet potatoes, and fresh and dried fruits, become staples during Passover. We find new ways to prepare them and do eat them more, and thus we may consequently actually begin to crave them. Nutritionally advantageous attachments to simple, good fare can continue long after Passover ends; go back to bread afterwards and add legumes, but do retain all these other beneficial staples in your diet.

Foods evolve, and newer, more interesting versions of Seder offerings have appeared. In addition to the popular orange on the Seder plate, which has come to celebrate the role of women in Jewish observances, try Sephardic and nut-free versions of *charoset* and newer *matzas* made with Passover-prepared whole grains like spelt, oats, and barley. But don't forget to read the labels: While there is more on Kosher market shelves during Pesach than ever before, it is still far better to avoid salt, heavy processing, and additives and make your own, more healthful versions of traditional dishes.



But do, as always, be cautious trying out new ideas. "I make a sweet carrot kugel, because I like making different things," said Cathy Brown of Brookline. "It's not a traditional Passover food, but it has become a tradition for me." One year, in her zeal to grate carrots well, she broke her food processor: "My nephew got more than he expected when he took a bite of my yummy kugel," she related. "He got a surprise chunk of plastic, too!"

Speaking of carrots, here is another great use for this versatile, healthful, and sweet veggie: "When I was growing up, carrot candy was an annual Passover treat," said Miriam K. Sokoloff of Brookline, a Young Israel congregant and sewing and quilting instructor who serves as Vice President of the Pomegranate Guild of Judaic Needlework and Director of their upcoming National Convention to be held in the Boston area later this year. "My mother, Deborah S. Kandler, used a recipe in her well-remembered, red volume, *The Jewish Cookbook* by Mildred Grosberg Bellin, called 'Grandmother's Carrot Candy,'" said Sokoloff. "It was always the first thing that she cooked after Kashering the appropriate large pot for Passover." The magnificent recipe, explained Sokoloff, calls for a whopping five pounds of grated carrots and five pounds of sugar. "Those ingredients cook for hours and are finally mixed with two pounds of walnuts or almonds and some ginger," she said. Sokoloff assumed the family tradition of making this treat, although she admits that it is a lot of work. "It is always a 'Proustian' moment for me to taste the carrot candy and return to being eight years old again," she said. And, of course, the treat is still popular: "The tray of carrot candy, with a knife in it, sits on the counter, and everyone who comes by slices off a piece," she explained. Not only does such transient gratification reward her hard work, but it also has to be a good thing for everyone: "After all, it is made of a vegetable, so it must be healthy!" she beams.

As is true in purchasing non-Passover foods, commercially prepared items are best avoided, so innovate with fresh foods. It may take a bit longer, but it is far better for you and your family. And do not forget - such effort makes modern meals far more similar to those original Passover foods enjoyed by our beloved ancestors.



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Open the Door on Passover

By Judy Faust

Picture Passover 1960,
you and I wore Easter hats
made at school.
Dad wore his yarmulke
Mom and I prepared
every dish,
cleaned every surface.
We read from our Haggadahs,
passages our Rabbi drilled
in Hebrew school.
You sang the Four Questions;
Why is this night different from all other nights?
Our blind sister listened
to the Hebrew language,
strange to all of us.
Mom served food of the ages,
tears, bitter herbs, wine, blood, hope.
In between the lines
and sips of chicken soup
we paid homage
to the ever-present ghosts
still lodged in the Holocaust.
We children
fidgeted
but eagerly downed Manischewitz wine,
with sweet *Charoset*,
(bricks of the Hebrew slaves)
smeared onto brittle matzah.
Last night I attended a Passover Seder
...Leaving the Seder,
children's laughter faded behind us.
Phil and I strolled into a cold March night
aware of the thawing earth,
the coming of Spring,
the unfurled crocuses
ready to force their heads above the snow.
Yesterday I heard
a Palestinian son
blew himself up
at a public Seder.
Add a new question.
Can this night be different?
Can WE?



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Anti-Semitism 2.0 - The campaign to delegitimize

From Israel

By Roni Drukan

Anti-Semitism is on the rise fueled by growing anti Israel rhetoric. Recently, a prominent Dutch politician, Frits Bolkestein, called on orthodox Jews to leave Holland because of "Anti-Semitism among Dutchmen of Moroccan descent". There are many neighborhoods in Europe and the US where it is not safe to walk around with a Kipah. Sadly this is not a new trend. Monitoring Anti-Semitic incidents provide a clear indication of the rising hostility level towards Israel and the Jews.

There is a strong feeling in Israel and the Jewish world that anti Israel rhetoric led by Israel's opponents legitimizes Anti-Semitism. You see it everywhere - in demonstrations against Israel, in calls to boycott Academic institutes in Israel or boycott artists planning to appear in Israel. From the attention Israel receives you'd think it's the center of the universe and not a tiny democracy in the Middle East.

But how do you distinguish between legitimate anti Israel opinion and Anti-Semitism? Those that sound anti-Israeli views often claim they are just voicing legitimate criticism about Israel's actions. The dictionary definition of criticism is sounding an opinion regarding a certain event, at a certain time or place. The problem is that when it comes to Israel the discussion often becomes emotional when instead of rationalizing Israel's action one refers to the "evil occupying army" that "intentionally targets innocent Palestinians children". That's not criticism, that's a defined opinion, in this case an anti Zionist opinion.

Professor Porat, an expert on modern Anti-Semitism adds: "Anti-Semitism has been hiding behind Anti-Zionism. The calls and actions to delegitimize Israel's right to exist and to frame Israel as the devil which tortures the poor innocent Palestinians hide a strong and explicit Anti-Semitism."

If you look at Israel's image in the world, the main claim against

it is the fact that Israel is an occupying force, controlling millions of Palestinians. Israel was originally founded as a safe haven for Holocaust surviving Jews. Nowadays, world opinion claims Israel has played the "victim" card for too long and has become an occupier evil force. There is a religious angle hiding here. In Christianity, redemption is achieved through suffering. But the Jews cannot bring the redemption. Thus the Jews cannot remain

the "victims" and that role must be passed on to the Palestinians. Once the reversal is complete, and one views Israel as a Nazi country, questioning its right to exist is the next step.

Islamic propaganda knowingly makes use of Christian religious symbols to attribute to Israel's image as a Nazi state and turn the Palestinians into the ultimate victims.

The lack of proportionality when dealing with Israel in organizations like the UN adds fuel to political efforts to delegitimize Israel. If you'll put all 192 UN state members on a scale of human rights violations, Israel should be in a good place in the middle. Not as noble as Sweden but certainly much better than Iran and Libya. Yet, looking at the list of UN's resolutions, you get the sense that Israel is the worst offender of all member states. Professor Porat claims that "the main reason for this lack of proportionality is the fact that Israel is a Jewish state." The Jewish identity is what makes Israel unique and a target to a disproportional, subjective voicing of opinions. In other words, anti Zionism is Anti-Semitism.

Anti-Semitism is spreading very quickly thanks to social media sites like Facebook, Twitter and Youtube. These sites have become part of the fabric of our life and how we consume news. It's very easy to create and join groups on Facebook that adhere to your opinions. Israel's opponents have put social media to their use, creating thousands of hate groups that are spreading the most vicious lies and anti Israel propaganda. These groups are calling for the elimination of Israel as a Jewish state. The infrastructure is up and running and Israel's enemies are ready to react to every Israeli action.

If you want to help Israel fight the war against delegitimation please support Israel online. Join the discussion on Facebook, Twitter, or your news paper web site. If you see groups or users that call for the destruction of Israel report them as spreading hate speech. Support Israel as a free democracy and expose anti Israel rhetoric as Anti-Semitism. Join our mailing list at Israeli-girl.typepad.com to receive actionable Israel related alerts. You can also download the Megaphone application at www.giyus.org allowing you to receive alerts straight to your desktop. Both routes will enable you to easily voice your opinion on Israel matters. We have to stand up as one and make our voices heard in support of Israel and its right to exist as a Jewish nation.

About the Author: Mrs. Drukan is a co-founder of Giyus.org, a pro Israeli online diplomacy group. She is also behind the blog Israeligirl.typepad.com. You can reach her at israeligirl67@gmail.com.

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COMMUNITY NOTES & EVENTS

Shalom Magazine Editor to participate in Conference with the Israeli President

Dear Shirley Nigri,

We are honored to invite you to the third Israeli Presidential Conference, Facing Tomorrow 2011, under the auspices of Mr. Shimon Peres, President of the State of Israel, June 21-23, 2011, Jerusalem. For more information, please enter <http://www.presidentconf.org.il/en>. We look forward to welcoming you to Jerusalem for the third Israeli Presidential Conference.

Best wishes,

**Adv. Israel Maimon, Chairman
Israeli Presidential Conference Steering Committee**

Events at The Vilna Shul

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or email info@vilnashul.org

Wednesday, April 13, 12-1 PM (Brown Bag Lunch) - Jessica Dello Russo, "The Jewish Catacombs of Rome"

Sunday, April 17, 11 AM-1 PM (Bagel Brunch) - Dr. David Rudolph, "Deadly Medicine" Presentation

Friday, April 22, 7-10 PM, HOH - Learning Service: Hatikvah Mission Soldiers

Wednesday, April 27, 12-1PM (Brown Bag Lunch) - Daniel Levenson, "Emancipation of the Jews in Europe"

Thursday, May 5, 11 AM-1 PM (Bagel Brunch) - Helaine Davis and Linda Stern, "Breaking Ground: Jewish Women in Boston's Cultural History -The West End"

Wednesday, May 11, 12-1 PM (Brown Bag Lunch) - Rachel Gordan, "Post-World War II American Judaism: How Judaism Became an American Religion"

Sunday, May 15, 11 AM-1 PM (Bagel Brunch)-- Steffi Karp, "Faith Quilts: Inspirational Jewish Women"

Friday, May 20, 7-10 PM, HOH - Learning Service: Israel Bonan, "The Personal Story of an Egyptian Jew"

Wednesday, May 25, 11-1 PM (Brown Bag Lunch) - Daniel Levenson, "Life in the Modern Diaspora"

Sunday, June 5, 11AM-1PM (Bagel Brunch) - Lori Lefkowitz, "In Scripture: The First Stories of Jewish Sexual Identities"

Friday, June 17, 7-10 PM, HOH - Learning Service: Robert Pinsky

Wednesday, June 22, 12-1PM (Brown Bag Lunch)- Daniel Levenson, "The Future of the Jewish Community"

Shalom Magazine offers free event listing to all non-profit Jewish organizations. One event per organization up to 3 sentences, space is limited. Please email text only (no attachments) to: shalomMA@msn.com.

To place an AD call Scott at: 781-975-0482

"Aging is Everyone's Future"

6th Annual "Aging is Everyone's Future" Conference, May 10th, from 5 to 8:30 PM at Lombardo's in Randolph. Conference is targeted to the adult child, one who may be providing care to a senior or one who is planning for that person's retirement. Conference features informational booths, a guest speaker, raffle prizes, and a light dinner. Registration is required: contact Dana @781-848-3939 x351. Voluntary Donation of \$15.00, with proceeds going to South Shore Elder Services, Special Needs Fund.

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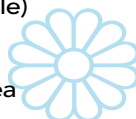
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