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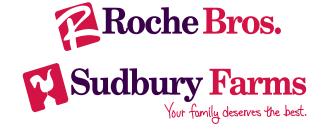
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EDITORIAL Happy New Year

Shalom Magazine would like to wish all our readers and advertisers a happy and blessed New Year.

This is the time of the year when we think about family, tradition and Judaism, and when we connect with G-d. It does not matter if we did not go to synagogue during the year or if we did not pray. Now is the time to reconnect. Even with all the problems around the world such as unemployment, wars, starvation, climate change, anti-Semitism and crime, this is a time to reflect on our own lives. Even if it seems a bit selfish, it is time to meditate, to try to pay less attention to the world around us, and to think.

In the days between Rosh Hashanah and Yom Kippur, we reflect on our relationship with G-d, we ask for forgiveness for the

wrongs we did to Him and to those around us. We pray in groups, but we also pray by ourselves. The concept of Teshuvah, repentance, is a solitary one. We look inward, make our decisions, and then we move forward. We pray for better days, we pray that we will be inscribed in the Book of Life. We trust that G-d will listen to us and grant our wishes for a happy and healthy life.

In this edition, readers will find varied opinions on issues that are important to the Jewish people - from the Iran Nuclear Deal, to anti-Semitism, to Jewish education. Readers will find interesting coverage of local Jewish events, and listings of cultural events also taking place nearby. Speaking of culture, we include book suggestions for all ages. My travel article is about Philadelphia, where I finally visited a synagogue that I had wanted to see ever since I saw a model of it in the Museum of the Diaspora in Israel.

As you all know, I do believe in the power and importance of independent Jewish media like Shalom Magazine. Therefore, I want to again thank all of our advertisers for sponsoring our work, and kindly ask our readers to support them. I also would like to thank our contributing writers, people who want to share their opinions and knowledge with all of us. And I would like to invite you to be part of our team by sending your own opinions and ideas.

As we ask in our prayers, "Hu ya'aseh shalom aleinu. V'al kol Yisrael." He will grant peace to us and to all our people. May you all have a Happy and Healthy New Year.

Shirley Farber - Editor

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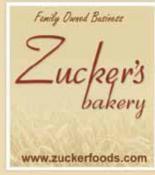
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Dear Friends.

I am pleased to wish you L'Shana Tovah, Happy New Year. As the Jewish people celebrate the year 5776, we reflect on the numerous accomplishments of the past year.

In the City of Boston, we are proud of the work that all members of our community have done to move our city forward. I know that we can count on the Jewish community as a continuing partner in the work that we do to make our city great.

I hope that in the New Year, we can work together towards a thriving and vibrant city. Best wishes for a sweet New Year. Sincerely,

Martin J. Walsh Mayor of Boston

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Community Events

Maccabeats at Cape Cod Synagogue

Beth Israel of Onset Orthodox Synagogue on Cape Cod is hosting the renowned Yeshiva University Maccabeats a capella group, for the fifth year, to lead Rosh Hashanah and Yom Kippur services.

The Maccabeats are a well-known ensemble, and the synagogue is celebrating this opportunity to hear them *davening* the traditional nusach in beautiful harmony.

What better place to spend the *Yomim Tovim* than at the beach, on Cape Cod, with a wonderful little shul, and professional *ba'al tefilote?* This promises to be a most amazing, intimate, quiet, unique and unparalleled experience that you will remember for years to come.

Onset offers the Orthodox Jewish vacationer an unusual hidden jewel to explore and experience.

The synagogue was founded soon after World War II, and was Rabbi Joseph B. Soloveitchik's summer shul. It opens the last week in June, and run through Labor Day, Rosh Hashanah and Yom Kippur.

Seats are \$25 per person. The shul is located at 7 Locust St. in Onset. For more information or reservations, please email president@capecodshul.org. For accommodations, please visit our website or call Wendy at 339-364-0063.

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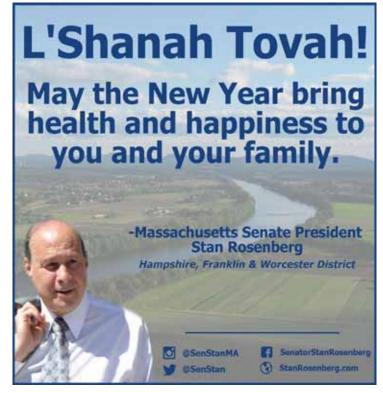
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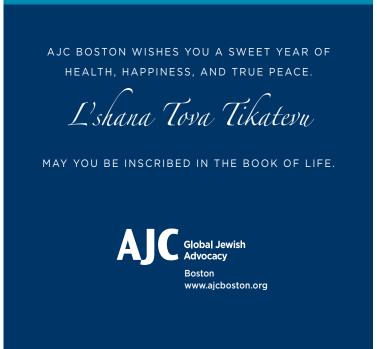
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AJC Boston



American Jewish Committee has launched the Mayors United Against Anti-Semitism campaign, an initiative conceived of by Mayor Setti Warren of Newton, Massachusetts and AJC's Boston Regional Office. As part of the campaign, mayors and municipal leaders from across New England and around the country are urged to sign a statement expressing concern over the rise of European anti-Semitism and inviting European municipal leaders to join their U.S. counterparts in fighting this pernicious and ancient hatred. To date, more than 150 mayors representing more than 50 million people including Atlanta, Baltimore, Boston, Chicago, Dallas, Los Angeles, Miami, New York City, Newton, and Seattle - have signed on. The July 28 formal signing of AJC's statement with Mayor Setti Warren is pictured above. Mayor Warren is joined by (l-r): AJC Boston Board Member Jeffrey Cymrot, AJC Boston Chief of Staff Rebecca Keys, AJC Boston President Mel Shuman, AJC Boston Director Rob Leikind, and AJC Boston Board Members Irving Kempner, Eleanor White, and Janey Bishoff.





Boston Celebrates Israel







On May 31 at Gann Academy in Waltham, the Israeli American Council and CJP jointly hosted a festival celebrating Israel's vibrant culture and people.

Thousands of people gathered to meet New England Patriots star Julian Edelman, arts and crafts in the "Haifa" tent, the bungee trampoline in the "Galilee," Israeli folk dancing, the petting zoo and camel rides in the "Negev," and go listen to numerous performances by local community artists.



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YJIP's White Party



YJP's Boston's Tu B'Av White Party cruise took place on July 30 at Boston's Long Wharf. Over 300 young Jewish professionals enjoyed kosher food, music and a boat on The Harbor Cruises for the mystical love holiday of Tu B'Av (the 15th day of the month of Av).

YJP Boston is a project of The Chai Center of Brookline.

All photos by www.igorphotography.com











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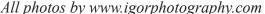




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Boston Synagogue

Boston Synagogue
administrator Lauren
Beaven and Young
Professional member Jessie
Glaswand volunteering at
the West End Children's
Festival at the beginning of
August.

Boston Synagogue Chair Susan Schreiner-Weingarten speaking at a Member Meeting & BBQ at the end of June.



Hank Phillippi Ryan

Hadassah Rhode Island

The Hadassah Rhode Island Chapter held its Books on the Beach 5th Annual Author Luncheon on August 11 at the Atlantic Beach Club in Newport Rhode Island. Guest speakers included Hank Phillippi Ryan, onair investigative reporter for Boston's NBC affiliate and Rabbi Susan Abramson from Temple Shalom Emeth in Burlington, Mass. and author of Challah: A Chewish Guide to the Torah. Featured in the photo from left to right are Hadassah Rhode Island Chapter President Sue Mayes and Karen Asher, chairperson.



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Julian Edelman's Journey in Israel Captured on Video

A new video featuring New England Patriots' wide receiver Julian Edelman captures the nine days he recently spent in Israel with Combined Jewish Philanthropies (CJP), Boston's Jewish Federation, along with a group of Boston-area young adults. The theme of Edelman's exploration of his Jewish heritage and Israeli culture was "Yalla!" or "let's go!" in Hebrew/Arabic slang; with Edelman and the group participating in lots of adventures and quintessentially Israeli experiences.

"This was an amazing, memorable, once-in-a-lifetime experience for me; made possible by CJP and this amazing work they do," Edelman said. "I was so lucky to be able to share it with an incredible group of people who made this experience even more memorable. Exploring my heritage is something I started in the past few years and seeing Israel for the first time, really getting a sense of its history and culture – I now truly understand why it's so special."

Edelman has been exploring his Judaism for more than a year, frequenting Shabbat dinners,

famously wishing fans a Happy Passover on social media and wearing a U.S.-Israel pin on the sidelines of a regular season game in 2014. Knowing he wanted to connect with his Jewish faith and heritage. Edelman turned to CJP to take him to Israel. Having organized and led hundreds of trips of all kinds to Israel for almost 50 years, CJP was who Edelman thought of, not only for the trip, but to help deepen his connection with his Jewish identity and the Jewish community in Boston.

Julian Edelman and

Barry Shrage

On June 22, the group embarked on a journey that included the mustsee spots in Jerusalem, Tel Aviv and Haifa, but with some extra actionpacked options. Activities included: sailing some very choppy seas in the Kinneret captained by sailors with visual disabilities, floating in the Dead Sea, off-road Jeep tours in the Negev desert, football with

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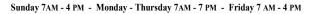
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Israel's national team, rappelling, bicycling, a graffiti tour of Tel Aviv, hand-to-hand combat demos, hikes, bonfires, star gazing, and some exceptional eating experiences.

Highlights of the overwhelmingly meaningful stops in Haifa, Tel Aviv, the Negev and Jerusalem included a trip to Independence Hall to learn about the birth of the modern State of Israel, a tour of the Yad Vashem Holocaust memorial, tours of the Old City and time for



prayer and reflection at the Kotel, or Western Wall, the holiest site in Judaism. Edelman prayed at the Wall, wrapped tefillin, black leather boxes containing scrolls of parchment inscribed with verses from the Torah, and then ate Shabbat dinner in a beautiful Jerusalem backyard. CJP President Barry Shrage, who accompanied the group on their journey, said, "I always love being with people experiencing Israel for the first time but it was a special treat to be with Julian who was also experiencing his roots at the same time with an amazing group of young adults.'

Modern Israel is only 67 years old. Yet as home of the Jewish people for millennia, Israel's history is rich, varied and nearly at every turn. While exploring Israel can be a real adrenaline rush, it also offers visitors a chance to connect with their history, their faith and discover more about themselves. As Edelman discovered during his time in the country, the history of the Jewish people – his people – is one of overcoming adversity and remaining steadfast in your beliefs.

Edelman is one of the few New England Patriots players that identifies as Jewish and has traveled to Israel during his professional football career.

To see the full video capturing Julian's Israeli experience, visit: http:// www.cjp.org/julian-edelman-discovers-israel-with-cjp



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Praying from the Heart

Sandra Lilienthal, Ed.D.

As I was leaving the NewCAJE - Conference on Advancement of Jewish Education in August, everyone was wishing each other a Shana Tovah. And I wanted to say: WAIT - I am not ready!!! I never feel this way when December 31st is coming, but I always have this sense of not being ready for Rosh Hashanah. Why is that?

There is certainly a difference in tone between the Jewish celebration of a New Year, and the secular celebration of a New Year. January 1st is celebrated with parties, drinking, and dancing. I am always ready for happy celebrations! Rosh Hashanah, though, is marked by reflection, by self-evaluation, and by a small measure of fear, as we approach G-d, the King, who will evaluate our moral behavior and decide how our incoming year will be. Some Jews understand this very literally; others see this as a metaphor. Regardless of how we see it, Rosh Hashanah is a time to take stock of what we did or did not do in the year that is concluding, and make resolutions for the year to come. This is by no means something to be taken lightly, which brings me to the traditional Torah and *Haftarah* readings of the two days of Rosh Hashanah. We can't say these are "light" readings.

On the first day, we read the passage from the book of Genesis which speaks about Isaac's birth. The *Haftarah* for the first day of Rosh Hashanah speaks about Chana's prayer (said with such fervor that Eli, the priest, took her for a drunken) and the subsequent birth of her son Samuel, who later became the prophet. What do these readings have in common, and what can their message be? While there is certainly a beauty in the fact that on this Rosh Hashanah, in 2015, we will be reading exactly the same parts of the Bible that our grandparents, and their grandparents, and their grandparents before, read hundreds of years ago, the Bible is relevant to all of us at all times, not just "in the past."

Sarah and Chana were both barren women of husbands who have a child (or children, in the case of Chana) with another woman (Hagar and Penina, respectively). Can we imagine their pain? Those who have dealt with infertility issues understand it just too well - wanting, hoping, praying for a child and not being able to hold that baby in their arms. Walking down the streets and looking at pregnant women or women with babies is so painful it is hard to describe. And yet - they continue to pray that their time will come, that they will have a child. Those who have not had to deal with infertility might not be able to understand this specific kind of pain. But who among us has not felt a need for something in their life (whether a partner, a job, a cure, or something else) and has prayed for it for months or years, still hoping one day our wish will be granted, our need will be fulfilled?

On Rosh Hashanah we spend many hours in prayer. I believe that the Bible readings of the first day set the tone for a meaningful holiday. G-d does not need us to say prayers - He hears the prayer of the heart, He does not need the words. We are the ones who need the words. The verb "to pray" in Hebrew, *lehitpalel*, is a reflexive verb. Praying is something we do to ourselves. By saying those words, we remind ourselves of what our needs are, and what the needs of our communities are. By praying, we make a conscious decision to change ourselves in order to become better human beings, living a life of higher purpose, as much as we admit to G-d and ourselves the many unfulfilled needs that we have. We allow ourselves to see how vulnerable we are, how unpredictable life is. We hope and pray that G-d will remember our needs as He remembered Sarah's and Chana's.

Judaism gives us a set routine of prayers to say, all printed in our prayer book - the *machzor*. I am frequently asked - What if we cannot read the Hebrew? What if we can read it, but not understand what we are saying? And what if we can read, understand, but are not moved



Praying from the Heart

by the words written by others? My answer is always to find time during services to speak to G-d from the depths of your heart. G-d understands! An old Chassidic story conveys this:

One time a Jewish peasant boy came to the big town to celebrate

Rosh Hashanah. He didn't know how to pray. He could not even read the letter Alef. He only saw that everyone was traveling to the synagogues to participate in the holy prayers. He thought, "If everybody is going to town I must go too!"

He arrived at the town synagogue with his father and watched the congregants crying and singing together swaying to and fro. He turned to his father and asked, "Father, what is this all about?"

His father turned to him and said, "The Holy One blessed be sits enthroned in the heavens and we pray all year long to Him. We especially pray during these two days of Rosh Hashanah when the whole world is being judged and each person is being judged for the rest of the year."

The son responded, "Father, what am I to do since I do not know how to pray?"

His father quickly said to him condescendingly, "All you have to do is be quiet and listen to the other Jews praying. That is enough for you."

"But Father, if I don't know what these people are saying how is that going to effect G-d's decision? How is being silent going to help me?"

His father became unnerved and blurted out, "Listen, you should

be quiet so no one will know you're an ignorant peasant!"

The son stood still for a couple of minutes as his father and the rest of the congregation continued praying and then - the young boy stood up and spoke loudly.

"I am going to pray to G-d in the way I know best. I will whistle to G-d as I whistle to my flock of sheep."

He began whistling the sweet calling as most shepherds know. His father was enraged. The boy continued whistling with all his might not caring what other people thought.

Now, it happened to be, that this particular Rosh Hashanah, all the heavenly gates were shut and suddenly because of this pure whistling of the heart, all the gates burst open. The prayers of Israel were finally heard.

This Rosh Hashanah, allow yourself to pray hard, to pray from the depths of your heart, to really ask G-d for what you need. Like Chana, pour out your soul. We read in our prayer books: Yih'yu l'ratzon imrei fi v'hegyon libi l'fanecha, Adonai tzuri v'goali, "May the words of my mouth and the meditations of my heart be acceptable to you, G-d, my Rock and my Redeemer." My wish for all of us is that the words that come from the depth of our hearts, this Rosh Hashanah, will be heard and answered by G-d. May you have a year of many blessings!

Dr. Sandra Lilienthal is a Jewish educator with over 25 years experience. She holds a

Master's in Jewish Studies and a Doctorate in Jewish Education, and is the author of the Pillars of Judaism curriculum.





Shalom Magazine Contributor to Receive Award

Dr. Sandra Lilienthal, a *Shalom Magazine* contributor, is one of three educators who have been honored this year with the prestigious Covenant Foundation Award for Excellence in Jewish Education. Lilienthal grew up in Brazil, in a largely non-observant family. Her own thirst for a place on the Jewish chain fueled her journey toward education and a meaningful Jewish identity.

"I have chosen Jewish education as my life mission because I believe that teaching Judaism as a living religion, and infusing true passion in every learner, encourages meaningful personal Jewish journey," said Lilienthal. "Every life we touch, every person we inspire, becomes a partner in building a stronger community, and consequently a brighter Jewish future."

Lilienthal holds a bachelor's degree in Strategic Planning from Fundação Getulio Vargas



in Sao Paulo. She earned both her Master of Arts degree in Jewish Studies and a Ph.D. in Adult Jewish Education from Gratz College in Philadelphia. In addition to her affiliation with the Orloff Central Agency for Jewish Education of Broward County, where she is an instructor, she is the author of the Pillars of Judaism two-year curriculum, and has also created course materials for the Midrasha Graduate program. Lilienthal is an adjunct professor at Gratz College and an instructor at the Florence Melton Adult Mini-School in Boca Raton.

Eli N. Evans, Chairman of the Board of Directors of The Covenant Foundation, said the three recipients individually and collectively represent the power of inspired Jewish education to transform students, institutions, communities, and the Jewish future. "Each of the 2015 Covenant Award recipients is a model of excellence and impact in Jewish education," he said. "They elevate and inspire the field with unwavering de-

votion, strong leadership, sacred obligation to the future, and dynamic approaches that fuel individual and community enrichment, cohesion and growth."

"These dynamic Jewish educators reflect intense talent and dedication, and their inspired teaching makes an impact along the entire Jewish educational spectrum - from the classroom to summer camps to public space," said Harlene Winnick Appelman, Executive Director of The Covenant Foundation. "By practice and by example, they are moving the field forward and strengthening the Jewish present and future."

The Covenant Foundation and the Jewish community will honor them at an awards dinner in Washington, D.C. on Nov. 8.

Shana Tova

Wishing you a sweet new year filled with peace, health and happiness

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COMMUNITY PICTURES



Dan Simkovitz,
Juliette Landesman of
Kadimah Toras Moshe
and Rachael Wurtman
of Congregation
Kehillath Israel join
the demonstration
against the Iran nuclear
reduction agreement
in Coolidge Corner on
August 12 during the
evening rush hour.

Text and photos by Susie Davidson



Recent Brandeis graduates Scott Finkelstein, Gabriel Distler, Rebecca Cohn and Marcie Lieberman with West Enders Bob Andrews and Joe Greenberg at the August 14 West End Museum West End Reunion gathering

George Marshall, State Commander of the Department of Massachusetts Jewish War Veterans at a recent screening of the World War II documentary "Above and Beyond" at Mishkan Tefila in Chestnut Hill. Marshall is a graduate of Massachusetts Military Academy who served in the National Guard 13 years during the Korea era. A first lieutenant and former Raytheon career employee, he was the chief negotiator of the Sparrow missile.





Wellesley Weston
Chabad charity softball
game with the Wellesley
Police Dept. took place
on August 2. Rabbi
Moshe Bleich and
Officer Tim Barros
have been arranging
this game for 10 years,
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The Shofar was blown, and
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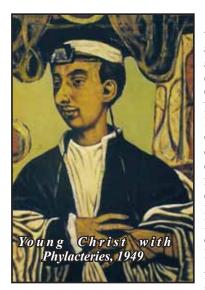
Internationally Renowned Painter and Sculptor Dayid Aronson Leaves Vast Legacy

By Ann Braithwaite

When internationally acclaimed American painter and sculptor David Aronson of Sudbury passed away on July 2, he left a vast legacy. He was one of the most important representatives of the Boston Expressionist movement of the 1940s, an influential force in the development of the arts in Boston for over sixty years and Professor Emeritus at Boston University where he founded the Fine Art Department and taught from 1955 until his retirement in 1989.

Born in Shilova, Lithuania in 1923, Aronson immigrated to the United States at the age of seven and lived and worked in the Boston area for his entire career. While earning his diploma at the School of the Museum of Fine Arts, Boston, Aronson studied with the innovative German-born artist Karl Zerbe.





Aronson's reputation was quickly established and his art has been featured in numerous solo exhibitions in Boston. Chicago, Philadelphia, New York, Los Angeles and Tokyo, among others. His work is included in the permanent collections of over 40 museums worldwide including the Museum of Fine Arts, Boston, The Metropolitan Museum of Art, The Whitney Museum of American Art, MoMA, and the Art Institute of Chicago. He received both the Judges

Prize and Popular Prize from the Institute of Contemporary Art, Boston in 1944 and was one of the youngest artists included in the "14 Americans" exhibition of 1946 curated by Dorothy Canning

Miller of MoMA. In 1979 the Rose Art Museum of Brandeis University, The Jewish Museum, and the National Academy of Design in New York all hosted retrospectives of his painting and sculpture. Later in his career Boston University also hosted a comprehensive retrospective of his work in 2005, and Danforth Art featured a solo retrospective of Aronson's work in 2009 which confirmed Aronson as "one of the leading lights of the long-lived Boston Expressionists." - Sebastian Smee. Boston Globe.

In addition to his exhibitions, Aronson received numerous awards and honors, including a Guggenheim Fellowship in 1960, election



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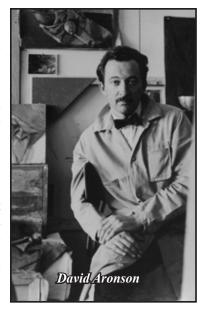
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Internationally Renowned Painter and Sculptor Dayid Aronson Leaves Vast Legacy

as Academician at the National Academy of Design, New York, Purchase Prize in 1961,1962 and 1963 from the American Academy of Arts and Letters, New York, and Honorary Doctorates from both Hebrew College and Boston University.

Lynne D. Allen, Director, Boston University School of Visual Arts says, "David Aronson was a force of nature in the Department of Art at BU, which is now called the School of Visual Arts in the College of Fine Arts. He was instrumental in bringing some of the most inspiring artists of the time to campus, worked with his peers on the



curriculum, to create an art department that focused on the essentials of fine art training. David's vision of an art school has shaped much of the foundation program still in existence today. He touched countless lives and is considered one of our most important Emeriti Professors. Boston University is very proud to have David Aronson as one of our own."

Throughout his career, Aronson continued to experiment with new subjects and materials, frequently choosing dynamic subjects such as musicians, alchemists, magicians and mystics. He also utilized charcoal and pastel to exploit the power of black and white with the immediacy of drawing to convey profound human emotion in such works as *The Moonworshippers*, 1960, charcoal, 80" x 84"(private



collection). His explorations in the 1960s also led him into sculpture, first in relief, extruding the forms from the two dimensional surface, and ultimately into major three dimensional works in bronze such as *The Door*, 1963-69, bronze, 94" x 50" x 12" (collection Museum of Fine Arts, Boston).

As Boston University wrote in a press release about his retrospective: "Aronson's luminous paintings explore subjects derived from Old Testament, New Testament, and mystical religious and humanist themes. He brings these figures to life, animating them with a combination of fervor and wit."



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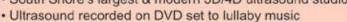
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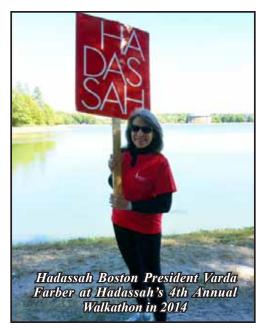
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The Hadassah Northeast Walkfor Health to Benefit Hadassah Medical Organization



Hadassah Northeast is hosting the 4th annual 1.7-mile family Walk for Health on Sunday, September 20 at The Chestnut Hill Reservoir, Cleveland Circle, Brighton. This year's walk will benefit the Hadassah Medical Organization (HMO), located in Jerusalem, Israel, and considered a beacon of healing: an ultra-modern complex that rivals the finest hospitals and research facilities anywhere in the world. HMO treats approximately one million patients a year without regard to race, religion or nationality. HMO receives severely ill or injured patients whom other hospitals turn away because they lack the expertise to heal them. Also, HMO is the most technologically advanced medical center in the Middle East, with work including stem cell research, macular degeneration, heart health and pediatric oncology.

Last year's event drew close to 100 people and raised \$16,000 for Hadassah. This year, Hadassah Northeast is hoping to increase donations by 25 percent to help continue to support HMO. This year's walkathon will be kicked off by Past 24th National President of Hadassah Nancy Falchuck and a representative from the Israeli Consulate.

In addition, this walk celebrates the end of this year's Every Step Counts Walking Program, established by Hadassah, the Women's Zionist Organization of America, Inc. Every Step Counts has challenged women and their families to walk their way to increased health and track their progress online. Since the Every Step Count's inception in April 2015, the program has already facilitated hundreds of public walking events with thousands of participants.

WHAT: Hadassah Northeast Walk for Health

WHERE: Chestnut Hill Reservoir, Cleveland Circle, Brighton

WHO: Family and friends of Hadassah Northeast

WHEN: Sunday, September 20, 2015

Registration starts at 1:30 p.m.; walk at 2 p.m.

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Are we ready for a Jewish president?

Senator Bernie Sanders

By Dr. Rebecca Housel

Another Presidential election approaches. And the candidates are lining up for the firing squad, including Jewish hopeful, Senator Bernie Sanders, an Independent from Vermont. Sanders, who turns 74 on September 8, 2015, wants to socialize college education through

a Bachelor's degree, closing the ever-widening income gap. Sounds good, doesn't it? In fact, I have written about the need to extend public education through an Associate's Degree to match the current earning power the high school diploma held when the public education initiative first began. The fact is, even extending public education through the Associate's for 18-21 year olds would cost trillions of dollars a year, let alone, extending it for another two years beyond that.

Women's rights are on Sanders list of "Issues" on his website, about mid-way down the list. But, sorry Senator, you have no real interest in helping women when your tagline is: "When it comes to the rights of women, we cannot go backwards. We have got to go forward." How

wonderfully redundant. And, enlightening. Especially when your main concern is not about helping women break the glass ceiling by earning what our male counterparts earn, it's about helping us maintain rights over our bodies. Ugh. Only a white man would have the audacity to even think that is an issue. How about helping women gain the earning power we deserve? We won't need a male voice then, will we? Oh, but that might mean Senator Sanders would be out of a job. I see....

Other than being a rare Jewish candidate, Senator Sanders, whose camp is attempting to sign a campaign fundraising deal with the Democrats according to a *New York Times* article dated September 2, 2015, is about as much of an option as the finger-pointing, hair-challenged Donald Trump. Let's face it, America, in terms of Presidential options, the good ones are few and far between. Women are severely under-represented in American politics. So are Latin-Americans, Asian-Indian Americans, Native Americans, Asian-Americans, and African Americans. And, you NEVER see a disabled candidate! Bernie Sanders has some great ideas. And I'd love to see a Jewish candidate get the Presidential nod. From either party at this point. But it hasn't happened yet. And it certainly won't for Sanders.

Al Gore, though mercilessly made fun of by *South Park* creators (who are both Jewish, by the way), had the guts to bring Joe Lieberman (Connecticut) on his ticket for President once-upon-a-time. Joe Lieberman would have made a great President. I'd have voted for him. But Sanders is just a guy trying to get validation for his early political losses in the 60's and 70's. He's a classic case of how slow and steady really does win the race. Because Sanders grandiose plans

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to be a Governor and Senator ended 13 years later as only a Mayor. Ouch. It took another decade before Sanders claimed a seat in Congress. Obviously, Sanders has had his eye on the Presidency since his first campaign in 1968. That's usually why anyone would subject themselves to being a Governor.

So, as much as Sanders reports to want to help people, this campaign is about an ego trip. A very long one. About 47 years long, to be exact. On top of not really caring about women too much, and promising to spend trillions upon trillions we don't have, Sanders identifies as a Socialist. Yeah, may want to hold on to those dollars you were thinking of donating. Sanders isn't winning anything in 2016. At least, that's my prediction. Hillary Clinton and Donald Trump have a better chance of gaining American confidence. Because, ultimately, even if Senator Sanders was perfect in every way, he's still Jewish. And, a Jew will never be elected President. Not now. Not in 200 years from now. Not ever.

If you haven't heard, Jews are not well-liked, despite our social contributions in every field that save lives, enlightens and engages minds, and, evolves our understanding of the physical world and the space beyond it. I wish Senator Sanders the best of luck. He will need it. But frankly, people like Bernie Sanders need luck far less than those who have been jobless since 2008, or homeless since 2009. Our country is a mess. But it is still the best country on the planet. Because even the poorest of the poor can find food, shelter and clothing.

God bless America....

Dr. Rebecca Housel lives in Atlanta and New York. Best known for her books on popular culture and work for Comic Con, Housel has taught writing in the college classroom for 20 years. Her books are published in nine languages and 30 countries. Her popular blog has over 600,000 readers. To learn more, please visit: RebeccaHousel.com or follow Dr. Housel on Twitter and Instagram: @DocHousel





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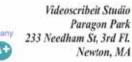
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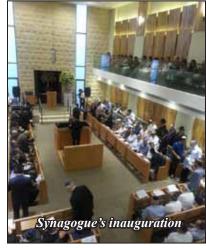


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The world's newest synagogue opens,

blocks away from Ipanema Beach

The world's newest synagogue was inaugurated on August 9 in Ipanema, Rio de Janeiro. Founded primarily by the Edmond J. Safra Foundation, the Sephardic temple is a four-story complex that includes three mikvaot, a function hall, a main sanctuary with 400 seats, classrooms, a small svnagogue for 60 people, and an open air recreation area. The modern building is decorated with marble and wood, and the facade is made of stones imported from Jerusalem



The Agudat Israel congregation has been in the area for

more than 60 years, hosting families who were originally from the Middle East, mainly from Syria and Lebanon. The land for the new building, located just a few steps from the small original synagogue, was purchased over 20 years ago. Construction took time to be completed, due to lack of funds from the congregants. Initially, members did not want to ask the Safra family for funding assistance because they were afraid to lose control over the synagogue (which could include relinquishing the original name of Agudat Israel).

The Orthodox synagogue is located at Nascimento Silva Street in the heart of Ipanema, an upscale neighborhood populated by affluent Jews. It is also next to the apartment where the famous Brazilian composer Tom Jobim, who sang about the site in "Nascimento Silva 107," once lived.

As Rio de Janeiro is preparing to host the 2016 Olympic Games, Brazilian Jews are anticipating a large influx of tourists, and the new synagogue is ready. Rio de Janeiro, Brazil's second largest city, is home to 40,000 Jews. (S.F.)



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Trip to Philadelphia

By Shirley Nigri Farber

My son has been asking to go to Washington, D.C., and since we could not get a last-minute flight at a good price, we had no choice other than to take a road trip. The idea of riding and stopping at different places was fun, so we planned to get out in New York and Philadelphia. We knew that we were going to be learning a lot about the country's history in Philadelphia.

But we ended up learning about Jewish history in the U.S. as well. In Israel, at the Museum of the Diaspora, I was intrigued by an interesting (and strangely shaped) model of a synagogue built in the U.S. by one of my favorite architects, Frank Lloyd Wright. The structure of that synagogue stayed on my mind, and I imagined that one day I would be able to see it in person. Finally the day came that I was able to visit *Beth Sholom Synagogue* in Elkins Park, a suburb of Philadelphia.

The synagogue was nothing like any I had seen before. First of all, it did not give me the impression of being inside a Jewish building - it did not "scream tradition" to me. I did not see any old Jewish symbols in the main sanctuary other than a modern menorah. While standing and listening to our very knowledgeable guide, Helene Mansheim, I even felt a bit uncomfortable, as if I was inside an unstable vessel. Mansheim, the temple Visitor Center Manager, explained that some congregants do feel dizzy, due to the fact that the sanctuary floor is on an incline, leading down to the ark, therefore they prefer to sit in the back, where the floor is flat.

I loved learning the story behind every detail of the Beth Sholom architecture. Most interesting was the fact that since 1953, when Rabbi Mortimer J. Cohen contacted Frank Lloyd Wright about his vision for a new home for his Ashkenazi congregation, the two worked together on many of the building's details. And that was the only time that the architect of the Guggenheim Museum in New York gave such an honor to a client, identifying Rabbi Cohen as the synagogue's co-designer.

The unique shape of the synagogue, conceived by Rabbi Cohen as a "traveling Mount Sinai," is thought by some to be like a space ship or an Indian tent. The seating arrangement is very much like in Sephardic temples, where congregants tend to face one another, rather







Trip to Philadelphia



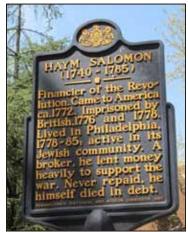
than face forward, as in a theater. All the materials used were made in America, and included metal, wood and corrugated wire glass that allows outdoor light to fill the interior. It is interesting to note that the furniture was also designed by Lloyd. I have visited synagogues all over the world, and this one was nothing like I had ever seen before. I would love to go there again during services.

When traveling, I always try to find kosher restaurants. Even if I eat vegetarian style elsewhere, I feel that it is only at kosher restaurants that you can meet people and learn about Jewish life in the area. But it was not an easy task to find a kosher restaurant in Philadelphia. Most of the eateries I located on the internet were closed, even though their websites were active. Or they were vegetarian, but not necessarily Jewish. Fortunately, we found a great Mediterranean restaurant called *Hamifgash* in the downtown area, where we met people and enjoyed meat dishes and Arabic desserts.

We also had a chance to go to the suburbs where we ate at









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Trip to Philadelphia

some kosher restaurants, but found them disappointing. We did not have many plans, other than visiting the *Liberty Bell*, so we took our chances, and drove around the city to see what would come up. On one those rides, near Temple University, we saw a large Moorish-style edifice with Jewish symbols. The *Congregation Rodeph Shalom* sanctuary was designed by Frank Furness and dedicated in 1871, but the congregation had existed since 1795, according to their website.

Most of the tourist attractions are located on the historical Philadelphia district. Within blocks, we saw the *National Constitution Center*, the Liberty Bell Center, and Independence Hall. One our way to the *Betsy Ross House* (she is known for making the first American flag), we stumbled upon the oldest synagogue in Philadelphia, *Congregation Mikveh Israel*, located on N. 4th Street. Founded by a Spanish-Portuguese congregation, it is called the Synagogue of the Revolution.

As we toured the site, our guide explained that during the War of Independence (1775-1783), Jews from other states fled to Philadelphia, seeking refuge from the British. The Spanish-Portuguese tradition remains today, not only in the architecture but in the prayers. Among its famous members were Haym Salomon, a Revolutionary-era Patriot and benefactor; Rebecca Gratz, who started the first Hebrew Sunday School in America in 1838; and poet Mary M. Cohen. Famed Jewish institutions that came out of *Mikveh Israel* include Gratz College (a teachers' college in Philadelphia), the Jewish Theological Seminary, the Jewish Publication Society, and the National Museum of American Jewish History.

On our evening stroll on busy Market Street, we stopped for a hot chocolate at the *Shane Confectionary*, just to learn that the place, established in 1863, called itself "America's Oldest Candy Store." We visited the *National Museum of American Jewish History*, where exhibits of Jewish life are divided by periods dating back to 1654, and continue to the present. I must say that given the interesting way the museum is set up, children will learn, and not get bored.

Because we are tourists, we had to do what everyone must do on their first visit to Philadelphia: visit the "Rocky Steps." My son and I took turns filming one another running up the steps of the *Art Museum*, just like Sylvester Stallone's *Rocky Balboa*.



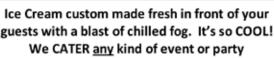


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Women of Valor Luncheon Honoring Jackie Liebergott

The Anti-Defamation League (ADL) New England will honor Jackie Liebergot, President Emerita of Emerson College, with the Women of Valor Award on Oct. 23 at the annual luncheon at the Mandarin Oriental Hotel in Boston. The event will take place from 11:30 a.m.-1 p.m. For reservations or to make a donation to this event, please contact Liz Mullane at EMullane@adl.org. Tickets at \$175.

ADL's Women of Valor Award recognizes remarkable women leaders who are committed to making a difference and are willing to personally invest in the future of a safer society.



Esta Gordon Epstein, ADL National Education Chair, and Ginny MacDowell, ADL National Outreach and Interfaith Affairs Co-Chair, are the Co-Chairs for this year's luncheon.

Jackie Liebergott became the first female president of Emerson College in 1993. During her nineteen-year tenure, she oversaw the enhancement of the school's distinctive programs in communication and the arts. As a faculty member, she broke new territory for the institution, establishing and co-teaching Emerson's first women's studies course and advocating for the need for salary adjustments for its female faculty. Liebergott has received several awards recognizing her educational and community leadership, including a Pinnacle Award from the Greater Boston Chamber of Commerce in recognition of her leadership role in higher education, and the Achievement Award from the Caucus for Producers, Writers and Directors in Los Angeles.



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The Nuclear "Deal"



By Dr. Rebecca Housel

For 20 years now, I've taught something called rhetoric in the college classroom. The word itself comes from the Latin "rhetorica" and means "argument." In fact, it was Aristotle's *Ars Rhetorica* that helped identify how use of language can create argument. Knowing rhetoric is important when it comes to politics. A good rhetorician (and politician) can create propaganda using what is called logical fallacy, an idea that seems to make sense but is often based on

generalization or other prejudiced or biased social ideologies. When I read what is being referred to as the "Iran Nuclear Deal," my expert eyes were hardly shocked, but certainly saddened. Even more so, by the support for what equates to a total sell-out of Israel by both Israeli and American Jews alike.

Many are looking at this "deal" as a chance for a window of guaranteed peace. Who wouldn't want that? If we appease Iran, help their government, and show them the respect they deserve...wait, what? How is it that a country that funds and supports terrorism, whose leaders have decried Israel as a "terrorist regime" and has outright stated a clear desire to wipe Israel, as well as all Jews, off the planet, deserve respect? Isn't respect something that should be earned?

President Hassan Rouhani has increased censorship since 2013. He also supports anti-Semitic legislation, in other words, laws that are different for Jews than they are for everyone else. Because he appointed female leadership, he's considered moderate. But do those positions really mean anything? Appointments can be taken away. Very different from being voted in by the people. And, anyone who understands Farsi has heard his disdain for Israel as recently as August 2015.

Israel is necessary for global Jewish freedom. If you're an American Jew who feels safe and sound in your suburban manse with your minivan and SUV snuggly sitting side-by-side in your two-car garage, patting yourself on the back for being beloved by your neighbors, friends, and community...and, how they would NEVER hurt you or your family, you need a history lesson. A big one.

When people become complacent, history repeats. Adolph Hitler had this great quote, great in its terrifying truth: "What luck for rulers that men don't think." German Jews felt just like you - the American Jews who believe people in this country will never turn on you. You're their doctor, dentist, lawyer, teacher, business owner...you're a valuable member of society. No one would dare! Hate to break it to you, but the Iran Nuclear Deal just did.

President Obama, in one of his first televised 2008 "town hall" meetings, said that Pakistan was more of a threat than Iran, though at the time, Iranian President Mahmoud Ahmadinejad, had declared he wanted to wipe the planet of Israel and all Jews, and when he was done there, he'd address the Christians. Two years before President Obama

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received the Democratic nod in 2008, he published, *The Audacity of Hope*. However, he announced his bid for the Presidency just three months after the book's release. Audacious indeed! The book was number one on the *New York Times* Bestseller List. His publisher paid him nearly two-million dollars in advance monies. But did anyone actually READ it? It made clear that the soon-to-be-President was 100% Christian, that his family was Christian, and, that he wasn't too fond of America's relationship with Israel. You might have missed it. As I said, only a skilled rhetorician, like Obama, like me, would have picked up on it.

The Iran Nuclear Deal is absolutely no "deal" for anyone. Least of all, the Jews of Planet Earth. It is appeasement. Plain and simple. You can argue semantics all you want. You can fill up every ear with logical fallacy. Appeasement is appeasement is appeasement. And it NEVER works.

Today, September 2, 2015, will go down in history. Why? Because today, President Obama received his 34th vote of support for this supposed "deal." The Enabling Act echoes forward from our past. The 34th vote came from Maryland Senator Barbara Mikulski. Mikulski's camp was the likely place an anti-Semitic flier originated in May 2015, implying Jewish control of local African American community leaders. Mikulski was running against an African American candidate at the time. She's spoken out about anti-Semitism in her career, but words mean nothing. Actions speak loudest. Mikulski's actions are screaming. Can you hear it, Jewish America? Or are you too distracted by YouTube videos, Ray Donovan and how many notifications you get on Twitter? Jews are strong and smart. That makes us a perpetual threat. Because we don't need to bully anyone. We just want to repair the world. A world that wants to destroy itself. AFTER it destroys us.

Dr. Rebecca Housel lives in Atlanta and New York. She is best known for her books on popular culture, as well as her Comic Con tour. Housel has taught writing in the college classroom for 20 years. Her books are published in nine languages, sold in 30 countries. Dr. Housel's popular blog has over 600,000 readers. For more information, please visit: RebeccaHousel.com or follow Dr. Housel on Twitter and Instagram: @DocHousel



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Early Childhood Center Engenders Excitement

Maimonides School's new Early Childhood Center opened Sept. 2, culminating weeks of excitement and anticipation around the Leonard Brener Building, where the program is located in a firstfloor suite.

One reason for the enthusiasm is the projected enrollment of 40



pre-schoolers. Another explanation is the contagious passion of the director, Robin Meyerowitz. "I hope we'll create a special type of family, since pre-schoolers need a special kind of love and connection," Meyerowitz said. She added that she is "thrilled" by the hefty enrollment.

"It's a very specific type of school - Reggio-inspired and Modern Orthodox," the director explained. "Parents expect us to show them what that means."

Reggio is a county in Italy and the locale of a series of some 20 schools that opened shortly after World War II. They were "based on principles of (John) Dewey, (Jean) Piaget and other educational thinkers," Meyerowitz explained. "The kids learn best by doing and experiencing and being an intricate part of creating their environment." So the center doesn't simply teach the *parashah hashavuah*, she continued: "Kids will experience the *parashah*, dress up and act it out. The knowledge and connection will be so much deeper. The same thing goes when teaching them math."

"The teachers are really high quality and reflect the rest of the Maimonides scene - high-quality, enthusiastic and warm," Meyerowitz said. I have been taking a long time hiring because I really want to make a family of my teachers." Among the staff is Meira (Salzberg) Houben '04, the lead teacher for the four-year-old class.

The program takes advantage of the full range of Brener Building amenities - playground, gymnasium, library, and music rooms.

There also are plans for a range of opportunities for interaction between the center and older Maimonides students, the director reported. A new Upper School club will encourage students to work as volunteers in the center during their X-Block. "We are looking for other opportunities for high school kids and also hope to have older elementary students be reading buddies and do other things," said Meyerowitz, who added that there also will be some integration between kindergarten and the pre-school.

Parents of the incoming pre-schoolers, Meyerowitz asserted, "are excited by a school that's Modern Orthodox. Parents like a school that reflects their philosophy. People also love and believe in Maimonides School." Indeed, she added, several of the parents are Maimonides graduates.

"It's progressive, child-centered education that sees what kids are interested in and expands on that," Meyerowitz said. "Dewey's principles are as true today as they were when he wrote them - and they have great implications in the Jewish world, which is experiential by definition."

Securing Our Future Dinner Welcome Jonathan Greenblatt



On Nov. 5, Anti Defamation League New England will host a reception to welcome ADL's new National Director Jonathan Greenblatt to the Boston community.

Greenblatt, ADL's sixth National Director, is an accomplished entrepreneur and innovative leader with deep experience in the private, public, and non-profit sectors. Prior to heading ADL, Jonathan served in the White House as Special Assistant to President Obama and Director of the Office of Social Innovation and Civic Participation, where he lead the Administration's efforts to utilize

financial innovation, national service, and public-private partnerships to accelerate economic recovery and strengthen local communities. Jonathan came to that role after a long career as a serial social entrepreneur and corporate executive, starting and scaling businesses focused on creating economic value and social good, including cofounding Ethos Brands, the business that launched Ethos Water, the premium bottled water that helps children around the world access clean water.

To purchase tickets or make a donation to this event, please contact Liz Mullane at EMullane@adl.org.





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The Vilna Shul's front plaza and fence project is complete



Thanks to generous grants from the Massachusetts Historical Commission and the George B. Henderson Foundation, as well as funding from our Richard Mintz Restoration Fund, the Vilna's front plaza deck has been completely rebuilt. It is historically accurate to the original appearance and constructed using the most technically advanced building materials. Additionally, the decorative black wrought iron fence and gates have been painstakingly restored and reinstalled around the front of the building. From the sidewalk, the front of the property looks exactly as it did when it was originally build in 1919.

The highly respected preservation architecture firm of Spencer & Vogt Group, Inc. continues to be a trusted partner for the Vilna on their restoration and construction efforts including this recent project. The relationship dates back well over 20 years ago and to initial interest in rescuing the historic building on Beacon Hill. Also, M.J. Mawn, Inc. was the general contractor responsible for construction and management of the project.



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No More Secrets

By Cantor Neuba Miriam Silva

For hundreds of years our people have listened to the Kol Nidre prayer and have been stirred by its beauty, strength, and the magic

deeply connected to its mystery. Kol Nidre is actually an Aramaic legal formula created in response to a widely felt need to nullify unfulfilled personal vows. It speaks of vows spoken and not fulfilled, of future vows that are intended to be kept, but will, in all likelihood, be broken. We are only humans, after all.



The prayer is an acknow-

ledgement that, even as our words are in keeping with our intentions, circumstances and life forces happen in such a way that we fall short trying to live up to our own expectations. We often know what to do, we often know the difference between right and wrong, but sometimes we just don't have the strength to make choices consistent within our values.

Kol Nidre has an interesting history. It was composed during the 6th century, when the King of Spain ordered Jews to convert on pain of death. Therefore, Kol Nidre was initially the anguished cry of those forced to commit apostasy. Thereafter, Spanish Jews sang it when they gathered in secret to celebrate Yom Kippur, as they did in the 9th century under Byzantine persecution, and again during the Papal and Spanish inquisitions of 13th and 15th centuries. We can clearly hear anguish in the music. The melody begins and provides us with a melodic template for our souls' journey during this season. In a sense, it prepares us to the work that lies ahead.

The service begins with the affirmation that everyone is welcome in the synagogue. We ask and receive permission to pray with the Avaryanim. Who are the Avaryanim? The term likely comes from the word Averah, meaning transgression or sin. Thus, we ask permission to pray with the sinners.

Why would we need to ask permission to pray with each other? This question gave life to a persistent folk belief that the word Avaryanim refers specifically to the Marranos, the Jews of Spain who were forced to convert to Christianity but who secretly remained Jewish and returned to the community every year to hear Kol Nidre. Avaryanim, the proponents of this theory argue, may well have been a transliteration of the word Iberians, with whom a religious assemblage might well have raised eyebrows, to say the least. But the rabbis declared: Anu matirim l'hitpallel im ha-avaryaneem. Tonight, we are permitted to pray with these Iberians. Tonight, everyone is welcome, because tonight we recognize much of ourselves in their dilemmas. For one thing is clear: No matter how good we all hold it together on the outside, on the inside, everyone is an Iberian. Everyone has secrets and regret. Everyone has moments when life drives us into the inconceivable. No matter how good we look on the outside, no one's life is normal, and no one's life is perfect. We all hide and try to escape.

The acknowledgment of our faults is not a reason for despair, because when we see ourselves as we really are, we find freedom. Teshuvah, the theme of the season, provides us with a starting point, as we declare no more split identity and no more facades.

As we approach the High Holy Days season, may we find in ourselves the courage and strength to live outwardly what we feel and believe inwardly.

Shanah Tovah!

Cantor Miriam Silva is a dedicated teacher who approaches her work with a profound love for Judaism and Torah. She lives in Foxboro with her family.

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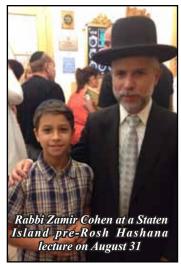
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Humble Leader of the Revolution

By Yosef P. Glassman, MD CEO of Hadarta.org

Rabbi Zamir Cohen of Jerusalem visited the United States for a whirlwind lecture tour of the New York region from Aug. 28- Sept. 4, in order to provide inspiration and strength to a thirsty Diaspora. In 2008, Rabbi Cohen founded, via his organization "Hidabroot" (lit. "conversation"), the first and only successful 24/6 Torah-based cable station in Israel; it has quickly become the 5th most watched station amongst all sectors of Israeli society. Additionally, the corresponding website, www. hidabroot.org, has skyrocketed to become the most-visited Jewish site worldwide.



Hidabroot presents Judaic topics in an engaging, modern fashion, while staying true to the eternal values of the Torah. The site features articles and video lectures by not only the straight-shooting Rabbi Cohen, but also the comical and insightful Rabbi Yitzchak Fanger, who presents his inspirational words of wisdom (often in the midst of a café-bar setting) to Jews of all walks of life.

In the process, the organization has blazed trails by tackling topics of interest to much of society, including the meaning of dreams; astrology; and marriage improvement; to name only a few. Torah topics are presented in a way that is conversational, non-threatening and non-judgmental, focusing on unifying the entire Jewish people, both in Israel and abroad. In that vein, Rabbi Cohen has written a series of books, one of which is entitled "Ha'ma'apach" ("The Coming Revolution"), which definitively demonstrates how the Torah has predated and predicted modern scientific discoveries by thousands of years.

In addition to bringing practical and authentic Kabballah to the Jewish people, Hidabroot works actively on grassroots projects in Israel that provide physical shelter for young Jewish teen girls in abusive relationships, and provide full support for young single new mothers of tenuous socioeconomic status.

Promoting Torah-true Judaism in a scientific, high tech, and Kabbalistic package, Rabbis Cohen, Fanger and colleagues, B"H, are quickly engaging the Jewish people in a true worldwide revolution.



The Iran muclear deal and the Jewish American community

With only a few more days to go before Congress votes on the nuclear agreement with Iran, it is a tense time in the Jewish American community.

In op-eds, pronouncements from Jewish American organizations, and from presidential candidates, full-throated praise is predominant for a once-in-a-lifetime opportunity to prevent Iran from becoming a nuclear power.

Some opponents of the deal are quite unabashed in their condemnation, such as former Arkansas Governor Mike Huckabee's charge that the President is "an anti-Semite" and is "leading Israel to the ovens." While one side notes that the majority of Knesset members in Israel and Congress people in the US oppose the deal, the other side counters that most American Jews, as well as many Israeli security experts and American diplomats, nuclear scientists, and other national security leaders roundly support it.

Amid this divide, there exists plenty of misinformation about what the deal actually says.

For example, opponents claim that International Atomic Energy Agency inspectors must wait 24 days before they can visit Iranian nuclear sites. In reality, the inspectors have immediate access to known nuclear sites. It is only in cases of "suspected new sites" where things get complicated.

What is unprecedented in this agreement is the stipulation that inspectors can demand access to any and every inch of Iran, and Iran, or any other country, cannot block them. If there is a dispute over the need to inspect an area, the process cannot take more than 24 days without Iran being in violation of the agreement. And while this may allow for

longer than some critics may prefer, it is simply not enough time for Iran to conceal a nuclear weapons program. Due to uranium's half-life of millions of years, scientists stress that it is impossible to hide such

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activity at all, let alone in less than a month.

Tom Friedman, in an August 13 column in the New York Times, offers Israeli Prime Minister Netanyahu this sage advice:

"To deal with the Iran threat, I would not, as Israel's leader, be pressuring US Jews to go against their own government and try to scuttle the deal, when I have no credible alternative.

This deal sharply reduces Iran's bomb-making uranium stockpile for 15 years, and increases Iran's ability to break out with a nuclear weapon from three months, where it is now, to a year. I'd be very confident that if I can keep Iran one year away from a bomb for 15 years, during that time Israel's defense technologists will develop many more ways to detect and eliminate any kind of Iranian breakout."

Some may assert that this is a "bad deal" and a "better deal" was not only possible but remains achievable. But this contention is fallacious. Negotiators of this deal have achieved once-unthinkable concessions from Iran that will cut off every conceivable pathway it can take to acquire a nuclear weapon. If implemented, it will make the US, Israel, and the world significantly safer.

As a recent full-page advertisement in The New York Times noted, "The only thing that you need to know is that Iran, minus uranium, minus plutonium, minus centrifuges, plus 24/7 inspections, equals zero pathways to a bomb."

All the rest is obfuscation.

Stan Fleischman - Newton Highlands (The writer is a member of J Street Boston Executive Committee)

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Le Shana Tovah!

My Experience at New CAJIE6: Professionalizing the Profession

By Ilana Snapstailer

Almost any profession has its coalitions and conferences. Doctors, dentists, business professionals, artists, lawyers - you name it -come together regularly to perfect and enhance their craft. For the past four decades, most people who have worked in Jewish education have spent a week of their summer attending a CAJE, and now "NewCAJE" conference.

CAJE is an organization of Jewish educators across all denominations of Judaism and all age groups and settings. It was begun 40 years ago by two college students, Jerry Benjamin and Rabbi Cherie Koller-Fox, who are now the Treasurer and President, respectively, of the NewCAJE Board.

CAJE attracted well over 1000 Jewish educators from around the country and the world who came together each year to share innovative ideas, learn new skills, and network with their peers. In 2008, many synagogues and schools were having a difficult time financially, and cut their professional development budgets. They were subsequently unable to send as many participants to CAJE, which in turn caused the organization to go bankrupt.

However, in an embodiment of true resilience, the coalition re-emerged as "NewCAJE," with the first conference held at Gann Academy in Waltham in 2010, with over 400 participants. According to Rabbi Koller-Fox, "We have had a conference in the South in Greensboro, N.C., and on the West Coast in Los Angeles. And we will complete our journey around the country this year by going to Chicago.

NewCAJE is critical because it is still the fastest way that innovations in education are spread around the country. It is one of the main avenues by which artists (primarily musicians, storytellers and visual artists) are discovered and supported through gigs around the country. It is an important tool of recruitment and retention for Jewish educators. We support each other, and are in many ways a second family."

NewCAJE defines "Jewish Educator" in its broadest terms. Parents,

teachers, clergy, artists, youth and adult educators, and school directors all attend the NewCAJE conference. Its mission statement defines a Jewish educator as "anyone who is involved in the transmission of Jewish education and culture."

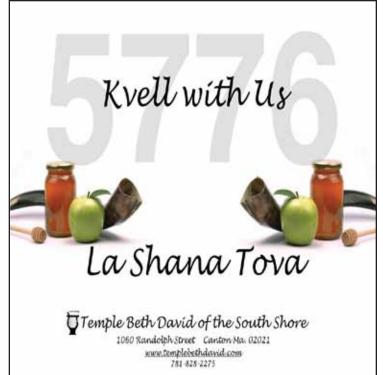
I attended my first NewCAJE conference in August, when it was held at the University of Hartford in West Hartford, Conn., with over 400 educators from 35 states, Canada, Israel and Brazil in attendance. The experience I had was invaluable. I was able to choose from hundreds of peer-led workshops that were of interest to any type of Jewish educator. There were workshops for school administrators (like myself), early childhood educators, family educators, Hebrew teachers, and others. Topics ranged from "I Only Have Two Hours a Week to Teach Everything!" to "Teaching Hebrew through Movement," to "American Judaism Today." I came home with a notebook full of tips, tricks, activities, and new ideas that I cannot wait to apply to my year at Kesher Newton and share with my staff.

The informal time was important as well. Newer Jewish educators mingled with veteran teachers. Reform, Conservative, Orthodox, Reconstructionist, and unaffiliated professionals came together as one group with the same goal: to transmit Judaism to future generations. We "kvetched" about challenges that only fellow Jewish educators would understand, and shared successes with each other that only fellow Jewish educators could truly get excited about. For the first time as a Jewish educator, I felt like I was part of a greater coalition of professionals.

My favorite part of the conference was the post-conference, held for young Jewish educators between the ages of 22-42 and chaired by a Newton Jewish educator, Emilia Diamant. The time and resources dedicated to the young Jewish educators speak to the importance the leadership at NewCAJE places on fostering the "next generation" of Jewish educational leaders.

I learned so much from my peers, and was challenged to look at things differently. For example, did you know that 60 percent of American Jewry consider themselves "unaffiliated?" Another interesting fact we learned when we studied some of the history of Jewish education was





My Experience at NewCAJIE6: Professionalizing the Profession

that Rebecca Gratz started her first Sunday School in 1838, and had to use a local church's Sunday school books with pages ripped out. Our discussions were wide-ranging. I became aware that some teachers are hesitant to discuss the multi-faceted Jewish definition of G-d, leaving kids with something called the "G-d-Gap." I discovered that one can create an amazing "Bingo" game to help families "do

Judaism" outside of the synagogue.

In addition to sharing information, ideas and thought-provoking questions, our group had a mission: to narrow down what we would like to see change in the Jewish education. Many of us concluded that we wanted to see more spirituality and more creativity in school structures. However, the conclusion that spoke to me the most was that we all saw a vital need for "professionalizing the profession." Through our discussions, we discovered the wide discrepancies that exist amongst Jewish educators in compensation, education requirements, and professional development.

According to Rabbi Koller-Fox, "some of the challenges the next generation will face include making sure that salaries and benefits, job descriptions, and time demands are fair. Every community needs more full-time jobs for teachers so that their priority is Jewish education. It is difficult for a principal to lead the best school possible with ill-trained and very part time staffing."

We were indeed worried about the high turnover rate in Jewish education, and how many Jewish education jobs are only part-time, which makes it difficult to hire well-trained professionals in the field. We agreed to keep in touch, conduct surveys, and provide support to each other, even from our different corners of the country. Our goal is to begin using the same language, and to be able to speak as "one unified voice" of Jewish educators. To that end, we decided to focus on these three issues for the coming year:

- Explain the importance of fair compensation to our organizations and ask them to meet that goal.
- Cultivate the souls as well as the minds of those we come into contact with
- Model excellence in all the programs, classes and activities that we lead

I left the NewCAJE conference feeling inspired, optimistic and looking forward to a new school year here in Boston. Participating in NewCAJE is a first key step of "professionalizing the profession" of Jewish education. There are so many talented Jewish educators out there. Bringing them together for a four-day conference can only enable that talent to multiply and ideas to spread. NewCAJE treats Jewish education as a craft, and coming together helps us as Jewish educators perfect that craft, which in turn will only benefit the most important part of this equation: the students and their parents.

Ilana Snapstailer is the Executive Director of Kesher Newton.



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15 Ways Being Jewish Is Meaningful



By David Harris

Surveys reveal a disturbingly large number of American Jews who feel disconnected from their Jewish identity. How painfully sad! In response, and with the High Holy Days just around the corner, let me share what being Jewish means to me.

1. It means championing what is arguably the single most revolutionary concept in the annals of human civilization - monotheism - introduced to the world by the Jews, and its corollary, the inherent belief that we are all created in the image of God (in Hebrew, *B'tzelem Elohim*).

2. It means embracing the deep symbolic

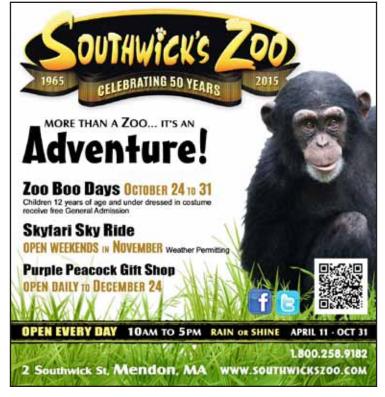
meaning the rabbis gave to the story of Adam and Eve. Since all of humanity descend from the "original" couple, each of us, whatever our race, religion, or ethnicity, shares the same family tree. No one can claim superiority over anyone else.

- 3. It means entering into a partnership with the Divine for the repair of our broken world (in Hebrew, *Tikkun Olam*), and recognizing that this work is not to be outsourced to a higher authority, or to "fate," or to other people, but that it's my responsibility during my lifetime.
- 4. It means affirming life "I have set before you life and death, blessing and curse, therefore choose life, that both you and your descendants may live" (Hebrew Bible) and the moral choice that lies in the hands of each of us to bring a little closer the Jewish prophetic vision of a world at peace and in harmony.
- 5. It means celebrating the fact that Jews were early dissidents, among the very first to challenge the status quo and insist on the right to worship differently than the majority. Today, we call this pluralism, and it is a bedrock principle of democratic societies. It also ought to be an essential component of Jewish communities everywhere.
- 6. It means welcoming the pioneering Jewish effort to establish a universal moral code of conduct and seeking to act as if that code of

conduct were my daily GPS - to pursue justice, to treat my neighbor as I would wish to be treated, to welcome the stranger in our midst (and, I might add, the newcomer to the Jewish people), to be sensitive to the environment, and to seek peace. It's not by accident that America's Founding Fathers chose words from the Hebrew Bible for our nation's Liberty Bell: "Proclaim liberty throughout all the land and unto all the inhabitants thereof." Or that the Ten Commandments continue to be an ethical guidepost for so many around the world.

- 7. It means recognizing that I am an heir and custodian of a civilization that is thousands of years old, and that has within it bountiful riches of theology and faith, philosophy and ethics, music and art, ethnography and history, and so much more enough for a lifetime of endless exploration and enrichment.
- 8. It means experiencing the indescribable joy of belonging and community just about anywhere I go in the world; celebrating the extraordinary impact of the Jewish people, barely one-fifth of one percent of the world's population, in advancing the frontiers of world civilization, including winning an estimated 22 percent of all the world's Nobel prizes; embracing the centrality of discussion and debate about life's big questions, informed by a multitude of Jewish teachings over the centuries; and marveling at the almost unimaginable Jewish determination to persevere against all the odds, without ever losing hope for a brighter future. The author Mark Twain, an admirer of the Jewish people, once noted in amazement: "All things are mortal but the Jews; all other forces pass, but he remains. What is the secret of his immortality?"
- 9. It means having a past to which I am inextricably linked by the generations that preceded me; that prepared their sons and daughters for their Bar and Bat Mitzvah; that blessed their children at the Shabbat table; that sat at the Passover Seder and yearned for "Next year in Jerusalem" and the coming of the prophet Elijah; that fasted on Yom Kippur as they underwent their moral inventory, and celebrated joyously at Purim in the knowledge that our enemies had been defeated; and that passed the baton of the Jewish people from generation to generation.
- 10. It means living in perpetual mourning for all that was lost in the Holocaust, the pogroms, the inquisitions, the forced conversions, the





15 Ways Being Jewish Is Meaningful

exiles, the blood libels, and the other deadly manifestations of anti-Semitism - while, at the same time, living in everlasting gratitude for the gift of life, the blessing of opportunity, and the sacred task set before us of igniting that special spark within each of us.

11. It means the exultation of knowing that, in my lifetime, the prayers of millions of Jews over many centuries have finally been answered—the exhilarating return of the Jewish people to the cradle of our existence and the rebirth of the sovereign state of Israel. As the legendary Winston Churchill, a lifelong Zionist, said in 1947: "The coming into being of a Jewish State in Palestine is an event in world history to be viewed in the perspective not of a generation or a century, but in the perspective of a thousand, two thousands, or even three thousand years." How right he was!

12. It means affirming the inextricable link between Israel and the Jewish people. This land represents not only the physical, or sovereign, symbol of our nationhood, but also - whether we choose to live there or not—the highest metaphysical expression of our faith, our prayer, and our yearning. As the Psalmist wrote, "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion."

13. It means knowing that in fighting against anti-Semitism and for Israel's right to live in peace and security, I am striving for a better world that holds promise for all people who aspire to coexistence in peace and freedom.

14. It means taking pride in the immense Jewish contribution to the defense of human dignity. Not by accident, the Hebrew Bible–from the exodus from Egypt to the very concept of the Promised Land - has been a source of inspiration for America's Founding Fathers and for the American civil rights movement (e.g., the African-American spiritual - "When Israel was in Egypt's land, let my people go!"). And not by accident, either, Jews have been disproportionately represented in the forefront of the global struggle for the advancement of human rights. Strikingly, Jews have never been satisfied with things as they are. If Isaiah and the other prophets returned to earth, as perennial critics of the status quo, they would remind us that, for all that has been achieved, there's much more work to be done before we can declare success here on earth.

15. And finally, as Nobel laureate Elie Wiesel once said, it means not necessarily seeking to make the world more Jewish, but rather more human. That is the goal animating our people, through good times and bad, from the very beginning of this extraordinary historical journey to the present day.

There's a story of an elderly woman in New York who asks her travel agent to book her on a trip to a remote part of Asia. He warns that it will be arduous for her, involving planes, trains, buses, and some hiking up a mountain. She insists she must go to see a legendary spiritual leader. Finally, she arrives at the base of the mountain, only to see a long line of people in front of her, all waiting to meet the guru at the summit. As she finally approaches, she's told by a local aide that, given the big crowd, she is only allowed to say three words to the religious figure. When it's finally her turn, she looks him in the eye and says: "Sheldon, come home."

May every Jew everywhere feel, or perhaps come home to, the sense of joy, connection through time and space, shared destiny, collective responsibility, and daily inspiration that I've had the privilege of experiencing throughout my life.

David Harris is the Executive Director of the American Jewish Committee. This article was originally published at Huffington Post and Times of Israel on August 26, 2015.

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Community and Covenant

Rabbi Katy Z. Allen

I've been thinking a lot lately about community and covenant.

Rabbi Avi Olitzky defines community as "a circle to which you feel you belong that will miss your presence; it reaches out to you when you're absent, and you long for it when you're not there."

Covenant, berit, is a promise, generally bilateral, requiring the participation of both parties that are bound by the covenant.

In the Torah, G-d enacts three covenants. First is G-d's promise to all humanity after the Flood, never again to wreak such destruction. The sign of this covenant - actually a one-way agreement, because G-d promises, but humanity is not obligated - is the rainbow.

The second is G-d's covenant with Abraham, promising to make numerous his descendants and to give them the Land of Israel for their possession. (Gen. 17) Circumcision, brit milah, is the sign of Abraham's acceptance of and loyalty to G-d.

The enactment of the third covenant takes place at Mt. Sinai, when G!d gives the Torah to the Israelites and outlines the terms of the covenant. Shabbat is the sign of this covenant.

The three covenants provide intimations about three kinds of com-

The rainbow is of the more-than-human world, outside of us, a reminder that community extends beyond humanity to the Universe and all it contains.

Circumcision is a reminder that our relationship with G-d is personal, that we must look inward in order to fully maintain our relationship with the Sacred.

Shabbat is a reminder to connect with humanity, to interact, celebrate, rejoice, remember, and observe, and to do it with others.

Community: a circle to which you feel you belong that will miss your presence; it reaches out to you when you're absent, and you long for it when you're not there.

The more than human world - it calls out to us, but often we do not hear it. We are connected in our very DNA to all of life; we are connected through stardust beyond the living world to the nonliving world. If our hearts are open, we long for the more-than-human world when we stay away too long.

Our hearts and our souls - if we ignore them, putting our shoulders to the grindstone of what *must* be done, our spirits will shrivel and die. Our human community - we all need each other, physically, spiritually, and emotionally.

To become one, one with the Universe, one with ourselves, and one with all humanity, to the best of our ability, that is our holy task on this Earth.

As we journey through Elul and toward Rosh HaShanah, let us seek l'chadesh, to renew our covenant with the Universe, with our souls, and with humanity. Let us engage in teshuvah and return to the heart of the three covenants and the three communities upon which we depend. Rabbi Katy Z. Allen is a chaplain at Brigham and Women's Hospital

and Rabbi at Ma'yan Tikvah - A Wellspring of Hope.



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High Holiday Outdoor Services 5776

Ma'yan Tikvah celebrates the High Holidays in the woods with morning services on Rosh HaShanah and Yom Kippur as well as Kol Nidre services on Erev Yom Kippur. The services are a combination of traditional and nontraditional; they are informal and participatory for those who wish to add their voices. There is time to sing, to appreciate the natural world around us, to meditate and pray, to read and discuss the Torah portion, to hear the sound of the Sofar on Rosh HaShanah, and to remember our loved ones during Yizkor on Yom Kippur. To RSVP go to http://www.mayantikvah.org/shabbat-holidays-and-classes/. For more information, email rabbi@mayantikvah.org.

The Amazing Israel Race! September 20, 12:30 p.m. Boston University Hillel - 213 Bay State Rd. Boston

The Amazing Israel Race is a fun-filled day of racing around Boston in teams of four led by clues and obstacle tasks in search of sites related to Israeli culture and history. Get your passport stamped at six action stations, and be the first team to return...to win \$500 each towards a flight to Israel! Registration is FREE! Race begins at 2 p.m. Sponsored by: CJP, Israel Campus Roundtable, the Consulate General of Israel to New England, and IAC Mishelanu. Register at www. amazingisraelrace.com

The Strawberry Girl September 20, 7 p.m. Goethe-Institut Boston: 170 Beacon St. Boston

Israeli Stage presents the American Premiere of Savyon Liebrecht's The Strawberry Girl, a haunting one-woman show about a German woman who comes into contact with a Jewish girl during the Holocaust. Directed by Guy Ben-Ahron, featuring Elliot Norton Award winner Nancy E. Carroll. Cost: \$15-25. For more information visit: http://www.israelistage.com



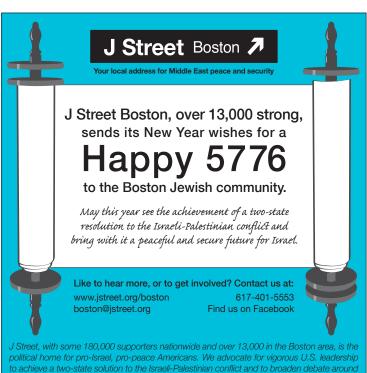


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Israel and the Middle East in national politics and the American Jewish community.

A Portrait of American Orthodox Jexxs

A Further Analysis of the 2013 Survey of U.S. Jews

American Jews as a whole are an aging population with low birthrates, but Orthodox Jews are much younger than other U.S. Jews, get married at a younger age and have larger families. This fast-growing community is more religiously committed than other Jews, and more socially and politically conservative, according to a new analysis by the Pew Research Center based on its 2013 Survey of U.S. Jews. The report looks at differences between Orthodox and other Jews, and differences within Orthodox Judaism between Haredi and Modern Orthodox Jews

In terms of size, the 2013 survey found that Orthodox Jews make up about 10% of the estimated 5.3 million Jewish American adults (ages 18 and older). While one survey cannot show growth in the size of a population, a variety of demographic measures in the survey suggest that Orthodox Jews likely are growing, in absolute number and as a percentage of the U.S. Jewish community.

For instance, the median age of Orthodox adults (40 years old) is fully a decade younger than the median age of other Jewish adults (52). Despite being younger, more than two-thirds of Orthodox adults are married (69%), compared with about half of other Jewish adults (49%), and the Orthodox are much more likely to have minor children living in their household. On average, the Orthodox get married younger and bear at least twice as many children as other Jews.

And nearly all Orthodox Jewish parents (98%) say they are raising their children in the Jewish faith, compared with 78% of other Jewish parents. Orthodox Jews are much more likely than other Jews to have attended a Jewish day school, yeshiva or Jewish summer camp while

growing up, and they also are more likely to send their children to these kinds of programs. If the Orthodox grew as a share of U.S. Jews, they gradually could shift the profile of American Jews in several areas, including religious beliefs and practices, social and political views and demographic characteristics.

Some key differences between Orthodox Jews and other U.S. Jews include:

Religious observance and commitment. Orthodox Jews are more religiously observant than other Jews. Most Orthodox Jews (62%) report that they attend religious services at least once a week, compared with just 6% of other Jews. They also display higher levels of religious commitment than do other U.S. Jews. For example, about eight-in-ten Orthodox Jews (83%) say religion is very important to them, compared with 20% of other Jews.

Social and political views. Orthodox Jews support the Republican Party over the Democratic Party, but the opposite is true of other Jews. As of mid-2013, 57% of Orthodox Jews identified with the Republican Party or said they leaned toward the GOP. Orthodox Jews also are also more likely than other Jews to say that homosexuality should be discouraged and that they prefer a smaller government with fewer services to a bigger government with more services.

Attachment to Israel. The survey finds that 61% of Orthodox Jews say they are very emotionally attached to Israel, whereas just 27% of other Jews say the same. And eight-in-ten or more Orthodox Jews (84%) say that Israel was

given to the Jewish people by God - more than twice the share of other American Jews. On this measure, and some others, Orthodox Jews more closely resemble white evangelical Protestants than other Jews; 82% of white evangelicals say God gave Israel to the Jewish people. But just as not all Jews are alike, not all Orthodox Jews are the same. About six-in-ten U.S. Orthodox Jews (62%) are Haredi (sometimes called Ultra-Orthodox) Jews, who tend to view their strict adherence to the Torah's commandments as largely incompatible with secular society. Roughly three-in-ten Orthodox Jews (31%) identify with the Modern Orthodox movement, which follows traditional Jewish law while simultaneously integrating into modern society.

Compared with the Modern Orthodox community, the Haredi community shows the strongest signs of growth. Haredi Jews are especially young - 32% of Haredi adults are between the ages of 18 and 29, compared with 9% of the Modern Orthodox - and they have large families. Haredi Jews are much more likely than the Modern Orthodox to have at least four children currently living at home (27% vs. 4%).

Key differences between Haredi Jews and Modern Orthodox Jews in the U.S. include:

Childhood involvement in Jewish activities. Haredi Jews are significantly more likely than Modern Orthodox Jews to report attending Jewish day school, becoming a bar/bat mitzvah or attending overnight Jewish summer camp, although majorities of adults in both groups say they had these experiences when they were children.

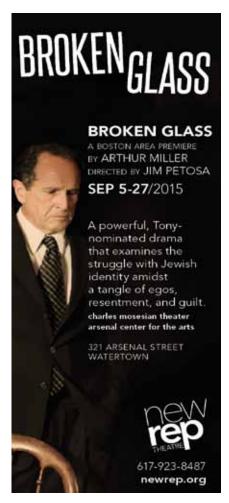
Education. Orthodox Jews - especially Haredi Jews - tend to receive less formal, secular education than do other Jews. In terms of secular

education, Modern Orthodox Jews are more similar to Conservative and Reform Jews than they are to Haredi Jews. Three-in-ten Modern Orthodox Jews (29%) have post-graduate degrees, and an additional 36% have bachelor's degrees; among Haredi Jews, just 10% have post-graduate degrees, and an additional 15% have bachelor's degrees.

Attachment to Israel. There are significant differences between Modern Orthodox Jews and Haredi Jews on views toward Israel. Broadly speaking, Modern Orthodox Jews display stronger attachment to Israel; they are more likely than Haredi Jews to say that they are very emotionally attached to Israel (77% vs. 55%), that caring about Israel is essential to being Jewish (79% vs. 45%) and that the U.S. is not supportive enough of Israel (64% vs. 48%).

Based on a survey conducted Feb. 20-June 13, 2013, among a nationally representative sample of U.S. Jews, the new report brings together the findings on Orthodox Jews that appeared in the initial survey report, "A Portrait of Jewish Americans," and augments this information with additional statistical analysis and more detailed charts and tables.

The report is available at http://www.pewforum. org/2015/08/26/a-portrait-of-american-orthodox-jews/. Pew Research Center is a nonpartisan "fact tank" that informs the public about the issues, attitudes and trends shaping America and the world. It does not take policy positions. The center is a subsidiary of The Pew Charitable Trusts, its primary funder. This report was made possible by The Pew Charitable Trusts, which received support for the project from The Neubauer Family Foundation.



IHigh-pressure oxygen for fibromyalgia

Israeli study finds new treatment for pain syndrome reduces or eliminates need for medication

By Abigail Klein Leichman www.israel21c.org

Hyperbaric oxygen chambers are used in many countries to treat patients with embolisms, burns, carbon monoxide poisoning and decompression sickness. Now, an Israeli study shows that the highpressure pure oxygen treatments are also helpful for people who suffer

from fibromyalgia, a chronic pain syndrome affecting an estimated one in 70 Americans, most of them women.

The study, published recently in the journal PLoS ONE, describes how the researchers were able to map the malfunctioning brain regions responsible for the syndrome, and used hyperbaric oxygen treatment to drastically reduce, or even eliminate, the need for pain medication.

"As a physician, the most important finding for me is that 70 percent of the patients could recover from their fibromyalgia symptoms," said Dr. Shai Efrati, director of the Sagol Cen-

ter for Hyperbaric Medicine and Research and head of R&D at Assaf Harofeh Medical Center in Tzrifin, and a faculty member at the Sagol School of Neuroscience at Tel Aviv University (TAU).

Fibromyalgia can be triggered by head trauma, a neurological infection or severe emotional stress, and causes symptoms such as musculoskeletal pain, fatigue, memory loss and mood swings. Few therapies have been found to be effective in assuaging its symptoms.

Efrati and his team exposed study participants to two months of hyberbaric oxygen therapy. They found significant changes in the brain activity and symptoms of 70 percent of participants.

The trial involved 60 women who had been diagnosed with fibromyalgia at least two years earlier. Half of the 48 patients who completed the therapy received 40 hyperbaric oxygen treatments - 90-minute treatments exposing patients to pure oxygen at twice the atmospheric pressure, five days a week over the course of two months.

Not just treating symptoms

The successful treatment enabled patients to drastically reduce or even eliminate their use of pain medications. "The intake of the drugs eased the pain but did not reverse the condition. But hyperbaric oxygen treatments did reverse the condition," said Efrati, who added that

the findings are significant enough to warrant further study.

"Hyperbaric oxygen treatments are designed to address the actual cause of fibromyalgia - the brain pathology responsible for the syndrome," he said. "It means that brain repair, including neuronal regeneration, is possible even for chronic, long-lasting pain syndromes, and we can and should aim for that in any future treatment development."

The researchers did find some discrepancies among patients depending on the origin of the condition. When fibromyalgia was triggered by a traumatic brain injury, for example, they witnessed a complete resolution without any

need for further treatment. But when the trigger was attributed to other causes, such as fever-related diseases, patients required periodic maintenance therapy.

The researchers are continuing to conduct comprehensive studies on the renewal of brain tissue under hyperbaric conditions.

A previous study led by Efrati and the late Prof. Eshel Ben-Jacob, published in the same journal in 2013, showed that hyperbaric oxygen therapy increased neuronal activity in post-stroke patients and may be effective in treating and preventing many other brain disorders.

The current study was carried out by Efrati, Ben-Jacob and scientists affiliated with TAU, Assaf Harofeh Medical Center, Ben-Gurion University, Soroka Medical Center in Beersheva, Tel Aviv Sourasky Medical Center, Ashkelon Academic College, Kaplan Medical Center in Rehovot and Rice University in Texas.







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Event Listing

Cranberry Shabbat

Saturday, October 24.

Raindate, October 31 at 10:30 a.m., Wachusett Reservoir

Join Ma'yan Tikvah for the annual Cranberry Shabbat, a time to intermix songs and prayers with cranberry picking beside Wachusett Reservoir and share a late fall potluck picnic lunch. Bring something to share for lunch and your own drinks and utensils. (Warm soup sounds good for a picnic in October) Also please bring containers for the cranberries. You can pick some berries for yourself, but most of the pickings will be given to a homeless shelter for their Thanksgiving dinner. Our Shabbat adventure will take place at the wild cranberry bogs by Wachusett Reservoir. There may be muddy spots, so be prepared footwear-wise, and it could be windy and chilly along the water. Please RSVP to rabbi@mayantivkah.org for details on the meeting place or other information, including carpooling.

Israeli American Council (IAC)

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September 20, 3:15 - 6 p.m., Boston Seaport

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Wellesley teen wins Outstanding Attorney Award

By Susie Davidson

It was her team's third year of competing at the National High School Mock Trial Championship Tournament, and Rebecca Koppel

was determined to help her teammates from Boston's Winsor School achieve a better showing than their previous 30th and 38th place finishes. "We were all determined, to show our skills and leave everything on the table," said the high school junior from her home in Wellesley. This was the first time Koppel was to have a speaking role at the nationals, where Winsor would vie against 46 other high schools.

The national mock trial championships, which began in 1984, took place on May 14-16 in Raleigh, North Carolina. In the matchup, high school teams from across the US, plus one from South Korea, portray the roles of lawyers, defendants and witnesses. The Massachusetts Bar Foundation, philanthropic partner of the Massachusetts Bar Association, helped fund Winsor's trip to the finals, held in Raleigh, N.C.

At the Saturday evening Awards Gala, which featured Supreme Court Senior Associate Justice Antonin Scalia as the keynote speaker, Koppel received an Outstanding Attorney Award, which recognized her as one of the top 10 nationwide students out of 400 who participated. Winsor came in third in the nation.

As both of her parents, Brenda Haynes and Adam Koppel, are doctors, it seemed more likely that their eldest child would go into science rather than law. (Koppel has a younger sister Ilona and younger brother Jacob; Dr. Brenda Haynes serves on the Winsor School Board as the Chair of Annual Giving.)

In 2011, Koppel celebrated her Bat Mitzvah at Temple Beth Elohim, the family's synagogue. "I have never been to Israel, but I am planning to go in the next few years," she said, adding, "It's very important to me to learn more about my history and culture."

Koppel was a Winsor 6th grader when Winsor's Mock Trial team made it to the nationals for the first time. "Of course I knew nothing about it," she reminisced.

But the following fall, Winsor held an assembly with videos of the trials. Koppel, who had been involved in theatre and acting from a young age, was hooked by the trials' key elements of acting, improvisation, and academic debate.

Her father, Adam Koppel, who is Chief Strategic Officer at biotechnology giant Biogen, said Rebecca had been interested in logical debate and the legal system for years. "She enjoyed combining drama, with an analytical fact-finding puzzle, and a team event where the lawyers and witnesses have to work together to build a mosaic to prove a perspective - and they need to be prepared to argue on either side, prosecution or defense.'

> Koppel said that from the start, her parents considered mock trial a great opportunity for her. "My parents will often read the case with me, help me memorize my opening statements and direct examinations, and give me feedback on my presentation and tone," she said. To her dad, the proceedings are not unlike

a good game of chess. "The

storyline, arguments and exchanges are different in each case," said Adam Koppel, noting that although the overall processes are the same for each game, no two games are alike. "The event is never boring, he said."

Koppel admits to pre-trial rushes, but also a mitigating love for the

activity. "My mind is only on the task at hand, and I come off as confident and at ease," she said, as she showered praise upon her teammates. "Any one of them could

have received my award," she said in retrospect. "We performed to a level that we didn't even know existed, and in the end, I only received the award because of the amazing work and support given by my team." She thanked her mom and dad as well. "They listened to me repeat the same paragraph over and over, and have supported me as much as, if not more than, any parent would support their child in pursuing a sport or an instrument.'

To prepare for her roles on the defense side (providing the opening statement, cross examining the plaintiff, and directly examining the defense's expert witness), Koppel practiced her tone, pacing, and speaking control. "I worked a lot on making my parts clear, concise, and rhetorically powerful, so as to impact the jury," she said, while noting that she learned these techniques from her lawyerly teammates. She also studied and reviewed the Rules of Evidence each day - both the specific rule numbers as well as the language of each rule as it related to the case at hand, and her own procedural questions.

Science, specifically psychology and neuroscience, have long fascinated her, and she envisions combining those fields with law. "Even though it's very difficult to narrow down my career at this age, I think law is most definitely a possibility of something I want to pursue," she said. "And I think that becoming a lawyer or becoming involved in our justice system would be a fantastic way to help others," she added. Winsor is an independent day school for academically promising and motivated girls in grades 5-12 founded in 1886.

"I consider the Mock Trial team, past and present, to be some of my closest friends," said Koppel. Photo: National Mock Trial website











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LimmudBoston 2015

By Steffi Aronson Karp

It's the season of apples and honey, High Holiday tickets and machzors. It is also the season to hold the date and to submit session proposals for this year's sixth LimmudBoston conference, which will be held on Sunday, December 6 in the Congregation Mishkan Tefila building in Chestnut Hill.

Each year, this all-day, volunteer-driven conference offers more than 80 ways to explore your Jewish life. With hands-on projects, speakers, text study and performers, the entire community can come to expand their Jewish horizons at LimmudBoston - young to young-at-heart, beginner to scholar. There is even a fun and educational Camp Limmud program for children ages 3-13. At LimmudBoston, everyone is a learner, and anyone may offer to present a session.

Although session proposals may still be submitted into early October, the LimmudBoston program team, this year under the guidance of Rabbi Julie Wolkoff, has already accepted many exciting sessions, including submissions from the heads of two rabbinical schools and the president of the World Union for

Progressive Judaism. Rabbi Aaron Panken heads Hebrew Union Colle-

Rabbit Atlam Chalom

ge, the school which trains rabbis for the Reform Movement. Rabbi Adam Chalom leads the International Institute for Secular Humanistic Judaism, which has a vibrant congregation in Cambridge.

"LimmudBoston is an ideal place for organizations to introduce fresh concepts and new community initiatives," said LimmudBoston founder

Steffi Aronson Karp, who will run the Dec. 6 conference from her Waban home. "Participants come hungry for the next steps on their personal Jewish journeys."

Some presenters will also speak in many area synagogues that weekend, for what is called "Shabbat: the REST of Limmud"

Because this year's conference ends with the first Chanukah candle lighting, there will be a community *kumzitz* - a musical sing-along - for all attendees, led by Cantor Jeff Klepper of Sharon's Temple Sinai.

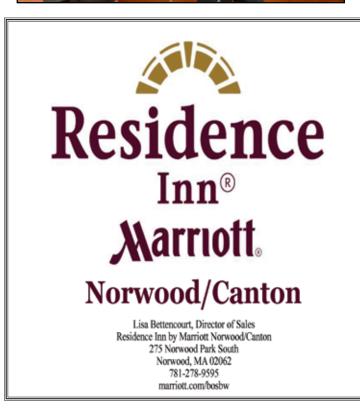
The LimmudBoston website is continually updated to show all accepted session descriptions, presenter bios and weekend activities.

Volunteer! Participate! Volunticipate! To join a planning team for LimmudBoston, go to the website, www. LimmudBoston.org

And hold Sunday, December 6 for this annual celebration of Jewish lifelong learning at LimmudBoston.









Love, Marriage and Family



By Noga Sklar

"My son decided to get married."
"That's great! To a girl?"

Not so long ago, let's face it, this simple real-life exchange would be almost unthinkable. Marriage, for the most conventional among us, was that ancient institution designed to guarantee the survival of the human race - an institution that until very recently, in all honesty, was not based on the love between two people, but rather in fact a business arrangement between parents to ensure the endurance and perpetuity

of political and cultural interests. Go figure. As for the avant-garde, marriage used to be an undesired formalization of romantic love that was flatly rejected, except in emergencies - for example, to allow a foreign bride or groom to stay in their partner's country, or to make an "unwanted" pregnancy more palatable.

"Why do you want to get married?" asked my mother, when I, 28 years old at the time and practically a spinster, happily told her I was finally about to "break the deadlock," a typical hick concept from my hometown. "Why don't you two simply move in together?" she insisted, probably afraid that I would suffer, or, as my present husband Alan once said, in order to "save the reception money." We were already living together - that is to say, my first husband and I, Alan being my third - but we wanted to get married in order to create a "joint income" and to apply for a mortgage.

Meanwhile, in the United States, eloping was the current fad, and a wedding an extreme measure to protect an unborn child, so to speak; I have no idea if without the inclusive convenience of a "marriage license" such a child would be labeled a "bastard" - another devious idea erased long ago from the Parenting Manual... Fortunately.

Yes, human morality does evolve, while often leaving behind moral

values we might miss in the future. Oops, let me clarify before you label me as a retrograde, prejudiced, horrible person who is not euphoric over the latest civil achievements. Imagine. The wonderful legal wedding many people are now so proud of, celebrating it as a primary civil right, was something we considered a "death sentence" for a passionate relationship. Even today, there is still a certain impression that, once you marry, you screw it up. Who among us does not have a story to tell about a couple who was deeply in love, but after the wedding, started to hate each other immediately, and soon were ardently anticipating a divorce?

Divorce also suffered long-lasting condemnation in Catholic countries, and what tremendous progress has been made on that front. Yet, on the other hand, it has stimulated most couples to give up easily - why fight, right? Love is a matter of immediate pleasure, and when it weakens, life must move forward. Few seem to care about "building a relationship" anymore; it's so passé, if you know what I mean.

The family was formerly viewed as a tedious institution consisting of a father, a mother and children (of the same parents) living under the same roof while the offspring grew up and positioned themselves in life. Now, however, it is enriched by a plethora of newly acquired possibilities: A good family today is supposed to have two fathers, or two mothers, or four or more parents coming from the full range of human variety, with half a dozen children of different combinations, in a geometric progression of human love. Add to that the exciting possibility of one being a "single mom," something highly unlikely in my generation.

It is time to move along in this chronicle, which, as the term suggests, only registers the evolution of customs during my own lifetime, which may eventually seem too long, although less than a blink in the history of the human race, and therefore, irrelevant. So now, at my mature age, I've become attached to a young man who I met for the first time when he was 17, and struggling to fit in with two fathers, a mother, and stepsisters of diverse cultural backgrounds. How did he feel about it? I don't know. And it's not polite to ask.

Being strong, he survived. Humans do possess this trait; I have





Love, Marriage and Family

personally known a handful of children raised in adverse conditions who have become balanced adults - although, of course, they are often the exception. And because of my (so-called) son, I recently began to feel that I was creating a family, at 63, an age well beyond any biological clock would dictate. It is something my mother would never expect to happen, and with another element to further complicate a social equation already too complex to deal with. As I'm well aware of all these non-mathematical factors involving human emotion, I keep alert to avoid surrendering entirely, if you know what I mean, voluntarily tagging my (mother)self as a "fake mom."

Anyway, my boy, so close and a complete stranger at the same time, decided to get married, just imagine, on the same date my parents married, 64 years ago. And that's not all. The bride (a girl!), whom I only met this week through a Skype conference call, because she lives in another country, reminded me of my young self: The daughter of one father and one mother living at home, smart, erudite, well-traveled, raised with tender-loving-care, with naturally soft, curly, non-straightened hair (the opposite of a chemical process shockingly named "Brazilian blowout" in the United States) and a nice big nose, a lover of classical music and Hebrew traditions, although very different from me for not being massacred by shyness in "real life." Good for her! Despite knowing that most human emotions are based on imagination and free association of memories, I had to make a huge effort to avoid being

carried away by the notion that a son is always likely to marry his mother, which in our case is obviously ridiculous, because the groom is not my son, nor am I his mother, but I'm happy just the same.

Therefore, in my own way - and by pure coincidence, serendipity, perhaps - I'm also celebrating the joys of marriage, even though it is more often than not held to be a troublesome, rejected, execrated human institution. And I am happy beyond measure because we will probably have a traditional Jewish wedding in the family, including a chuppah, the blessed tent that makes marriage such a sacred ceremony. I do not practice religion, but is it beautiful or is it not? All according to the cultural "separatism" in which I was raised, an achievement and a huge delight, mazal toy to us all, there, I said it.

Hopefully, our grandchildren will be raised in an environment similar to our own, and with similar values; we will form a good Jewish family the old way. If you believe that this wish reflects pure, old-fashioned prejudice, I'm sorry to hear that.

Shalom!

Noga Sklar was born in Tiberias, Israel, and lived for 30 years in Rio de Janeiro, Brazil. She met her American husband Alan Sklar in 2004, through JDate. This meeting inspired her first novel, "No degrees of separation" (to be published in English in 2016). Since 2014, Noga and Alan have been living in Greenville, S.C.

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Celebrating 90 Years of Service



Broken Glass in Bosion

New Repertory Theatre will bring the Boston area premiere of Arthur Miller's powerful, Olivier Award-winning, and Tony-nominated drama *Broken Glass* to their stage during the nationwide celebration of

his 100th birthday. "This play communicates our season theme of 'identity' perfectly," said New Rep Artistic Director Jim Petosa. "And when we found that *Broken Glass* had never been seen in the Boston area, it became an exciting notion to stage it during this anniversary."

Broken Glass takes place on November 11, 1938, the day after Kristallnacht, when we find Sylvia Gellburg unable to walk. Her husband Phillip is desperate to find the cause and consults trusted family physician Dr. Harry Hyman. Hyman's prognosis is that Sylvia's symptoms are psychosomatically induced, a result from the shocking news from Germany. What unfolds is a complex tangle of egos, resentment, and guilt, as well as an examination of Phillip's own paralyzing struggle with his Jewish identity.

"The resounding authenticity of Arthur Miller's voice has left an indelible legacy on the American stage," says Petosa, who chose "Identity" as the theme for the 2015-2016 season. "As we begin a season in which we explore the fundamental elements of personal identity, I could think of few better playwrights with whom to begin this exploration than Arthur Miller"

Miller made the Jewish identity of his characters explicit when it was necessary to illuminate the Jewish experience in particular as well as the human experience in general. Yet, even when he did not identify his characters as Jewish, critics and audiences alike often assumed they were, especially *Death of a Salesman*'s Willy Loman. Over the course of his life, Miller changed his response to the question of Willy's religion, at one time stating that the Lomans were not Jewish

and later calling the Lomans "Jews light-years away from religion or a community that might have fostered Jewish identity."

In an interview with Olga Carlisle and Rose Styron for the Paris Re-

view in 1966 about how the Jewish tradition of his childhood might have influenced his writing, Miller said:

I never used to, but I think now that, while I hadn't taken over an ideology, I did absorb a certain viewpoint. That there is tragedy in the world but that the world must continue: one is a condition for the other. Jews can't afford to revel too much in the tragic because it might overwhelm them. Consequently, in most Jewish writing there's always the caution, "Don't push it too far toward the abyss, because you're liable to fall in." I think it's part of that psychology and it's part of me, too. In 1996 Petosa directed the play at Maryland's Olney Theatre Center for the Arts. Arthur Miller, living in Connecticut at the time, offered to make himself available throughout the rehearsal process.

"You could really sense the fondness he had for the work," said Petosa, who took the playwright up on his offer. "He sent a telegram opening night in which he referred to *Broken Glass* as 'his little play.' That experience

defines Arthur Miller for me," Petosa said.

Broken Glass is playing at the Arsenal Center for the Arts, 321 Arsenal Street in Watertown through September 27. For tickets call the New Rep Box Office at 617-923-8487 or visit newrep.org.

Article adapted from notes by Beth Gilchrist, Ruth Spack, and an interview with Jim Petosa. Photo by Christopher McKenzie.





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Ignore the warnings of Alberto Nisman at your peril



By David Bedein

Iran's place in world terror has been thoroughly researched, and the person who conducted this investigation did not live to tell the tale.

Although it often seems that many Jews who live in the US do not understand the nature of the threat posed by Iran, there are in fact ten crucial lessons that Jewish Americans must understand.

- 1. The Iranian deal is not only about Israel.
- 2. The Iranian deal is not only about
- 3. If Iran gets the \$50 billion in its coffers, an Iranian killing machine will be launched around the world.
- 4. The Iranian killing machine will pose an undisguised threat to every Jew in the world, beginning in the US.
- 5. The American Jewish Committee commissioned a study of the Iranian curriculum that found that Iranian schools prepare their students for war against the "Great Satan," the US. This report can be viewed on the AJC website.
- 6. Tehran sponsored and carried out a mass murder attack at the hub of Jewish life in Argentina in 1994 - a sign of things to come.
- 7. Two years ago, Argentinean prosecutor Alberto Nisman issued a massive, 500-page report that documented an Iranian killer network operating in over a dozen nations.
- 8. Nisman was assassinated this year, and the

case has been closed. There will not be an investigation into his murder. 9. Massive cash in the hands of Tehran would allow a free hand for killer squads to pursue Jews everywhere.

10. The Nazis obfuscated their plans to murder Jews, whereas, Tehran is proud to proclaim its lethal intentions.

The time has come to examine the documents that Nisman left for posterity. They can be viewed here:

http://albertonisman.org/documents/.

In sum, a prosecutor working for a western government warns his nation of the systematic impending world threat posed by Iran. That prosecutor is then murdered. The question remains:

Will Jewish Americans bury the Nisman report and ignore the warnings of Alberto Nisman?

David Bedein is an investigative journalist. In 1987, Bedein created the Israel Resource News Agency at Beit Agron to accompany foreign journalists in their coverage of Israel, to counterbalance media lobbies established by the PLO and their allies.





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MICHAEL GRUENBAUM

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Somewhere There Is Still a Sun By Michael Gruenbaum with Todd Hasak-Lowy

"Somewhere There Is Still a Sun" is a new book by Michael Gruenbaum of Brookline and Todd Hasak-Lowy from Evanston, Illinois,

published by Simon and Schuster. This book fills the void of books for teenagers about the Holocaust and is written by a Holocaust survivor, Mr. Gruenbaum, who was a teenager himself at the time of the Nazi invasion of Czechoslovakia in 1939. The book traces his life from the good life before the Nazis arrived, to being forced with his family to give up their large apartment and move into a much smaller apartment in the Prague Ghetto. The book spells out the myriad of decrees the Germans put out to restrict the life of all the Jews in Czechoslovakia, from prohibiting them to attend public schools, to turn in their radios, musical instruments, jewelry, stocks, skies, etc, allowing them to shop only a couple of hours in the afternoon and then only certain items, turning in their passports, not allowing them to go to public parks, concerts, theatres, movies, sports events, etc., forcing them to use only the rear seats in the streetcars, and losing their abilities to work in any profession. Every Jew had to sew a yellow Magen David star on their outer clothes so they would be readily recognizable and thus were often

chased by bands of youths who were pelting them with stones. One day two SS men came to their apartment and hauled away Misha's (his nick name) beloved father who was a prominent lawyer and a devout religious Jew - never to be seen again. They killed him a few weeks later and sent him back to the family for burial. As a result,



Misha was actually happy to leave this horrible scene when he along with his mother and sister they were summoned to a transport to the Terezin concentration camp.

Before the war, Terezin was a town with some 5,000 residents, but now it had to accommodate 60,000 inmates sent from all over Czechoslovakia, some from Germany, Denmark and Holland. Terezin

was considered a model camp to offset the rumors abroad that the Germans were in the process of annihilating European Jewry. The fact was that Terezin was a transition camp, not an extermination camp. The Germans even brought in a Red Cross representative from Switzerland whom they completely fooled, by showing him only those parts of the camp that had been beautified; he saw children playing, people sitting in a café and drinking coffee. there were concerts, operas, and the Commandant handing out cans of sardines to small children who, upon the Red Cross's representative's departure, had to immediately return those cans, as they had never seen sardines before or after. Misha was separated from his mother and sister and was assigned a bunk bed in a school building housing young teenage boys. There he developed lifelong friendships with other boys; however, only 12 out of 80 boys who at one time or another lived in that room, survived the war. Most of them were sent "east", which it turned out, meant the gas chambers in Auschwitz. Misha's mother heroically managed to keep the

family in Terezin due to much perseverance and a stroke of luck. How a stuffed teddy bear enabled them to be excused from the transports is all explained in detail in the book. Misha, his mother and sister all survived by staying in Terezin until the end of the war. A couple of days after liberation by the Russian Red Army, Misha's mother wrote a letter which ended this way: "We do not know how the future will shape up for us. None of our old friends are alive anymore. We do not know where we are going to live. Nothing! But somewhere in the world there is still a sun, mountains, the ocean, books, small clean apartments, and perhaps the rebuilding of a new life." The family returned to Prague. But two years later they emigrated; they had to stay in Cuba for two years before their quota came up and they were allowed to immigrate to the United States where Misha graduated from MIT and later got a Master's degree in City Planning from Yale University. He was married to Thelma Gruenbaum from Springfield, IL for fifty years who unfortunately succumbed to ALS; Thelma was the author of several books including "Nesarim: Child Survivors of Terezin." They have three sons and four grandchildren.

This book is an essential addition to Holocaust literature and an important tool for all educators teaching teenagers about the Holocaust.



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Moishele and the Flowerless Rosebush By Mauricio Wrots (Author) Adriana Jorge (Translator)

Going A Curious Journey through Timeless Humanism

"Moishele" is the only diminutive the reader will find in Mauricio Wrots's debut as a novelist.

Through a humanistic view of life, Wrots, a Brazilian journalist who lives in Rio de Janeiro, will take the reader on a poignant, touching and also delicate journey along the story of Mendel Rosenstrauch, a Polish Jew who immigrated to Brazil before World War II.

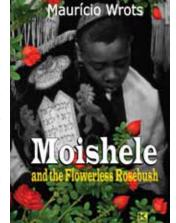
Moral and religious dilemmas are openly expressed, regardless of religion or cultural background, covering historical and tragic events such as the Holocaust, the Inquisition, slavery in Brazil and Allan Kardec's Spiritism.

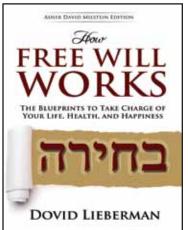
The lives of Mendel, a charismatic sexagenarian, and his quiet and frustrated wife Faiga will turn upside down on a rainy day in 1938, with the unexpected arrival of the single mother Vicentina, a descendant of Brazilian slaves and a practitioner of Umbanda - an Afro-Brazilian religion. Jorge, her baby boy, would later become Moishele, as he was "saved from the waters."

The freethinker and Kabbalist Mendel will introduce Moishele to the precepts of Judaism and, at the same time, allow him the freedom to search for his own faith, attending Catholic masses and Umbanda's ceremonies. Together, they will deal with ethical paradoxes, doubts and situations related to racism, anti-Semitism, fate, science, astrology, love affairs and passion.

A trip taken by Mendel and Moishele to Europe and

Israel adds a veneer of culture and history to the book, including a touching description of a boy visiting the Western Wall for the first time and the witnessing of the Vatican's ostentatious beauty. Moishele and the Flowerless Rosebush is an absolute must-read for those who enjoy a deep and controversial discussion related to religion, history and different cultures; above all, for those who believe it is possible to love your neighbor.





How Free Will Works: Blueprints to Take Charge of Your Life, Health, and Happiness

By David Lieberman, PhD.

A Jewish Vision of Personal Transformation

Personal transformation is a cornerstone of Jewish faith. Beginning with Abraham, who at the age of 75, set out to remake himself and the world, the Torah is filled with accounts of human transformation.

Yet, we often get stuck along the way, barely scratching the surface of our lives. Negative attitudes, habits and fears can prevent living with vitality and freshness. Our modern world offers an elaborate array of toys, tools and distractions as avoidances - but there is no escape. The human soul revolts against indifference and negligence and seeks purpose and meaning. The purpose of the new book How Free Will Works, is to rekindle our passion for life by tapping into this

deep yearning for self-expression.

Best-selling author David Lieberman, explains the power and process of free will. Based on classic and modern sources, Lieberman encourages and challenges readers to actualize their own free will in order to extract the greatest potential from their God-given talents and opportunities.

This groundbreaking book explains how free will intersects with, and impacts on, systems such as Divine providence or prayer which give us the practical and powerful ability to maximize opportunities, sidestep unnecessary hardship and heartache, and transform our emotional, spiritual, and physical health.

About the author

David Lieberman, Ph.D., is a noted speaker and award-winning author with a renowned insight

into the human condition. His ten books, which have been translated into 26 languages and include two New York Times bestsellers, have sold more than three million copies worldwide. Blending the wisdom of Torah with the psychological process, Dr. Lieberman's writings and lectures captivate both scholar and layman alike, and are enjoyed by people at all levels and from all backgrounds.



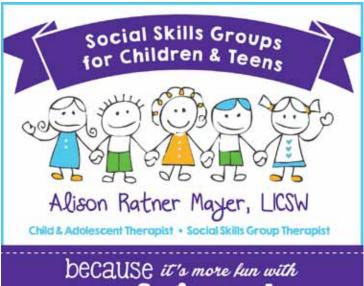


Girlfriends Take Heart!

Hadassah Boston will be hosting "Girlfriends Take Heart, A Women's Heart Health Program" on Wednesday, September 30, at 7 p.m. at Temple Beth Avodah in Newton Centre. This notable evening will offer an opportunity for women of all ages to learn about heart disease and specifically silent heart attacks and benign symptoms, which are the cause of death for one in three women in the US. Participants will also meet with top heart health professionals and mingle with Hadassah members and friends.

The program will feature Dr. Malissa Wood, co-director of the Corrigan Women's Heart Health Program at Massachusetts General Hospital and assistant professor of medicine at Harvard Medical School. Also joining Dr. Wood, will be past Hadassah president, Valerie Lowenstein and pediatrician, Dr. Stacey Maslow.

Hadassah wants women, especially Jewish and younger women, to answer the wakeup call and become advocates for their own health. Heart disease is a killer with symptoms that are different in women than men. COST: \$18. To register by credit card, please call Hadassah Northeast at 781-455-9055. To pay by check, please make a check payable to Hadassah Boston, 1320 Centre Street, Suite 205, Newton Centre, 02459. Kindly RSVP by September 21.



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