

Shalom Magazine

FREE

EDITION 7 - Rosh Hashanah 2010

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Opinion

Photos & Events

Community News

Reflections on Synagogue Attendance

By Susie Davidson

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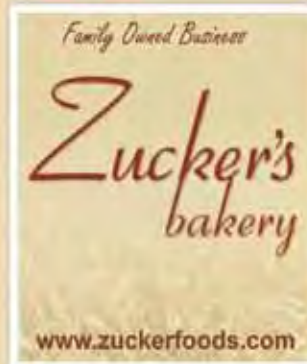
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Community Events listing

Wednesday September 8th

Rosh Hashana at Chai Center of Brookline

Rosh Hashana services followed by the "Apple-in-honey-dipping" New Years Party and wine at the Longwood Club, 20 Chapel Street, Brookline (right opposite to the Longwood T stop, green line). Chai Center will be offering FREE services throughout the High Holidays. For more information visit www.getchai.com.

Monday, September 20th at 7:30 pm

The member of the Israeli Knesset, Dr. Einat Wilf will speak at Congregation Mishkan Tefila, 300 Hammond Pond Parkway, Chestnut Hill. The event is presented by AIPAC New England.

Dessert reception following. RSVP by September 16 by contacting Rachele Huelsman at (617) 399-2562 or rhuelsman@aipac.org.

War by Other Means:

The Global Campaign to Delegitimize Israel:

CAMERA (Committee for Accuracy in Middle East Reporting in America) is presenting a two-day conference that will bring together international experts to articulate the enormous challenges of the moment and to formulate constructive action. Featuring speakers such as Alan Dershowitz and Mark Steyn, this important gathering will take place October 10 – 11, 2010 in Metcalf Hall at Boston University. It is co-sponsored by the Florence and Chafetz Hillel House at Boston University. For more information and/or to sign up for the conference, please call the CAMERA offices at: 617-789-3672. Basic Registration: from \$50 to \$100.

Gathering the Waters International Mikveh Conference at Mayyim Hayyim in Newton, MA October 10-12

Learn with renowned scholars about how immersion can be a source of spiritual renewal and a gateway into Jewish Life. There is a special rate for Boston area Jewish professionals underwritten by CJP. Find out more and register online: www.mayyimhayyim.org or call 617-244-1836 x 203.

Shalom Magazine offers free event listing to all non-profit Jewish organizations. One event per organization up to 3 sentences, space is limited. Please email shalomMa@msn.com for more information.

LIMMUDBOSTON

October 30 and 31st

Shalom Magazine welcomes Boston's first annual LimmudBoston conference - a daylong festival of Jewish learning - which will be held at Temple Israel in Boston. It starts on Saturday, October 30, at 7:30PM, with Havdalah & entertainment. The conference continues all day October 31st. We ask our supporters to register to attend this community-wide celebration of lifelong Jewish learning (Limmud is Hebrew for learning).

LimmudBoston is for everyone, for people of all ages, the observant, the secular, the affiliated, the unaffiliated. LimmudBoston sessions will offer arts and culture, text and thought, music, spirituality, tikkun olam, Israel, Jewish parenting, music, storytelling & dance, cooking and a shuk. At Limmud conferences throughout the world, everyone is a learner and everyone can be a presenter.

Mark your calendars, plan to participate. Join one of the many planning teams to help create LimmudBoston. To register, volunteer or to get involved go to www.limmudboston.org

Registration is: \$36.00 adults, \$18.00 for teens ages 12 – 17, Free for children 12 and under

Shalom Magazine supports this exciting initiative in Jewish learning and we encourage our readers to attend.

High Holiday Dates:

Wednesday, September 8 - Rosh Hashanah.

Candle lighting at 6:45 pm

Thursday, September 9 - Eve of Second day of Rosh Hashanah, candle lighting (from an existing flame) after 7:48 pm

Friday, September 10 - Candle lighting at: 6:45 pm

Saturday, September 11 - Shabbat ends at: 7:45 pm

Friday, September 17 - Eve of Yom Kippur,

candle lighting at 6:34 pm

Saturday, September 18 - Shabbat/Holiday ends at 7:32 pm

Wednesday, September 22 - Eve of First day of Sukkot,

candle lighting at 6:25 pm

Wednesday, September 29 - Eve of Shemini Atzeret,

candle lighting at 6:13 pm

Thursday, September 30 - Eve of Simchat Torah,

candle lighting (from an existing flame) after 7:10 pm.

Check with your synagogue for the services schedule.

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Attorney Krispin is fluent in Hebrew.



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EDITORIAL

A Shul with A Soul



This edition of Shalom Magazine comes with an exclusive article by Susie Davidson on synagogue attendance. Based on recent researches, she goes deep into the problem, beyond the statistics and exposes the views of our people. Our intention is not only to present what is going on the community but also open a debate and hear from our readers.

When asked, people tend to say that what keeps them away from the temple is the membership cost. But when you

let the person talk, you will see that it is not the cost but the value. It all depends on what people expect to get in return for their membership. I remember when I arrived in Massachusetts and joined the JCC because I wanted to make new friends, Jewish ones. After a whole year and no friends, all I got was a place to swim and exercise.

Coming from another country gives me a unique perspective of the American Jewish institutions. I feel that many synagogues are run more like a business and the rabbi is just an employee. I have the privilege of running my business with a heart, for this is what I love doing. Non-profit organizations, especially temples, should be run with a heart and soul.

It is sad when people say that some health or financial problem interrupted their synagogue attendance and nobody cared. It feels like the temple is just a building with an answering machine and a reserved seat. The rabbi is not there to listen, the president is unavailable, the poor secretary (everyone complains about her) is overwhelmed.

People go to a temple for many reasons other than praying or learning. Some want to schmooze (talk), to meet new people, to eat, to kvetch (complaint) about their personal problems, to find a partner or just to get out of the house. All this craziness about relationship websites is not only because people want meet people but because they want to talk and be heard. Unless you are Ashton Kushner with millions of twitter followers, most likely not many people are listening to you.

Back to the temple, we go there because we want to connect and feel welcome. It is the House of God but in fact we do not need to go there to talk to Him. What is really missing is someone who greets us at the door, asks how we are doing and not for our tickets as if we are entering a movie theater.

The same way that there are still doctors who call you the day after the visit to check how you feel, there are plenty of rabbis who call you to say they missed you at services.

Hope you find a shul with a soul, a place where you can feel at home and enjoy the holidays with friends and family. Shana Tovah.

If you have any suggestions, comments or ideas that you would like to share with our readers, please send an email to shalomMa@msn.com.

Shirley Nigri Farber - Editor

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South Area Solomon Schechter Day School



Sheer Arts



Class of '10: Record-tying grads represent 11 communities



By Stanley Hurwitz

A record-tying 36 boys and girls from 11 towns in Massachusetts and Rhode Island comprised the 2010 graduating class of the South Area Solomon Schechter School (SASSDS) in Norwood (Mass.).

This past year, SASSDS enrolled a record 252 students in younger kindergarten through grade 8 from over 30 communities. Graduating students reside in Sharon, Stoughton, Canton, Randolph, Newton, Needham, Braintree, Brookline, New Bedford, and Providence and Cranston, RI.

Most graduates plan to attend their local high schools while some will continue their studies at the Gann Academy / New Jewish High School in Waltham.

Head of School Jane Taubenfeld Cohen noted that three graduates commuted from Providence and two from Cranston, RI, in order to complete their studies in a Jewish day school after the Middle School closed at the Jewish Community Day School of Rhode Island. Another student commuted from New Bedford, a further indication that parents are willing to travel longer distances to ensure a solid general and Jewish studies programs for their children. "It's a reflection of our excellent Middle School program including high-level Science and Math, our focus on Jewish Studies, and our emphasis on Differentiated Instruction in all grades and subjects," she said.

Accredited by the Association of Independent Schools in New England (AISNE), SASSDS is a beneficiary of Combined Jewish Philanthropies and the Jim Joseph Foundation.

For enrollment information for younger kindergarten through grade 8 for 2010-2011, call 781-769-5555, or email smorgan@sassds.org. For donor information: 781-769-9400. Website: www.sassds.org.

שנה טובה 5771

The South Area Solomon Schechter Day School of Norwood wishes a

Happy & Healthy New Year

to all of our families and friends!

For K (Gan Aleph)-8th grade admissions for the 2010-2011 school year, please email Sandi Morgan Dunn, Director of Admissions, at smorgan@sassds.org or call 781-752-7798.



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Synagogue Council Unity Shabbaton



This year's Synagogue Council Unity Shabbaton was held at the Holiday Inn in Tewksbury the weekend of August 6 and drew Jews from a wide range of communities to participate in a weekend of prayer, learning and connection. The Shabbaton featured small group discussions, text study opportunities and insightful group learning with the Shabbaton faculty and a chance to experience different prayer services,



including Reform, Reconstructionist, Conservative and Orthodox.

The group of 60 participants held discussions on topics relating to Jewish identity, spirituality and community led by a lively faculty which included Rabbis Ariel Burger, Sally Finestone and Emily Mathis. Participants reflected on how they had come to see Shabbat as a special time set aside for them to step back from their hectic work schedules to connect with the Jewish community and the important things in their lives.

This was a special Shabbaton experience on many levels, including the celebration of the event's 13th—Bar Mitzvah year!



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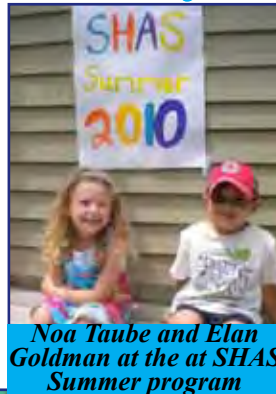
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Alyssa Ugent and Arnon Dinur



Noa Taube and Elan Goldman at the SHAS Summer program



Maya Hefetz

photos: Nir Landau



The brothers Morris and Joseph Naggar opened their new kosher butcher shop, Grape Leaves, in the heart of Brookline. Grape Leaves will offer not only fresh glatt kosher meat but all kind of prepared dishes, cold cuts and groceries. The supervision is under Rabbi Hamoui and Rabbi Halbfinger. Grape Leaves is located next to the Israel Book Store at 414 Harvard St.

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Tu'bau Party at Chabad Chai Center in Brookline (www.getchai.com)



JCRC annual meeting



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Jewish, Muslim and Christian Teens Unite at ADL's Camp IF (Interfaith)

By Jen Smith, ADL New England Associate Regional Director

This July, 75 local high school students spent a life-changing week together at ADL's Camp IF (Interfaith), which brings together Jewish, Muslim and Christian teenagers from across New England. These young leaders, selected through an application process, explore each others' religions and develop the leadership skills needed to foster greater inter-faith dialogue, understanding, and respect. The summer portion of the program is just the beginning, building a strong foundation for the seven-month long leadership program.

Camp IF begins with an intensive 5-day experience in a beautiful New Hampshire setting. While participants first come together as strangers with diverse religious, ethnic and socio-economic backgrounds, they depart Camp IF one week later having gained a deep respect for one another, greater knowledge of each other's faiths and traditions, and having cultivated friendships that can last forever.

Throughout Camp IF, campers participated in ADL's A WORLD OF DIFFERENCE® Institute anti-bias training methods and exercises to explore the realities of prejudice and bias in the world around us and in ourselves. Examining concepts like how stereotypes are perpetuated, and how acts of bias, hate and bullying can manifest, participants gained a strong anti-bias foundation which allowed for open dialogue and the desire to learn more about one another.

As the camp week continued, Camp IF participants engaged in workshops and lively discussions about each of the Abrahamic religions. In these interactive sessions, adult educators were supported by "Teen Facilitators" (prior program participants who are selected to return in a leadership capacity) in presenting the history, beliefs and customs of their religions. Teen Facilitators share their own experiences with their faith traditions, illustrating

the pluralism of America, and the variety of experiences that teenagers have with faith. Overwhelmingly, campers say that Camp IF not only teaches them about the other Abrahamic religions, but teaches them more about their own religions as well.

The success of Camp IF is largely rooted in the informal experiences that are coupled with the formal learning ones. Being in a camp setting allows participants to live together and experience new and fun things in a beautiful setting away from home.

In addition to workshops, campers join together in recreational and team-building activities such as basketball, ultimate Frisbee, yoga, soccer, arts and crafts, singing around campfires, and even a competitive Super Camp Relay. Through these experiences, participants build incredible unity—and then, when they learn about each others' religions, and that which too often divides us, they are not learning about abstract groups, but rather, about their friends.

Now, back in their hometowns, participants will work together in

"Regional Action Teams" to create social action projects for our communities. Each Action Team will learn about social themes that are important to each of the Abrahamic faiths, while developing projects that will promote unity and positive social change.

The generosity of Barry and Susan Tatelman, founders and lead sponsors, has enabled hundreds of teens to participate in this transformative experience over the years. Camp IF continues to rely on personal contributions, so that the program can be offered at no charge to all who are accepted.

In 2009, Camp IF was honored by the American Camping Association (ACA), at its annual national conference, with the Eleanor P. Eells Award for program excellence. Camp IF was recognized as an innovative and effective model for breaking down barriers among diverse groups, and building leadership skills in teen participants.



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The Sephardic Jewish Community of Peabody, MA

By Marjorie Short

To escape many years of uprising and conflicts in Turkey, the Sephardic Jews emigrated from Constantinople and arrived in Peabody about 1912 to work in the then- thriving leather industry. They could trace their background to the Spanish Inquisition of 1492, when they were forced to migrate or be converted to Christianity. While some Jews openly converted, others like the Peabody congregation regarded themselves as Marranos or Crypto Jews who were forced to live as Catholic in Spain but secretly carried on their Jewish traditions within family life.

From Spain, they went to Turkey and Greece and later immigrated to the United States. After they found employment in Peabody, they sent for their wives, children and extended families and soon established a spiritual congregation by meeting first at various homes and taking turns leading the services.

They lived near the leather factories on streets such as Walnut and Aborn where they could walk to work. Pictured is Main and Hawley (Grove) Streets where Joseph Havian lived.

It shows some of the many leather factories with chimneys that emitted heavy black smoke polluting the city with dark smog until it was banned many years later.

By 1922, their early leaders Leon Eskenas, Nissam Eskenazi, Morris Gibely, Joseph Havian, David Leon and Joseph Pernitchi founded the Sephardic Congregation Tifereth Israel, using rented space over a garage in Peabody.

Although there was already an established synagogue in Peabody, it was Ashkenazi and the Sephardim didn't fit in. They didn't speak Yiddish and their religious practices were different. The language of their rituals and spiritual melodies was Ladino, a Judeo/Spanish language which is transliterated into Hebrew and still used today. Variations in their services differ from the Ashkenazi in traditions such as all related members stand and call out "Bekhavod" or "in honor" as their relative goes to the Bimah, and all men, not just a select few, are honored at High Holidays by being called to the Sefer.

In addition to the synagogue, the Congregation has a separate cemetery section within Sons of Jacob Cemetery, Danvers, MA. The Tifereth Israel area is on the lower level where the earliest graves

are from 1921 – 1930 and are scripted in Ladino. Other Sephardic gravestones are on the upper level such as Israel Benatar, d. 1919. His stone overlooks the others and has a lengthy Ladino inscription as illustrated. When translated, it tells the name of his father and wife and that he had three children and how much he'll be missed.

As the families grew so did the congregation, and in 1955 they purchased the building at 8 Pierpont Street, which remains their permanent place of worship. Today, as most of the Sephardic members are deceased or relocated and the majority of congregants is

Ashkenazi, their services still retain some Sephardic ritual and Ladino melodies. On special holidays, services are conducted jointly with and at other Jewish synagogues in Peabody but when the joint services are held at Tifereth Israel they include Sephardic traditions and will continue to do so as long as there are members who remember them.

For further information link to <http://www.jhsns.net/Sephardic-Community-Peabody.html>.

Marjorie is a retired Professor of Middlesex Community College; member of JGSGB, Beverly (MA) Historical Society, Jewish Historical Society of the North Shore, Millis (MA) Historical Society.



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Jewish Heart for Africa

Bringing sustainable Israeli technologies to African villages

Picture an African village at night. It is completely dark. In Africa, village children struggle to study and complete their homework by candlelight. The medical clinics are closed. Emergency surgeries and nighttime births are performed by the light of a leaking kerosene lamp, held close to patients' open wounds. And there is no refrigerator. Without proper storage, children will go without vaccines for tuberculosis, measles and other preventable diseases.

But Israel has the power to help, says Jewish Heart for Africa, a non-profit organization that uses sustainable Israeli technologies to facilitate African development.

Since its founding in 2008, the organization has completed 32 solar projects, powering African schools, orphanages, medical clinics and water pumping systems in Ethiopia, Tanzania and Uganda. They have provided 150,000 African people with electricity for education, clean water and medical care. Twelve thousand children have received vaccines stored in their solar powered refrigerators.



Dr. Joseph and Sivan

Inspiration came to Sivan Borowich Ya'ari, founder of the organization, when she learned that 92% of rural African people live without electricity. A French-Israeli Jew, Ya'ari recognized a solution to be found in the solar panels that sit atop Israeli rooftops. After graduating with a Masters in International Energy Management and Policy from Columbia University and working for the United Nations Development Program, Borowich Ya'ari launched the first Jewish Heart for Africa projects and opened a U.S. office. The goal would be to use Israeli technologies to provide critical aid to these underdeveloped areas, while also supporting Israel's economy and promoting a positive image of Israel internationally.

Less than two years after the organization's founding, Jewish Heart for Africa now has offices in New York, Israel and Africa. They have welcomed onto their advisory board Former Ambassador of Zambia Isaiah Chabala, and have built strong relationships with officials from the U.S., U.N., Africa and Israel to further promote the potential of Israeli technologies in the developing world. They have also launched a new agricultural initiative, Project Agro, that uses Israeli drip irrigation techniques to fight hunger and promote economic growth.

Powering a school or medical clinic with Israeli solar technologies costs between \$5,000 and \$10,000. Donors are given the option to name their project, and monitor their solar panels remotely via the internet using an Israeli innovation by Jewish Heart for Africa's newest solar partner: SolarEdge.

According to Borowich Ya'ari, "it takes just \$20 to provide one person in Africa with energy for life."



This year, Jewish Heart for Africa made its first trip to Massachusetts for Israeli Innovation Weekend in Boston. The third Alan J. Tichnor Memorial Event was hosted by Congregation Mishkan Tefila (CMT), The Boston Museum of Science and the Consulate General of Israel to New England.

The weekend highlighted Israel's role as a leader in technological innovation.

Jewish Heart for Africa

Founder and President Sivan Borowich-Ya'ari spoke alongside leaders in the field of technology, discoursing on Israel's contributions to the global community.

"Jewish Heart for Africa's mission is to help Africa and Israel at the same time," says Ya'ari. "By using Israeli technologies, we are supporting Israel's economy, while improving its image abroad."

Temple Beth Avodah in Newton, in partnership with CJP, held a fundraiser for Jewish Heart for Africa, allowing the synagogue to power both a school and medical clinic using Israeli solar technologies. Other congregations in the Boston area are now looking to do the same.

Jewish Heart for Africa also offers Mitzvah Projects, giving Bar and Bat Mitzvah-aged students the opportunity to provide a school or medical clinic in Africa with solar power. Each child receives his or her own personalized webpage and resource pack for this project. To learn more, please visit <http://www.jhasol.org/mitzvahome>.

Further information about Jewish Heart for Africa and how you and your community can become involved is online at their website: www.jhafrica.org.

Based on an article published at www.greenprophet.com.



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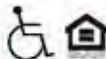


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National Geographic Magazine ranked Tel Aviv ninth on its list of "Top 10 Beach Cities"

The magazine that has been "inspiring people to care about the planet since 1888," writes: "Call it Miami Beach on the Med. Tel Aviv is the Dionysian counterpart to religious Jerusalem. In the 'bubble,' as Tel Aviv is known for its inhabitants' tendency to tune out regional skirmishes, some restaurants, discos and clubs are open until dawn. By day, the scene shifts to the city's promenade and eight miles of beach literally steps from town."

The National Geographic recommends that its readers travel to Tel Aviv, visit the "wide and sandy" Gordon Beach and have a drink at one of the seaside cafes there, or take a dip in the nearby saltwater swimming pool. Barcelona was ranked the world's best beach city. Cape Town, South Africa came in second, and Hawaii's Honolulu was rated third. Vancouver, Canada was ranked the world's 10th best beach city, coming in right after Tel Aviv.

Oldest man in the world lives in Israel

An envoy from the Guinness Book of World Records is due in Israel any day now to formalize 115-year-old David Pur's title of Oldest Man in the World. Three of Pur's nine children are still alive, along with 18 grandchildren and 56 great-grandchildren, according to a report from Israel National News (INN).

Born in 1895 in what was then Persia and today is Iran, Pur became an adviser to the Shah, who admired his mastery of languages, including Persian, Hebrew, Arabic, Aramaic and French. He later added Tagalog, while learning to care for Filipinos. He and his family came to Israel in 1948. Pur still listens to the news of the day on radio and television, and discusses current events with his grandson, Israel Defense Forces Gen. Yoav Mordechai.

The old man is known for his smiles and for laughing and joking with the various members of his large family, who visit him daily. "The main thing is not to lose your optimism," he says.

Today, the man who smoked for nearly 110 years and has a glass of brandy and some nuts for breakfast seems to know instinctively what recent Israeli research has proved - that increasing vegetables and cutting out trans fats and processed foods can reverse hardening of the arteries. "I avoid meat and fried foods, and eat as many fruits and vegetables as possible," he says.



Billion Dollar Beverage Company MonaVie expands to Israel

MonaVie, a leading international nutritional beverage company, marks its launch in the Israeli market in August by showcasing its new kosher formula.

In the four years since its introduction to the U.S. market, MonaVie has earned in excess of \$1.5 billion and become a leader in the direct selling industry. The company, which develops and markets premium supplement beverages comprised of an exclusive blend of the antioxidant-rich

Brazilian açai berry and 18 other body-beneficial fruits, already does business in ten countries.

"MonaVie's founder and President, Dallin Larsen, lived and worked on a kibbutz as a young man and Dallin developed a special love for the people and culture of Israel," said Blake Schroeder, General Manager of MonaVie Israel. "After MonaVie became a success in the United States, Dallin made a commitment to bring that success to Israel."

In recent months, MonaVie Israel has gone out of its way to keep that promise, waiving annual renewal fees for Israeli distributors, offering the conference and meeting rooms of its Israeli administrative headquarters to distributors for personal meetings and adding a new kosher certified product - "MonaVie Kosher" - to its beverage lineup.

1.6 Million visit Israel in Six Months

In the first half of 2010, a record-breaking 1.6 million tourists visited Israel. This is 39 percent more than in the same period last year and 10% more than in 2008, which held the previous record.

According to Tourism Ministry estimates, incoming tourism (excluding air travel) brought in about \$1.55 billion in the first half of 2010.

The Ministry's website has also registered an impressive increase in the number of visits from "virtual tourists." In the first half of 2010, more than 2.7 users from over 220 countries visited the website, which is translated into 16 languages. The hits came mostly from the U.S., Russia, Germany, Italy, France and the U.K.

Tourism Minister Stas Misezhnikov noted that, "The increase in incoming tourism during the first half of this year... is the result of massive investment in marketing activities around the world with significant budgets, especially against the background of the public diplomacy challenges that Israel is facing."

According to Ministry figures, for every 100,000 additional tourists, about 4,000 new jobs are created and 450 million shekels are generated. There are currently about 90,000 people directly employed in the tourism industry.



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Aviv Centers for Living to Celebrate 65 Years of Service

As the Hebrew calendar pages to 5771, the Fall marks 65 years of service to seniors for Aviv Centers for Living (Aviv). Aviv has grown from its genesis in 1945 as a not-for-profit home for aged members of the Jewish community called the The Jewish Convalescent Home to a multi-faceted organization offering a continuum of care. To meet growing and changing needs, the Jewish Rehabilitation Center for the Aged of the North Shore (JRC) opened its doors in Swampscott in 1972 as a 180 bed skilled nursing center.

Over the past 65 years, Aviv has grown in services and programs, adding not only a new and expanded campus in Swampscott that serves long-term care residents and short-term rehabilitation clients, as well as provides Memory Care services. In 1982, the Shapiro-Rudolph Adult Day Center was dedicated and welcomed 18 participants in a pioneering program for Massachusetts. Today SRADC offers everything from medical support and rehabilitation to social activities and meals supporting up to 60 clients per day. In 1997, Woodbridge Assisted Living opened its doors with 82 apartments on 19 wooded acres in Peabody. The Legacy at Woodbridge opened in 2006, offering apartments for individuals with memory loss. Most recently Aviv has added on Private Duty Home care services offered by Aviv Homecare and Geriatric Care Management Services.

“Our mission, values, quality, passion and people are united under one brand – Aviv. Aviv makes it easier for patients, residents and families to see the full range of services we offer. We are looking forward to celebrating our history and future this fall,” said President and CEO Stephen Neff. Aviv Centers for Living will host a community-wide celebration on October 19th to mark the 65 years of service that Aviv has been serving seniors on the North Shore. A highlight of the celebration will be a tree planting on the Woodbridge campus to thank all of the staff who have cared for our seniors over the years and into the future. Visit www.avivliving.org to learn more.

Boston Muslims & Jews Concerned About Women's Rights

In a city with a long-standing commitment to upholding essential freedoms, the Boston office of American Jewish Committee (AJC) is working to promote the human rights of vulnerable peoples and educate the public about women's rights in the Middle East.



On August 4th, AJC Boston hosted Zainab Al-Suwaij, Executive Director of the American Islamic Congress (AIC), for a conversation on the emerging debate on women's rights and Islam.

“Advancing the basic, inalienable rights of vulnerable peoples is a key objective of AJC Boston,” said AJC Boston Director Robert Leikind. “If countries in the Middle East embrace more pluralist, democratic values, and extend equal rights to women, one can imagine a Middle East where there will be greater readiness to coexist with neighbors such as Israel, which has been a trailblazer in the international women's rights movement.”

An outspoken advocate for women's equality, Zainab Al-Suwaij has directed AIC's women's empowerment programs in southern Iraq, leading a grassroots team that operates without international security. Zainab has testified to Congress, lectured at Harvard, and published editorials in The New York Times, Wall Street Journal, and USA Today.

AJC is the premier global Jewish advocacy network. In Boston, AJC advances its work through diplomatic initiatives that are carried out in close collaboration with leaders of diverse ethnic and religious communities, civic and educational leaders, and representatives from nations around the world.



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Lev great-grandfather Benyamin Yehuda



Lev

The Twelve Chairs

By Lev Kling-Bronstein
JCDS student

My great-grandfather was very righteous, religious and generous. This is a story of how he helped my relatives in Europe by getting them to America right before the Holocaust.

My great-grandfather Benyamin Yehuda was one of the first in his family to come to America, but he was determined to bring the rest of the family here as quickly as possible. Before he could help the relatives in Europe, there were a few

things he knew he needed to do. First he went to the wealthy Jews of the community and asked them to sign affidavits saying they would support the relatives once they got to America. He tried for long, discouraging hours in his efforts to get the affidavits.

Benyamin Yehuda also needed to have the family members in Europe collect money so that he could buy them passage to America. He had to make up codes so that he and the relatives in Europe could communicate without anyone knowing what they were saying. He sent coded letters to the relatives, and a few weeks later my great-grandfather got a coded letter back along with 12 chairs. The letter said, "The bride needs a leg operation." They pieced together that the code meant they needed to saw the chair legs open.

They sawed and sawed, but no luck. When they got to the last chair it felt uneven in their hands. They started to saw and out fluttered \$500.00. They were so happy – "Hip hip hooray! Hip hip hooray!" they shouted! They had successfully gotten the money to bring the relatives to America. But all was not good – they had enough money for all but one of the relatives to come. So my great-grandfather, being my great-grandfather, made up the craziest, smartest plan ever. My great-uncle was going to marry the last relative before he left for America, because if you had a spouse in America you were allowed to leave to join them.

All went as planned until a few days before the last relative was about to come. Sadly, she disappeared, and no one ever saw her again. My great-uncle thinks about her all the time.

Once the relatives got here, he put them up in his small apartment, which was not an easy job. There was much suffering – one of the relatives was ungrateful and another was abusive. "I don't know how much longer I can take it," complained my great-grandfather, but he helped reshape the relatives' lives. He clothed and fed them, and he helped them get jobs. He has also helped me by teaching me the importance of Tikkun Olam and Tzedakah. That is how my great-grandfather helped save six of the relatives.

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Documentary on Birthright program

By Matt Robinson

As a long-time program associate at BU Hillel, Seth Kroll has established important and meaningful relationships with thousands of Jewish students. During the 2005-6 academic year, Kroll became a staff member on one of the hundreds of Birthright trips that have taken over 200,000 Jewish students to Israel in the past 15 years. The experience was so profound for both Kroll and his fellow travelers that he has been back over 25 times with Birthright and has recently concluded production on the first feature-length documentary on the revolutionary program.

"Mifgash: Encountering Jewish Identity in the 21st Century" (www.mifgashfilm.com) was produced by Kroll along with fellow Hillel staffers Kip Lombardo and Dan Levine. Culled from over 80 hours of footage that includes breathtaking footage of the Golan Heights, Masada and other inspirational stops in the Jewish State as well as interviews with both Birthright participants and supporters, including former Justice Minister of Israel Dr. Yossi Beilin, philanthropists Charles Bronfman and Michael Steinhardt, and Combined Jewish Philanthropies President Barry Shrage, "Mifgash" focuses on one particular group of students and the ways in which Birthright affected and changed them.

While most Birthright participants come from North America, Kroll notes that the grand majority of them also come from Jewish families and communities that are less than inspiring and that, without Birthright, they might never engage with their Jewish selves, let alone the larger Jewish community. That is why, Kroll says, the program is so important and why he wanted to make this film. When asked why he and his colleagues

decided to go forward with the long and arduous task of making a documentary about Birthright, the long-time music and film producer explains that he was inspired by how participants were coming home changed in terms of how they looked at their own Jewish identity and relationships with the greater community and the State of Israel.

"It's kind of wild to think that a 10-day trip can have such a profound impact," Kroll says.

Among the most impressive statistics from Birthright trips are those that claim that 60 percent of participants return with the intention to marry and raise their families Jewish, even if their level of connection was minimal before they left for Israel.

"That's more than kids who participate in Jewish camps, religious schools, or other programs," Kroll notes.

Perhaps more impressive, however, is how the program has brought together not only Jewish youths from across the country and around the world, but also Jewish leaders from across the aisle. Though it was originally funded by Prime Minister Ehud Barak, the original idea was proposed by Beilin and approved by Benjamin Netanyahu during his first term in office.

"Every Prime Minister since has been on board," Kroll points out. "That's ironic, because when do

Israeli politicians agree on anything?"

Despite its great success and its potential to change not only individual lives but the entire Jewish community, Birthright still has its detractors, especially when Israel is under particular strain. "Whenever there is conflict," Kroll admits, "students get...defensive and begin to question their loyalty to Israel."

Kroll also notes that many students and parents consider Birthright to be a form of propaganda or think that there is some sort of "catch." Even so, Kroll says, most students who express interest end up going and end up loving what they see.

"The problem, I think," Kroll says, "is that people hear about Birthright but are not quite sure what is going on."

Kroll hopes, therefore, that his new film (which is currently being shopped to Jewish film festivals and should be available for public viewing soon) will help explain and promote the program

so that it can bring even more young people to Israel.

Like many visitors to Israel, once Kroll went for that first time, he knew he would be back...again and again and again. Though he now serves as the youth educator at Temple Shalom in Newton, Kroll continues to go to Israel as often as he can. In fact, during final production of the film, he went for a month-long trip that included Birthright work as well as some personal exploration and engagement.

"I'm addicted to that country," Kroll says.

If his new film is any indication, Kroll is not alone!



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Human Rights and Middle East Peace

By Robert Leikind, AJC New England

Now that the door for direct negotiations between Israel and the Palestinian Authority has finally been opened, it is worth taking a moment to reflect on what will ultimately contribute to the success or failure of this process. Many people point to the settlements as a driving concern. No doubt, they will figure prominently in the upcoming talks and any final result. There is, however, a far greater factor governing the eventual success or failure of the impending negotiations. This is the readiness and capacity of Israel's Palestinian and Arab neighbors to accept Israel – a Jewish state – as a permanent presence in the Middle East.

Over the last century, numerous states have been created in the Middle East. Many of them had violent births and their legitimacy remains in question. Yet, none has engendered the kind of universal, vehement and transnational rejection that was precipitated by Israel's establishment and continued existence. What sets Israel apart is that it is a Jewish state that exists in a part of the world that has only a weak cultural disposition towards tolerance of "the other."

Pick almost any country in the Middle East and North Africa and you will find a society that is habituated to intolerance. Religious minorities – Muslim, Jewish and Christian – are persecuted in most countries. National minorities are often treated as second-and-third- class citizens, with limited rights and privileges. Women and homosexuals are subject to relentless persecution.

In such an environment, there is little appetite to accept much less understand a Jewish state, and for more than six decades a ceaseless process of demonization and delegitimization has contributed to the perception of Israel as a Jewish state. As a result, even those Palestinians who desire a long-term peace find themselves restrained by those who simply cannot reconcile to Israel's right to exist. What is at work is a profound human rights deficit that afflicts much of the Arab world and has a deep influence on the capacity of Israel's neighbors to take the necessary steps that will result in a stable and secure peace for all parties.

It is with this in mind, that AJC has made it a priority to enhance understanding of the human rights deficit that afflicts much of the Middle East. Among the groups we work with is the American Islamic Congress, an organization dedicated to advancing human rights across the Middle East. We do not underestimate the challenge, but we believe that by working together Muslims and Jews can shape a world where human rights are well-regarded and co-existence and mutual respect are prized virtues. For Israel and for tens of millions of people across the Middle East, the stakes could not be higher.

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Synagogue attendance reflects modern dynamics



By Susie Davidson
Special to Shalom Magazine

When it comes to quantifying Jewish social movements and trends, nothing is ever simple to summarize or pigeonhole. Examining the current state of synagogue attendance is no different. Some people cite their unique backgrounds as a contributing or a divisive factor. Some point to exorbitant membership costs, and others say it's well worth the money. Some just have no time, others make the time. For some, synagogues are cliquy and insular. Others find them warm and welcoming. Some say synagogue attendance is simply not important to their Jewish identity; others find, in a prayerful community, the meaning and connection that they can't find anywhere else. But even those who say they are irreligious make some sort of an effort. Is it Jewish guilt? Deeply-ingrained historical sensibility? DNA? Clearly, being Jewish still matters, very much. (That in itself counts for a lot.)

Discussion or focus groups thrive on this type of dissimilitude. An analysis, however, looks at overall trends and examines statistics in an attempt to isolate common linkages, make appropriate observations, and create suggestions for future policy. The "Affiliation and Engagement" Report recently released by the Task Force of the Synagogue Council of Massachusetts has done just that, reporting on the current state of local synagogue involvement and attendance, and making recommendations to both the Council and its synagogues.

SCM Executive Director Alan Teperow feels the issue at stake is not so much attendance, but rather, new and innovative involvement. "First and foremost, I don't agree that people are no longer coming to synagogue," he told Shalom. "In some congregations and communities the numbers are significantly up; in others, the numbers are down." But the underlying, albeit possibly unfulfilled motivation is there, he says. "On balance, statistics show that there is enhanced interest in meaning and spirituality while synagogue attendance is slightly down, as compared to a decade ago." That, says Teperow, is the reason that the Task Force, in its advice to both synagogues and the Synagogue Council, recommends experimenting with new models. He names a few: "adding musical instrumentation where appropriate, encouraging synagogues to provide multiple offerings on Shabbat, and bringing greater meaning to the prayer experience with meditation and other contemplative practices."

The study was conducted over a year of intense analysis by the 13 devoted members of the SCM's Task Force on Affiliation and Engagement. They were lay leaders and professionals of varying ages and synagogue commitment. The final report, not meant to be definitive, but more an open investigation, looked at the needs of individuals and families, and current challenges facing synagogues and the community. Divided by topic, it includes underlined suggestions, points and recommendations.

Their methodology of extensive research, interviewing, memory-searching, and deep thought followed a presentation by Karyn Cohen, director of Strategy Implementation at Combined Jewish Philanthropies. Cohen discussed the CJP's own "Participation and Engagement" subcommittee's findings: those closer to Boston had many options for Jewish life that might

not include synagogues, while most young families lived in outer areas with fewer Jewish institutions. New parents appeared to be seeking connection, and life-cycle events often spurred joining synagogues. Yet, smaller and more independent social units such as play groups, classes and minyanim seemed to be filling peoples' communal and educational needs.

Young adults reported interests in arts and culture, social justice, Shabbat gatherings and connecting through technology. In the Task Force's report, however, young adults and families said that they often did not feel welcomed at synagogues. The report pointed to their possible wariness of all institutions due to the decreased value of workplace loyalty in a challenging economy, as well as their mobility and transience, and ultra-fast, digitally-connected lives. (But maybe, it noted, they also need community more than ever.)

Aside from local variables, should area synagogue attendance be viewed in context to other religions, or even geographically? According to a 2006 Gallup poll of over 68,000 Americans conducted over the preceding two years, 42 percent attend church or synagogue once a week, or nearly every week. Alabama, Louisiana and South Carolina had the highest percentages of 58 percent, New Hampshire and Vermont were the lowest, at 24 percent, and Massachusetts was fifth from the bottom at 31 percent. In fact, New England as a whole was the lowest-percentage region, with Maine 31 percent, Rhode Island 28 percent, and Connecticut the highest at 37 percent (Nevada was down there, too). Therefore, a comparative overview of synagogue attendance by state could be applicable to Massachusetts Jews.

The Gallup poll showed that church attendance was greater among women, as well as older individuals, and also in black Americans. These trends may or may not be of relevance within the Jewish community (although a quick look around in shul, and at synagogue official rosters will certainly often reveal significant numbers, if not majorities, of females). As for age, young and old were relevant to the Task Force. "The Task Force [recognized] two important constituencies on opposite ends of the spectrum," said Alan Teperow, Executive Director of the Synagogue Council of Massachusetts "We decided to focus much of our efforts on young individuals and families on the one hand, and on retirees and empty nesters on the other. Both represent significant challenges as well as important opportunities for the Jewish community and, in particular, the synagogue."

The Task Force's findings observe demographic groups as they are today. Empty nesters can contribute much to congregations. Boomers often still have adult children at home, may be facing unemployment, or have other issues. Nests aren't always empty, and synagogues were urged to be cognizant of the potential contributions of all types of personal and familial units, which today include "divorced households, blended families, single parent families, same-sex families, single adults, interfaith households, families of adopted children, special-needs children and adults, empty nesters, senior adults, [and] multi-generational families living in one home."

We can read about figures and projections, but what exactly was it that made Gloria decide to try to light candles at home instead, and say her own prayers? What is it that keeps Rona and Dick in the third row at shul each Shabbat, occasionally ascending to the bima, sometimes staying beyond the Kiddush to chat with two people at their table? We are all busy. But each of us chooses where to spend our precious minutes. And first impressions are important.

"I left the temple after returning from living in an Israeli kibbutz in 1982 with my first husband," said Allison of the North Shore. "I could not afford dues, and the price of tickets to High Holy Days services turned me right off." But cost wasn't the only problem: "There was no one to talk to about this. The secretary at my 'home synagogue' was rude and condescending, and basically told me to write a letter and maybe someone would help. This was a very difficult time in my life," she said, "and the wealthy Jewish community that I had grown up in seemed to shut me out. Maybe my kibbutznik values frightened them."

"My family was traditionally observant with some religion," said Deb Goldstein of Newton, Communications Manager for the Payomet Performing Arts Center in Truro. "I completed Hebrew school, and always went to synagogue. However, I have never belonged to

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Synagogue attendance reflects modern dynamics

a Temple. I'd have to say that I do find it very expensive, and I was very busy in my career to participate in the community from that perspective. If I could afford it now, though, I probably would."

Reluctance in joining up is not for lack of desire in many of those interviewed for this article. Allison had brought her children to services over the years. "My second husband, a renounced Catholic, was open to embracing both religions, neither, or none, as I saw fit," she said. "I have celebrated the holidays at home with light and love for ancestry, tradition, history and values. I have brought my non-Jewish family and friends into the fold with food, music and stories. My children see themselves as Jews, without the guilt!"

For some, synagogue just doesn't answer their questions. "I am an aware and proud, nationalistic Jew," said Edward, a Holocaust survivor from Boston. "I feel better in Jewish company, am happy that our grandchildren are participating in religious services, and that two are teacher's helpers in Hebrew school." Edward said he goes to synagogue when the family has something to celebrate, and they gather for every holiday. "But being a logical person, I am still looking for the answer to where G-d was between 1939 and 1945," he said. "But it is not just my fate. It is also why we celebrate the exit from Egypt: because if we are the chosen nation,

why did the Jews have to suffer there so long?" Another question: "We thank G-d when someone recovers from an illness – but why did they have to become ill in the first place?"

For others, the wish to continue just isn't there. "We don't go to synagogue any more ever since my kids got bar mitzvahed," said Molly of the MetroWest area. "It costs too much, plus we are just not interested." Her sons still go on high holidays, but with her in-laws. "We enjoyed the Rabbi at our first synagogue, but we didn't like the educational director and some of the other congregants," she said. "With the second one, the Rabbi was uninspiring, and the congregants were of a different type. We just are not very religious, but definitely believe in our Jewish heritage," she said.

Like our interviewees, the members of the Task Force may have had differing standpoints, approaches and questions, but it was clear to them that given the changing times, and shifting individual goals and perspectives, the need for the study was critical. "One comment that resonated the most for me was that the formal Jewish institutions were created at a different time for different reasons, and that they are not as relevant in today's world," said Steven Greenberg, Past President of Temple Beth Abraham in Canton, and Executive Director of the Vilna Shul in Boston. "[The commenter said that] organizations need to change to keep up with the changes in the demographics of our people," he said.

"I stopped going to my synagogue because the membership is just too much to bear in these times," said Jim of Longmeadow, though he expressed remorse. "We love and miss our Rabbi," he said, "but lots of people around here dropped out for the same reason. They offered reduced membership, but it was still prohibitive." His two sons, he explained, are adults now, and would need

to have their own memberships. Cost was also cited by young adults in the CJP findings, which noted that the young already often tend to shun long-term commitments to other memberships such as fitness clubs and phone carriers. The Task Force's report suggested that dues structures be revisited, and that alternative sources like endowment funds and annual campaigns be explored, as well as congregant decisionmaking regarding dues and fees for services.

Cost matters to older Jews as well. "When we retired, and could not afford a shul membership, we went to Ahavath Torah in Stoughton for Yizkor and stayed for the rest of the day," said Peter of Middleboro. "Recently, we found an affordable solution in a reform group from Sharon run by women, called Hayom," he said.

"Hayom was founded 35 years ago to serve the needs of unaffiliated Jews who were looking for a place to pray for the High Holy Days," said founder Iris Jacobs. "Since then, many have stayed with us to form a 'once a year' congregation of about 300." Jacobs also runs a "minyan" of 15 families, which meets for a Conservative service on the first Shabbat of the month in members' homes. "All members take turns in leading all parts of the service," said Jacobs, who was a founding member of

the Sharon Family Chavurah, which educated children in their own religious school and celebrated holidays together. There is a dues structure for each, due to the Chavurah's school.

Participation does seem to spur participation. For Dan Kimmel, the Jewish Advocate's Movie Maven, attending Shabbat mornings and Tuesday mornings at Mishkan Tefila took on new meaning when he led it himself. "Ritual director (and now Cantor sheini) Dr. Davin Wolok taught me to lead various parts of the services, which has helped me

to understand and connect with the proceedings," he said. He also attends Temple B'nai B'rith in Somerville on Friday evenings. "I had a Hebrew School education and continued a few years after my Bar Mitzvah, but was not a regular shul attendee," he said. "My big influence was my grandfather who used to take me to HIS shul for Simchat Torah to show off his oldest grandchild," he chuckled. "As my childhood shul had no cantor, he led the service at my bar mitzvah, and that inspired me to learn Shabbat Shacharit for my daughter's bat mitzvah last year," he said. "After I joined Mishkan Tefila, I found growing connections with the services themselves by learning how to do them."


Stacy Seltzer of Brookline, a law student who heads Boston 3G, a group for grandchildren of Holocaust survivors, is a member of the Washington Square Minyan. "My husband and I attend occasional Friday night services, but are mostly there for major holidays," she said, adding that they also attend other synagogues and minyans throughout the year with friends. "I go to a minyan because I appreciate the relaxed atmosphere and lay-led aspects. It makes me feel like everyone is there because they want to be," she said.

"I go at all because it is a chance to reflect, to thank G-d for



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Synagogue attendance reflects modern dynamics

all of the wonderful things in my life and to pray for change in the aspects of life that are not so good," she added, citing the familiarity of the prayers. "No matter where I go in my life, this has been a constant. It is unchanging," she said.

"I greatly cherish taking an active role in the services, usually serving as one of the cantors, and sometimes I read the Haftarah, or from the Torah," said Dan Marshall of Brookline, who directs the Greater Boston Community Center for the Arts. Marshall said he prays and recites blessings throughout each day.

"Spiritual activity and thoughtfulness make me contemplate my being on a regular basis, improve me as a person, and in turns blesses those around me," he said. A few years after arriving from Israel to the U.S., he began wearing a yarmulke almost all the time. "I found that it made me rise to the occasion of being a better person, and a good example of a kind, open Jew, who is willing to share of our traditions and learning, and learn from others and their traditions as well," he said. "Though I am

a very modern Jew, my roots are a constant source of strength, and a reminder of those who came before me to grant me the place I am at today and will be at in years to come.

Participation extends to synagogue administration as well, according to the Task Force, which recommended a "cluster model" of governance where each small group is represented, with leadership training and opportunities for all. As for new members, the report suggested initiatives such as "adopting a new individual or family," Shabbat hospitality programming, and chavurot with monthly activities. Collaboration between synagogues, some of whom in a given area might possess expertise in complementary arenas, was also encouraged.

The Task Force report, which highly recommended the book "The Spirituality of Welcoming" by Dr. Ron Wolfson, suggested meeting off-site at coffee shops and other gathering points, offering deep discounts and free seats during the High Holiday month of Tishrei, instituting regular musical services, using top-notch and cutting-edge materials, and developing more tikkun olam-focused programs, perhaps in collaborations.

Other topics include ambiance, or how a congregation is viewed. The Task Force pointed to the need to identify the synagogue as a place of welcoming. Despite the realities of rapid turnover among staff, they should notice visitors, introduce them, invite them to meals and events, and follow up. Some synagogues were cited for their attractive options such as dinner clubs, regular events and seminars, and all were urged to explore models such as the "Synaplex" concept, where a variety of simultaneous offerings has been shown to increase involvement. All aspects of services, such as length, seating, lay involvement, musical and prayer styles and other factors, should be reviewed. The report stressed the benefits of adhering to Hebrew, and encouraging and aiding those requiring assistance in the holy language of Jewish prayer. And all should be invited to worship, be they members or not.

The Task Force also recommended that the Synagogue Council partner with New England groups such as Nishmat Hayyim: The

Breath of Life Jewish Meditation collaborative of New England, which engage participants in soul-feeding, stress-reducing practices that encourage mindfulness and sustenance of inner lives.

Food is also a major part of the experience. "Although it appears nowhere in the foregoing study, food is a basic ingredient of community-building in synagogues," begins the section "Food, The Way to a Jew's Heart" in the American Jewish Yearbook's 2005 "The American Synagogue: Recent Issues and Trends" report published by the American Jewish Committee. "Late Friday evening services routinely include a 'collation' of coffee (always decaf) and pastries... On Shabbat mornings, study groups in Reform temples begin over bagels and lox. And in most synagogues, there is a kiddush after Sabbath and festival morning services, as well as seudah shlishit ("third meal") on late

Sabbath afternoon," the report cites.

Hayom concurs. "Food? We're Jewish aren't we?" says Jacobs. "For our monthly Minyan Shabbat service there is always a Kosher dairy, vegetarian pot luck," she said, adding that most members are Shomrei Shabbat.

The social factor, indeed, is one of many missed by our non-attending interviewees. "We VERY much miss going on the High Holidays," said Jim. "I fast on Yom Kippur, eat sweet on Rosh HaShanah, keep Kosher for Passover for the eight days." Those are the times he also most misses being with the congregation. "I liked to see people that I might have not seen all year," he said. "There is Facebook, but it's really not the same."

"I believe very strongly, from both a religious and spiritual perspective, that Yom Kippur is a very sacred time for Jews collectively and myself individually," said Goldstein. "It is a time of reflection and renewal. "When I go to Kol Nidre, the ushering in of this very essential holiday is palpable to me. That is why I go with my friend every year to Beth El Temple Center. I find their service so beautiful and clear in its message. I feel transformed." She spends the next day with her mother at the Satter House in Revere, fasts, and attends the service there with her two brothers as well. "I take the writing in the Book of Life both spiritually and literally," she said. "It is not just about a mitzvah to spend with my Mother, but a day spent in observance."

Bob of Needham said Kaddish for his father, and continues to honor them on their yahrzeits. "I have abject indifference about practicing religion," he said. "It's just not paramount to me." But if he really felt the need, "I'd go with my ethnicity and allegiance - I steadfastly refuse to even consider aligning myself with an alternate religion."

This loyalty is the crux, something that must be nurtured and cherished, no matter what it takes. "If some of the Task Force's recommendations can be successfully implemented," said Teperow, "wouldn't it be wonderful if, as a result, congregations are able to attract more young singles, couples or families, or retain older adults who have been part of synagogue life for decades?"



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Israel's 10 Richest Men and Women

By Karin Kloosterman
From www.israel21c.org

They've made their fortunes in shipping, high-tech, diamonds, movies and industry--Meet Israel's 10 richest billionaires!

They are some of the biggest movers and shakers in the Middle East - their wealth and influence extend across the world, to the United States. They've built empires from a patch of desert and now sail their luxury cruise ships at will; produce some of Hollywood's most memorable films; own some of New York's most important real estate; and build enterprising businesses in shipping, diamonds, high-tech and trade. One even works to promote global democracy.

Meet 10 Israeli billionaires who have made the Forbes Rich List for 2010, along with 793 other billionaires around the world. They join the world's second-richest man, Bill Gates (Mexican telecommunications mogul Carlos Slim just pushed Gates to second place, beating him by a measly half a billion dollars), who lost \$18 million last year, and Warren Buffet, who lost a hefty \$25 billion. The world's richest are no doubt somewhat poorer, like most of us who have lived through the recent financial crisis, but these 10 Israelis along with the others on the list should still have some millions to spare.

ISRAEL21c brings you Israel's top billionaires and the sources of their fortunes.

1. Sammy Ofer, 88 - \$4 billion

He lives in Monte Carlo where all the fabulously rich and famous want to be. Sammy Ofer is an Israeli shipping magnate who is close to the top 100 of the world's richest people. With a net worth of \$4 billion, Ofer - a married father of two sons (Ofer and Idan) - is consistently press shy as he protects his family assets in shipping, banking and real estate.

His firm, the holding company Israel Corporation, is associated with Israel Chemicals. He also owns Zim shipping lines and the Royal Caribbean cruise line.

Knighted by Queen Elizabeth last year, the self-made billionaire owns several Chagall paintings and donates millions to charity, including the National Maritime Museum of Greenwich to which he bequeathed \$40 million not long ago, including \$3.3 million to help rebuild the world-famous Cutty Sark ship, which burned down in a fire. Ofer, who was born in Romania in 1922, but emigrated with his family to Mandate Palestine two years later, started his career as a delivery boy for a shipping company. At the start of World War II, he enlisted in the Royal Navy, and during the War of Independence served in the Israeli Sea Corps. He bought his first ship in 1950.



Sammy Ofer

2. Arnon Milchen, 66 - \$3.6 billion

Arnon Milchen is another self-made billionaire. Born in Tel Aviv in 1944, the London School of Economics graduate also studied at the University of Geneva and went from being a business student and professional soccer player to transforming his father's fertilizer business into a goldmine.

The married father of four has dealings in agriculture, aerospace, plastics, fiber optics and pharmaceuticals and over the years, through his company New Regency, has been a producer for a number of Hollywood films including War of the Roses, Pretty Woman, Fight Club and Mr and Mrs Smith. Look forward to Knight and Day with Tom Cruise and Cameron Diaz, another Milchen-produced film set to debut this summer.

Milchen is a staunch supporter of Israel and underwrites the Israeli Network, which transmits Israeli TV programming to the US and Canada. Last year he started an anti-terror company to protect friends and colleagues from global terror.

3. Stef Wertheimer, 84 - \$3.5 billion

If there were a list of billionaires who have made a real difference in the world, Israel's Stef Wertheimer would be in the top 10.

The self-made industrialist billionaire was born in Germany and fled to Israel to escape the Holocaust in 1937. He dropped out of school at the age of 16 and began working in a camera repair shop.

He joined the British Royal Air force as a technician in 1943. Some years later he applied to work for defense company Rafael but was dismissed because of his lack of education.

His strong penchant for tools paid off, however, in 1952 when he started Iscar, a small tool-cutting factory, in the backyard of his home in Nahariya. In 2006, he sold an 80 percent share in Iscar to Warren Buffet for a cool \$4 billion.



Stef Wertheimer

Wertheimer has built a number of industrial parks in Israel and around the world, including Tefen, which focuses on providing opportunities and jobs to minorities such as Arab Israelis.

The married father of four lives in the Galilee region of Israel and also seeds high-tech companies such as Blades Technology, which produces jet engine blades.

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Israel's 10 Richest Men and Women

4. Shari Arison, 52 - \$3.4 billion

Look out Oprah! You may be the richest woman in America, but Shari Arison, who inherited her fortune from her Israeli-American father Ted Arison, is reputedly the richest woman in the Middle East.

She is certainly the only female billionaire in Israel. Ted made his fortune in America with his company Carnival Cruises that he founded in 1972. Since his passing in 1999, his daughter has shown that she's no Jewish-American-Israeli princess.

She's taken hold of the reins, managing her family's banking assets through the Israeli bank Bank Hapoalim; the infrastructure giant Housing & Construction; cruise ships; and various holding companies.

Last year she founded Miya to develop new water-saving technologies for urban centers and improve the dire situation caused by widespread water loss. Despite a reputation for eccentricity, her businesses don't seem to have suffered. A divorced mother of four, she lives in Tel Aviv.



Shari Arison

Moshe Shai/Flash90

6. Yitzhak Tshuva, 61 - \$2.1 billion

Yitzhak Teshuva may not be the richest Israeli, but he has made his name in America through his dealings in real estate with the ELAd Group.

Owner of some of America's most valuable real estate ventures like The Plaza, the self-made billionaire also controls property in Vegas along with partner Nochi Dankner.

Tshuva's Delek Group, which is publicly traded on the Tel Aviv Stock Exchange, operates more than 200 gas stations in Israel. The company also has interests in car dealerships, cable TV, car insurance and natural gas wells off the coast of Israel.

The Delek Group, listed under Green Venture Capital on the Tel Aviv Stock Exchange, also has interests in multimedia, electronics and some 130 high-tech companies. Tshuva lives in Netanya, Israel, and is the married father of five children.



Yitzhak Tshuva

Moshe Shai/Flash90

5. Alexander Mashkevich, 54 - \$3.3 billion

With assets in mining and metals, Alexander Mashkevich maintains his Israeli citizenship but is reported to live in various residences around the world including Russia.

The married father of two is yet another self-made Israeli businessman, who has built a mining and metals empire in Kazakhstan along with two long-time friends, billionaires Alijan Ibragimov and Patokh Chodiev.

Born in Kyrgyzstan, Mashkevich started out as a literature student at university, becoming a very young dean at age 26. He left academia, however, to pursue business. Active in Jewish causes around the world, he obtained Israeli citizenship early in his life and it's his Israeli passport that he chooses for travel.

Today he helps run Alferon Management - a company that has acquired mining operations in various countries including Zambia, the Democratic Republic of Congo and Indonesia. He is married with two children.



Alexander Mashkevich

7. Benny Steinmetz, 50 - \$1.7 billion

Mining and real estate appear to be on the money mark for Israeli billionaires. Benny Steinmetz acquired his fortune through real estate and mining, notably in diamonds through his company BSG Investments.

The 50-year-old married father of four inherited his fortune and helped it grow as chairman of the Geneva-headquartered Steinmetz

Diamond Group, which is De Beers' largest customer. Supplying diamonds in the rough, Steinmetz has diamond mining licenses in Botswana, the Congo, Sierra Leone and Zambia.

The magnate also has stakes in Nikanor, a holding company that owns copper and cobalt mines in the Congo. He maintains homes in Israel, Africa and Belgium and among his companies are BSGR, involved in natural resources, oil and gas and Five Mounts Properties, a European real estate firm.

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Israel's 10 richest men and women

8. Lev Leviev, 54 - \$1.5 billion

Diamonds are clearly a billionaire's best friend as the Uzbekistan-born Israeli Lev Leviev knows well.

This self-made billionaire now living in London owns Africa-Israel Investments, which runs the company that is the world's largest supplier and cutter of diamonds.

Leviev immigrated to Israel at the age of 15, and shortly afterwards began work as an apprentice in a diamond polishing plant. After serving in the Israel Defence Forces, he established his own diamond polishing plant and reportedly made his way by under-cutting the De Beers diamond suppliers and making his own deals in countries like Russia and Angola.

He has also invested in major real estate projects in Modi'in Illit, a suburban neighborhood outside Tel Aviv. He is also an investor in shopping malls, energy, fashion, telecom and the media. A golf-lover and philanthropist for Jewish causes, Leviev owns a second home in a Florida beach resort.

9. Michael Federmann, 66 - \$1.4 billion

Earning second-to-last place on the list of Israeli billionaires is nothing to sniff at. With business in hotels and the defense industry, Michael Federmann is yet another self-made Israeli billionaire appearing on this year's Forbes list.

Federmann's \$1.4 billion fortune is based on Federmann Enterprises, started by his father and his late uncle. He currently chairs two major companies, the defense technologies company Elbit Systems and Dan Hotels Corporation.



Michael Federmann

The Dan hotel chain, which started out as a boarding house in Tel Aviv, is now a nation-wide chain of hotels that's expanding to India. Federmann is married and the father of four children. He lives in Tel Aviv.

10. Morris Kahn, 80 - \$1 billion

The last Israeli name to make the Forbes cut is Amdocs' investor Morris Kahn. Amdocs creates billing software that provides solutions for large telecom companies.

Since making his fortune and cashing in his one billion dollars worth of shares, Kahn has been focusing on venture capital financing and philanthropy. A principal investor in Aurim Ventures, Kahn has invested in dozens of companies, including the clean tech water company Atlantium.

Spending most of his time on his 100-foot yacht off the coast of Israel, Kahn has imbued his children with positive values. His son, Benjamin is a marine biologist who was listed as a TIME Magazine hero for his environmental work, on projects that are no doubt supported by the family businesses.

The Kahns also own a string of underwater aquaria and exhibits in Israel, the Bahamas, Hawaii, Spain, the Virgin Islands and Australia through Coral World International, a company co-founded by Kahn senior.

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More Jewish Families Choose to Learn at Home

By Yael Resnick

It's no secret that Jewish education today is facing a tuition crisis. Most families cannot afford to pay full price for private schools, and scholarship funds are limited. In addition, for some families, the traditional school setting may not meet the needs of their children, or may not be in harmony with the parents' educational ideals for a variety of reasons.

But a crisis is also an opportunity, and one organization has created a whole new paradigm that is becoming the solution for a growing number of families. Room613.net, the brainchild of Sharon resident Yosef Resnick, offers a comprehensive program of Jewish studies through its online, virtual classroom.

Students from all over the country and the world learn together in a completely interactive environment. Using cutting-edge web conferencing technology, the students see and hear the teacher and each other using webcams and microphones, and can also communicate by typing in a live chat window. At the same time, the whole class

can view texts together, which they can mark up and share in real time, or print out for reference or to do individual work.

Most, but not all, of Room613's students are homeschoolers. (Some attend as enrichment, or in the afternoon after a day at public school, or for extra help with day school studies.) There are as many ways to homeschool as there are families, but for parents who don't have the skills or the time available to teach Jewish studies, or whose children simply learn better with an outside teacher or who enjoy learning online, Room613 fills an important need in a convenient and affordable way.

"Room613 is doing something entirely new in Jewish education," said Rabbi Resnick, founder and director of the service. "Our program is affordable for all, and our curriculum is comprehensive, covering everything from Chumash and Navi to halacha [Jewish law] and hashkafa [Jewish philosophy], and pretty much everything in between."

The main schedule of classes is geared toward students ages 7 through 14, with additional classes available for older students, teen girls, and students with specific learning or scheduling needs. An Early Childhood program is also offered, with lively, half-hour classes geared toward children from 2 to 6 years old. Private small-group and individual classes for all ages are offered as well.

"Our program uses the latest educational approaches, emphasizing differentiated learning and the use of creative assessment

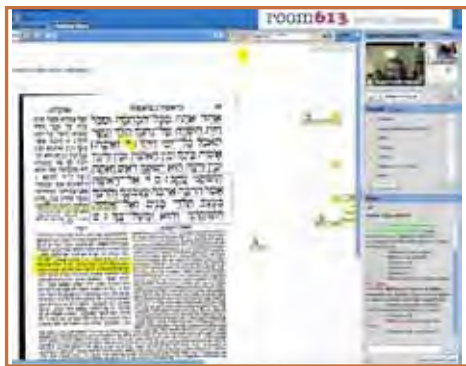
strategies rather than homework and testing," Resnick said. "Students are responsible for their own learning and are treated with respect as partners in their education. Parents are invited to be as involved as they like, and are welcome to attend classes at any time."

Room613 was designed with the specific goal of making the highest quality Jewish education available to every single Jewish family, regardless of their Jewish affiliation, where they live, or their financial means. A single, very reasonable monthly membership (ranging from \$48 to \$180 for the whole family) allows all members of a household to take as many classes as they wish, and to access the archive of all previously recorded classes.

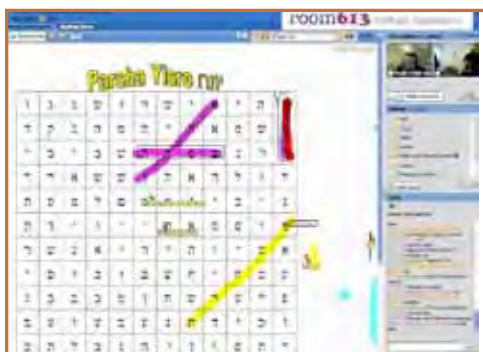
Beyond the classes themselves, Room613 provides an online space for Jewish home learners to communicate with each other and share resources. A discussion forum, video chat, blogs, file sharing, and photo and video galleries offer opportunities for students and parents to make meaningful connections with others who can support them and share in their challenges and successes along the way.

"I hope to be a kind of virtual 'community center' for families who learn at home. Members can be part of this community whether or not they take our classes. I welcome people of all affiliations and feel we can all learn from each other," said Resnick.

For more information about the program, visit www.room613.net, or e-mail Rabbi Yosef Resnick, MEd, at room613.net@gmail.com.



Rabbi Yosef Resnick



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Notes from the Synagogue Council of Massachusetts
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The Synagogue Council's nationally acclaimed Unity Mission, now in its 24th year, will be held on Sunday and Monday, October 24 & 25, in New York. This program brings together leaders of congregations and minyanim from throughout Massachusetts for a one-of-a-kind experience that will move you, uplift you and alter the way you perceive yourself and your fellow Jews for all time! Along with a diverse group of committed synagogue leaders, students from area schools, and delegates from Haifa, you will meet, face to face, with prominent national and international Jewish luminaries. Highlights include visits to seminary galleries, libraries and chapels, enabling you to view -- up close -- the sacred spaces, treasured archives and artifacts preserved and housed at each of the Unity Mission's itinerary sites. For further information, go to www.synagoguecouncil.org, or call 617-244-6506.

Boston Jewish Film Festival

The 22nd annual Boston Jewish Film Festival runs from October 25 through November 18, at locations in Boston and its suburbs. This is a unique opportunity for synagogue groups to share in New England's largest Jewish cultural event! For more information, contact Jaymie Saks, Managing Director, at jsaks@bjff.org or at 617-244-9899, x222.

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"On the Move: The Suburbanization of Boston Jewry" Bus Tour of Jewish Boston, with tour guide and historian Ellen Smith. (in collaboration with Temple Emanuel of Newton).

Friday, October 8 from 7:30-8:30 am

Daf Yomi Talmud Study with Dr. Jesse Hefter at SCM's Newton Centre office, for 10 consecutive weeks.

Thursdays, October 7, 14, 21, 28 and November 4 at 7:30 pm

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Help! I needed to make soup for a sick friend, and knew that matzoh ball soup was the answer. I made the recipe on the Manischewitz website, and they were solid, hard inside, terrible! I had to throw them out and put barley in the soup instead. I did what they said, to the letter. I am a good cook. But I don't know what went wrong on this. They did not grow and fluff up like they are supposed to. I let them sit in the fridge for a couple of hours – was that too long?

Thanks for listening to all of us who need your help. A big hug to you and your grandson,

ANSWER:

First step, blend the eggs and oil so they are slightly mixed together. Then stir in matzo ball mix.

It may be easier to mix with a tablespoon then with a fork. Make sure the egg mixture is thoroughly mixed with the matzo meal. Then place in the refrigerator for 15 minutes.

Form your matzo balls. Place them into medium hot-soup, not boiling. The cold of the matzo ball into the hot liquid will make them expand; put them on low-simmer so that they can expand slowly and not fall apart. Simmer at least 20 minutes.

I think your problem is that the matzo ball mix was in the refrigerator too long and became too cold and a paste; the hot water did not have an opportunity to make them expand.

NOTE: If you don't mind the matzo balls falling apart a little, use 3 egg whites instead of the yolks.

Let me know how it turned out, and I hope your sick friend gets better.

Bubbe

Bubbe can be seen at www.feedmebubbe.com
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Bubbe has been featured on PBS's FRONTLINE, ABC World News, and The Wall Street Journal. Used with Permission from Chalutz Productions.

Our First Sukkah

We moved to our new home the end of August just before Yom Tov many years ago. As we just moved in, we had no time to build a proper sukkah. We did have large packing boxes and especially heavy corrugated cartons which had wooden frames around the sides from unpacking the new refrigerator, stove and washer. The boxes were all piled up in the garage. My husband thought that it would be a good idea to try and make a sukkah out of them so we would at least have something. The children were delighted and excited. Well, the Sunday before Succos came and we took the large pieces of framed cardboard and put them together and made our sukkah next to the back door.

It turned out pretty well. The children were thrilled and decorated the sukkah. My son went with his friends to the woods and brought back pine branches, sckach, for the roof. We really enjoyed it for three days but nobody thought about rain. Well, during the night we had a rainstorm and what do you think happened? Our sukkah was flat as a pancake covered with pine branches. At that time there were very few individual sukkahs in our neighborhood.

Today, when I look around there are many, all different. Some are made of plastic-like legos that can be put together and have a bamboo covering. Others built onto the house with an open roof covered with pine branches. Our children have pleasant memories of our first sukkah and always mention to be prepared for rain. Wishing everyone a healthy and happy new year.

Bubbe

Brisket (Fleshig)

Welcome in the new year with this tasty, oft-requested entree

Ingredients:

- 3-4 lbs. brisket
- 2 medium onions sliced
- 1/3 cup honey
- 1/2 cup water
- 1/2 cup chili sauce
- 1/2 tsp. garlic powder
- pinch of salt and/or pepper (optional)

Procedure

- Place meat in roasting pan.
- Cover with sliced onions.
- Mix honey, water, chili sauce, and garlic powder together in a bowl.
- Pour mixture over meat.
- Cover roasting pan with cover, or cover with aluminum foil.
- Pre-heat oven at 325 degrees.
- Bake 3 to 3 1/2 hours until meat is easily pierced with fork.
- 1/2 way through cooking time, check to see if there is enough liquid; if not, add a small amount of water so that it will not dry out.
- Strain sauce in a separate container and refrigerate both meat and sauce separately.

- The next day, slice the meat against the grain.
- Remove the fat layer from the top of the sauce.
- Place the sauce and meat back in the roasting pan so that the meat will absorb more flavors and heat thoroughly in the oven.

NOTE: Meat will slice much more easily when cold. Makes 4-5 servings.

Best if cooked the day before.

Can be sliced and frozen in single layer.

USING LEFTOVERS: Cut up in bite-size pieces, and mix with stir-fried vegetables, served over rice.



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Shana Tovah



Terezin Music Foundation Gala to feature legendary Leon Fleisher

By Matt Robinson

For 20 years, The Terezin Chamber Music Foundation (www.terezinmusic.org) has used music to share and teach about the amazing artistic creations that were born and almost died in the Terezin camp in Czechoslovakia. Founded by Boston Symphony Orchestra violist Mark Ludwig, TCMF has sponsored international events to keep the legacy of this music alive even though many of its creators were killed by the Nazis.

On September 26 at 3 p.m., TCMF will present legendary pianist Leon Fleisher in a special performance at Symphony Hall that, along with the world premiere of Miroslav Srnka's "Escape Routines" (a TCMF commission that will feature BSO principal harpist Jessica Zhou and clarinetist Thomas Martin) and performances by Ludwig and other BSO members, will make up the Foundation's 2010 Gala Concert.

"Our Gala Concert program reflects TCMF's mission to celebrate the resilience of the creative spirit," Ludwig says, adding of the Srnka commission, "it is extraordinarily well-written, fascinating to listen to, and fits beautifully into TCMF's mission. We are thrilled to premiere it at our Gala!"

As much of this music has been reborn thanks to TCMF, so too has Fleisher's own career. Hailed as "the pianistic find of the century" by the great conductor Pierre Monteux, Fleisher was sidelined at age 37 by a rare neurological disease that cost him the use of his right hand.



Leon Fleisher

After nearly 40 years of searching for a cure (during which time he continued to wow audiences around the world with his left-handed performances), Fleisher made a triumphant recovery and returned to the full piano repertoire in 2004 with the widely acclaimed (and appropriately titled) recording "Two Hands."

A symbol of courage and dedication in the face of outrageous hardship, Fleisher represents the spirit of the Foundation and is an excellent choice for the Gala not only because of his breathtaking skill but because of his own indomitable spirit.

The Gala will also fete the work of Dr. Robert J. Mayer of the Dana Farber Cancer Institute, who will be awarded the 2010 Terezin Legacy in honor of his commitment to the Arts.

The TCMF Gala includes a cocktail reception with the artists in Symphony Hall's Higginson Ballroom. Tickets are \$150 each and can be purchased by calling 857-222-TCMF (8262) or writing info@terezinmusic.org.

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Quiches, Kugels, and Couscous: My Search for Jewish cooking in France (Knopf)

By Matt Robinson

Being Jewish in France can be complicated. According to a rabbi in Arles, there are two words you do not say in France: "Jew" and "Israel." While the maps on top of the Eiffel Tower that mark the distances between Paris and other major cities list Tel Aviv as being in Israel and show the Israeli flag next to the words, Jerusalem has the flag, but no official claim from the Jewish State.

And yet, Jewish culture is everywhere. From the Jewish museums and tributes to the "deported" (who are again often not officially said to be Jews) but to art from the legendary likes of Marc Chagall, Jewish culture is everywhere in France, even if they do not wish to admit it.

In few places is the Jewish stamp more prevalent than in the food. In her latest cookbook, Joan Nathan, host of Jewish Cooking in America and noted expert on the cuisines of both cultures, goes searching for the source materials for some of France's most famous recipes. Along the way, she meets people and hears stories that give hope to Jews in France and throughout the world. From appetizers to desserts to the titular quiches, kugels, and couscous, Nathan offers a variety of options for every course and every taste. Along the way, she also offers interesting profiles of the people who have made and continue to make the Jewish community in France a strong and sustaining one. Exploring such relevant issues as kashrut and anti-Semitism, Nathan's cookbook is more than just a cookbook. Complete with sample menus for every occasion from Shabbat dinner to "Purim Provencal," as well as a glossary of ingredients and a guide to Jewish and Jewish-friendly restaurants and stores, Nathan offers up everything a cook could want to learn how to cook *à la Parisienne Juif*, and how to navigate the gastronomic history of Jews in France. It is a journey that takes dedication and curiosity, but the rewards are delicious!



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COMMUNITY NOTES

Dear Friend,

Rosh Hashanah is about reflecting on the past and preparing for the future. In Boston, our city has a history of which we are all proud. When our forefathers ran out of land, they simply built more. Boston was the first American city with a subway. We created the first public library and public high school. And we did all of these things during revolutions, wars, or economic downturns.

By looking back at Boston's history, I know that no matter how difficult our present circumstances are, we will overcome them the same way those who came before us did—by not resting on our laurels and finding new and innovative ways to improve the lives of all our residents.

I know that together, we can achieve these goals in the years ahead.

L'shana tova!

Michael P. Ross, President, Boston City Council

The Anti-Defamation League New England Region wishes you, your family and your friends a sweet and happy Rosh Hashanah. It is our hope that we will all work together toward peace and understanding in this coming year.

Shana Tova

Esta Gordon Epstein
Regional Board Chair

Derrek L. Shulman
Regional Director

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Sometimes you have to experience something sour to fully appreciate the taste of sweetness

By Derrek L. Shulman

Regional Director, Anti-Defamation League, NE

I recently had the opportunity to visit Sachausen, a lesser-known concentration camp located just outside Berlin. There, under merciless Nazi control, tens of thousands of human beings were humiliated and murdered between 1938-45. The depth of Nazi heartlessness is almost beyond belief. Consider a popular game played by camp guards at Sachausen. The guards would remove the hats of prisoners during roll call, then toss the hats onto the "forbidden area" around the walled and electrically wired perimeter. For a prisoner to retrieve the hat was to guarantee death by shooting from a guard on the grounds or in the watchtower (or both). For a prisoner not to retrieve the hat was to guarantee a brutal, prolonged beating as punishment for not wearing a complete prison uniform. The winner of this sadistic game was the guard who murdered the most prisoners in the course of the day.

It is impossible to visit the preserved grounds of the camp today without wondering how some people could possibly treat fellow human beings in this grotesque manner. Though a satisfactory answer to that question is beyond me, part of the answer lies in a series of steps the Nazis took to systematically dehumanize their victims before they arrived in the camps. At Nuremberg, the Nazis began to strip Jews of their rights to work, to attend school, to keep pets, to emigrate, ultimately to live. It was the erasure of basic decency, respect, and civility that made possible the ensuing horror.

The Solomon-type choices forced upon Nazi victims continued to reverberate in my mind as I flew from Germany back to my home in Greater Boston and to my office at ADL. ADL, a civil rights organization that works every day to protect the civil rights and secure justice for all, regards every incident of disrespect as a matter to be confronted seriously and immediately. Failure to do so is to invite repetition and intensification.

We see these ideals implemented effectively in the Commonwealth's landmark new antibullying law, the anti-bias peer training led by ADL in New England schools, and in our ongoing work to strengthen partnerships among Jews, Latinos, Catholics, Law Enforcement officials, educators, and so many others.

As we remember the bitter consequences of appeasement and incivility, let us dedicate ourselves anew to the core ideals of ADL's 97-year old mission to confront anti-Semitism and secure justice for all.

May we all taste much sweetness in the New Year.


Shana Tovah

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COMMUNITY NOTES



Victor Lisyanoy, founder and principal teacher of the First School of Mathematics, holds a PhD in Mathematics from the Kharkov State University, Ukraine. Dr. Lisyanoy has published more than 30 research papers. He has more than 25 years of teaching experience at various schools and Universities in Ukraine and in the US, and has extensive experience in developing math curricula for schools and Universities.

Ahavath Torah Congregation, a "Framework of Excellence" religious school, has named **Susan Rosman** as the new education director for the Rabbi Henry Gerson Religious School. Rosman returns to Ahavath Torah Congregation after a six year hiatus, having previously served as Education Director at ATC for 14 years. Ms. Rosman has recently served as the School Director at the Striar JCC Early Learning Center in Stoughton. She brings to this Stoughton synagogue's religious school more than 25 years of experience in Jewish communal services as a program director and educator. For further information on the two-day-per-week religious school, please call 781-344-8755 or e-mail eddirector@atorah.org.



Whether we're ready or not, a New Year is upon us and it is time to address your job and career needs. Check out the JVS Career Moves calendar of events at www.career-moves.org. There you'll see our many workshops and groups coming up in Boston, Newton, Framingham as well as the South Shore. Whether you're contemplating a career change, looking for a new professional job, looking for peer support and networking assistance or ideas how to stay busy and involved during this prolonged downturn, Career Moves can help.

We wish all readers a peaceful, healthy and hopeful 5771.
Judy Sacks and the JVS Career Moves staff



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South Area Solomon Schechter Day School

Alan Dershowitz to Speak at SASSDS



By Stanley Hurwitz

Harvard Law School Professor Alan M. Dershowitz, who has been called one of America's "most distinguished defenders of individual rights," "the best-known criminal lawyer in the world," and "Israel's single most visible defender," will be the keynote speaker at the 'Righteous Among Nations Award' Presentation Event, scheduled for Tuesday, November 16 at 7:00 p.m.

The event, sponsored by the Israel Arbeiter Gallery of Understanding, will be held on the campus of the South Area Solomon Schechter Day School

(SASSDS) in Norwood, home to the exhibit 'The Life Lessons of Israel Arbeiter,' tracing the life of the 86 year-old Holocaust survivor and human rights activist.

The second annual 'Righteous Among Nations Award' will be presented posthumously to Raoul Wallenberg, a Swedish humanitarian who worked in Budapest during World War II to rescue Jews from the Holocaust. The award is given to an individual who has exemplified the highest level of humanitarianism. Recipients are chosen in recognition of the personal risk they took to 'do the right thing.'

During 1944, Wallenberg provided passports to tens of thousands, saving them from death in Nazi camps. In 1945, he was arrested by the Soviets and was reported to have died, though the exact date and circumstances aren't clear.

In 2009, Cardinal Sean P. O'Malley came to SASSDS to accept the first annual Righteous Among Nations Award, presented posthumously to Pope John Paul II to honor his work toward improving Catholic-Jewish relations, often at great personal risk.

Space is limited and advance reservations are requested. For sponsorship and reservations, call 781-769-9400, email djoiner@sassds.org or visit www.sassds.org.

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Ami Mehl (Dept. of Jewish Communities MFA), Allan Sollow, Consul Orli Gil and Noam Katz.

North American Conference for Emerging Jewish Leaders



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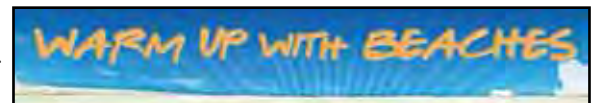
The first North American Conference for Emerging Jewish Leaders took place in Chicago between August 19 and 22, gathering almost 40 Americans ages ranging from ages 25 to 42. The seminar, sponsored by the Israel Ministry of Foreign Affairs (MFA) and hosted by the Jewish Federation of Metropolitan Chicago, is an attempt to reconnect with past MFA programs alumni as well as to educate new leaders.

The conference brought into discussion the image of Israel in the media and the public's mind, such as the relationship between Israel and the Diaspora, the threat presented by Iran and public diplomacy. Participants learned also about Israel's dilemma of protecting the rights of all its citizens (including the Arabs), sustaining the democracy and at the same time preserving the Jewish Zionist identity.

Among the presenters were Israelis such as Former Minister of Education Prof. Yuli Tamir and local leaders such as Chairman of the Conference of Presidents, Allon Sollow.

From Massachusetts, Ehud Eiran of Harvard University lectured on the Middle East and journalist Shirley Nigri Farber, Shalom Magazine, lectured on promoting Israel through the media.

The goal is that the participants will return home (to almost ten different states) and give lectures as well as promote Israel through their networks. They concluded that, as important as it is to learn how to advocate for Israel, it is essential to meet other young leaders who share the same love for the Zionist state and are willing to exchange resources and ideas. The MFA is making sure that the next generation of young Jewish leaders have not only a love for Israel but also the knowledge and tools to defend the home of Jewish people.



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Heeding the Call



By Rabbi Sam Seicol

According to the tradition, Moses went up to the top of Mt. Sinai on the first day of Elul (the sixth month) and stayed there for 40 days. Thus Moses was with God until Yom Kippur. By Rabbinic times this period came to be considered as a time of improving relationships and creating new opportunities for good will. We are reminded in the Shulchan Aruch (Code of Jewish Law) that, though God accepts repentance all year long (and we are certainly expected to apologize and forgive in a timely fashion when needed), the 40 days preceding Yom Kippur are most appropriate for atonement. This has come to be seen as a special time of goodwill and mercy. It can be said that one is not truly ready for the New Year unless proper preparations have been made.

In order to further em-

phasize the propitious nature of the month of Elul and call the community to more fully prepare for the New Year ahead, the Rabbis created special additions to the morning prayers of this period. One such “new” ritual was the sounding of the Shofar during the month of Elul. The Torah – in Leviticus 23:24 and Numbers 29:1 – tells us to sound the horn (t’ruah) as a remembrance on the first day of the seventh month – the Hebrew calendar month of Tishri. This observance, called in the Torah “Yom T’ruah” came to be called Rosh Hashana. The Rabbis then added the sounding of the Shofar to the weekday mornings of the entire month prior to the High Holy Days. This voluntary blowing of the shofar was intended to call us to listen to the cries for mercy, compassion and the needs to reconnect to community. We are told that the sound of the shofar has the power to stir the heart and inspire love, as it is written, “Shall a shofar be blown in a city, and the people not be filled with awe?” (Amos 3:6) [Kitzur Shulchan Aruch 128:2]

The second addition beginning in Elul is the reading of Psalm 27, which ends with the statement, “For I am confident of this: I will see God’s goodness in the land of the living. Wait for the Eternal; be strong and take heart; wait for the Eternal.” This prayer is added to the service throughout the Fall Holiday season. This serves as a reminder that the New Year preparation takes almost two full months. Old habits that we wish to alter are not easy to break or change. New habits that we may wish to create are not easy to develop. These nearly two months offer the opportunity to re-form and re-create ourselves into the New Year.

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Heeding the Call

The model for the year is built into the heart of the fall holiday season. The climax of the Elul to Shemini Atzeret holiday cycle is Yom Kippur, which is called (Leviticus 16:31) "Shabbat Shabbaton" – a Sabbath of Sabbaths. Thus, we are especially reminded that the most important holiday is Shabbat. It is the model and framework from which all other observances grow. Certainly there are special additions and changes to the worship service during the High Holy Day and fall festival services. The shofar, the unique melodies, the prayers and poems written in honor of Rosh Hashanah and Yom Kippur, the stirring strains of Kol Nidre, and the atmosphere of anticipation of hope for a new year do bring us together in numbers well beyond the regular weekly worship. Sukkot through Simhat Torah do, indeed, offer unique settings and rituals. With the sharing in the sukkah, the waving of the lulav, and dancing with the Torah we fulfill the traditional statement that we are to be joy-filled at the times of our festivals.

But the most important habit we are challenged to create from Elul through Simhat Torah is the observance of Shabbat.

This year Shabbat and Yom Kippur coincide. This creates an interesting demonstration of the way in which Shabbat is even more important than Yom Kippur (or Rosh Hashanah). On years in which the first day of Rosh Hashanah falls on Shabbat, the traditional prayer of Avinu Malkeinu and blowing of the Shofar are only done on the second day (the non-Shabbat day). This is the practice in communities that observe two days of Rosh Hashanah, since both can still be performed during the Rosh Hashanah days. This year with Yom Kippur occurring on Shabbat, the final blast of the Shofar is heard only after the Shabbat has formally ended.

Let us heed the call of the shofar and prayers of the season to find ways to bring Shabbat observance (remembering that the root word is "observe" – indicating the capacity to see, take note and find insights) into our lives, our homes and our communities to improve our caring and compassion for one another.

Rabbi Seicol teaches Social Bridge professionally at the Boston Center for Adult Education and the Jewish Community Center in Newton. He also provides support to the unaffiliated Jewish population and volunteers at the Vilna Shul where he teaches classes on a non-denominational basis.

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The Jewish Farmers of Millis and Medway, MA

Ever heard of the Jewish Farmers of Millis and Medway, MA? Around the turn of the 20th century these two towns experienced an influx of Jews who wanted escape from the crowded tenements of Boston. Encouraged by assistance by the Jewish Agricultural and Industrial Aid Society (JAS) they got land and took up farming.

Farming in Millis/Medway was mainly eggs and dairy and probably seemed uncomplicated to the urban dwellers looking for work. Since the towns were located only thirty miles from Boston, at the end of the trolley line, farmers could easily visit relatives as well as get their produce to the larger market. By 1900, Millis had its own Jewish congregation (one of two currently remains); today Medway has no synagogues, for their congregation was moved to Holliston. By 1911 Millis and Medway had 80 Jewish farmers. (Boston Globe, 25 June, 1911)

However, the farms were all in competition with each other and the market was limited so it became too costly for all the farmers to work them for a living. Some raised produce for only their family and sold the extra. Eventually it became necessary for the wife and children to do the farming while the husband worked at another occupation. Earning a living at farming became so challenging that Jewish charitable foundations sprang to their assistance providing financial aid, establishing cooperative markets and offering educational programs. The JAS even printed their educational material in Yiddish. But the trend of industrialization was against them and in the end most farmers did not have enough acreage nor the skills and knowledge for cultivation on a scale large enough to make a living. Norfolk County (MA) Land Deed records show that over 30 families from Millis and Medway received loans or assistance from the Jewish Agricultural and Industrial Aid Society between 1902 and 1924.

To supplement their income, the farmers took in boarders; over 6,000 boarders were recorded by the Boston Globe (25 June 1911). Even the Winnikers, who sold chickens to all of New England and had one of the most successful farms, had to take in boarders. They were one of seven Medway families who then added rooms and dining halls and events to their farm. These seven boarding houses

continued to add on, taking in more guests until they emerged by the 1920's and 30's as hotels. Guests came from all over New England and New York to have a wonderful vacation not too far from home. The attraction of these hotels was their magnificent parties with dancing and home cooked meals and a weekend of fun in the country. They became so popular that Medway became known as "vacationland."*

Typical Jewish Farmers

Grace and David Hoag currently own 20 acres of the original 65 acres of land in Medway once the property of early Jewish farmer Peter Popken. Peter Popken a Russian immigrant born in 1879 was a carpenter in Concord, New Hampshire, at the turn of the 20th century where he, wife and daughter maintained a small family garden during the limited growing season. To cover expenses Peter applied for and was accepted to work as a carpenter on



the Panama Canal in 1910 for 56 cents an hour. The ship manifest indicates that he returned from the Canal Zone, April 1912, and in May purchased 65 acres of dairy farm land and all buildings on both sides of Winthrop St, Medway. Soon, Popken left the farm chores to his wife and children and in 1918 sought additional work as a carpenter from the U.S. Civil Service Commission. Within the same year, he also received aid from JAS. Eventually Popken sold junk as a means of income.

The small Rosenfield farm produce for their family with a cow that provided the milk, cheese and butter. There was no electricity or running water; water was pumped from outside and brought in by the bucket. Winters were especially difficult, and if there were an accident or illness, the doctor had to be summoned and he would trek several miles to the home in spite of the weather.

Eventually, Irving's father, Samuel, supported the family by recycling old newspapers, scrap metal and other used pieces of household items. He would often bring home old cars, using the



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The Jewish Farmers of Millis and Medway, MA

family horse to drag them home, and then resell the parts. Life on the farm was a constant struggle under the most difficult of circumstances.

The Samuel Rosenfeld family eventually moved from Medway and found other types of employment. Sam's son Joseph became the owner of Rosenfeld Sand and Gravel Company

A Success Story

Arriving in the late 1880's, the Maels were one of the earliest Jewish farming families in Millis and Medway. Harry Mael arrived in 1904 and joined relatives already living in Medway. His family is still in business today.

The Maels started by selling junk and then changed to raising chickens. Harry Mael's five children, including son Joshua, helped with the farm before they were even enrolled in school. Some of his sons obtained 2.5 acres on which they had a few cows. Little by little they bought more acreage and more cows and their business began to realize a profit.

Finally, some of the Maels expanded into the cattle business. It was a hard life and a huge sacrifice.

As Joshua's father increased his cattle farms Joshua remained by his side throughout the years and so learned to raise, buy and sell cattle. Eventually they owned several farms and meat production facilities in five Massachusetts towns some of which remain in business today. They are known as Mael Brothers and will continue until Joshua decides to retire.

Although they worked six days a week, the Maels were a very religious family and all were active in Jewish life. Harry, the father, founded the first of two Synagogues in Millis although only one remains today and Joshua often leads services there.

The Demise

The farming era was short lived, only a generation, and then industrialization offered more lucrative opportunities. The next generation married and moved away or went off to college. Today housing developments occupy much of the farmland.

Marjorie Short is a retired Middlesex Community College professor and a member of JGSGB, JCAM, Jewish Historical Society of the North Shore and the Historical Societies of Beverly and Millis, MA.

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COMMUNITY NOTES

MetroWest Jewish Day School Opens
Serves K-8 Students

By Ann Green

MetroWest Jewish Day School has launched its upper grade program (grades 6-8). MWJDS, located in Framingham, is a pluralistic school which welcomes families from diverse Jewish backgrounds and traditions, including interfaith families. A committee of educators worked with Head of School Carolyn Keller to design an academically challenging and developmentally appropriate, integrated Judaic/general studies curriculum. The academic program is based on best practices in the teaching of pre-teens and preparation for competitive high school programs.

"Upper schools students are encouraged to explore their individual interests as they continue to develop their skills in math, science and technology, creative and expository writing, and in the arts," said Keller. Students intensify their study of Hebrew language, Jewish history, texts and traditions. "Their love for Israel," adds Keller, "is enhanced by their continued participation our on-going relationship with the Reali School students in Haifa." They also benefit from the school's access to science and technology programs at Framingham State College, MIT, and local corporations. They can choose to participate in self-directed learning through DestiNation Imagination as well. Students in grade 7 who are preparing for their Bar/Bat Mitzvah develop independent tzedakah projects.



CORRECTION: On page 30 of our Summer edition, the name of the company Angelbare Permanent Cosmetics was misspelled. Also the client did not provide the eyebrow treatment photo at the time of print. Here is the furnished photo above.
On page 12 the Video Scribe It website was misspelled. The correct is www.videoscribeit.com.

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