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אָבִינוּ מִלְּפָנֶיךָ, כָּתִבְנוּ בְּסֵפֶר גְּאֻלָּה וַיְשׁוּעַ
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(REBIRTH)

As the sounding of the shofar calls upon your reflection of the past and contemplation for the future, we extend our best wishes as you and your family gather to enjoy the foods symbolizing the sweet year to come. Shana tova.

Publix

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Chabad presents graphologist on "The Genius of Jewish Celebrity"

Chabad of Nashville is presenting an evening with graphologist Dr. Robert Yaronne, who will speak on "The Genius Of Jewish Celebrity - What Their Handwriting Reveals" on Sat. Sept. 17, at 8 p.m.

What mysteries can be ascertained from a person's handwriting? According to graphologist Yaronne, a scientific expert in the field, personality based on handwriting reveals how creative, destructive, generous, insane, entrepreneurial and genius we all can be.

"We all possess secrets — strengths as well as weaknesses — which carve their influence into our subconscious, essentially controlling our behavior, and this is revealed in handwriting," according to Yaronne, also known as "Dr. Robby."

A San Diego-based psychologist and public speaker, Dr. Robby has talked about handwriting analysis to a variety of



Dr. Robert Yaronne

audiences across the United States. He has been teaching psychology since 1979 at colleges and universities throughout the world, including Bar Ilan University

in Tel Aviv. He has applied his skills as a graphologist working with corporations in the area of executive screening, analyzing handwriting in the process of executive selection, and also is an expert in jury selection, using handwriting samples to predict thinking and decision-making styles of potential jurors.

Dr. Robby's book, *The Genius Of Jewish Celebrity: What Their Handwriting Reveals*, is an insightful, eye-opening look at the enigmatic catalysts behind what makes some of Judaism's biggest names tick in the fields of entertainment, science, sports, music, art, philosophy, literature, politics, and religion.

Dr. Robby will talk about the essence of the celebrity's personality, four revealing facts drawn from handwriting assessments and as many as nine insights about each person profiled. Interspersed are graphology guidelines deciphering social behavior, thinking, imagination, sexuality and relationships, such as inter-

pretations of the capital letter "I" and the small letter "i" and practical tips on whom to attract and whom to avoid.

"The Jewish people are some of the most fascinating and persevering in the world," Dr. Robby writes in the introduction. "One of my goals in writing the book was to address and bring to an end countless years of negative propaganda and stereotypes that have spurred anti-Semitism throughout the world and to fire-up the dignity of Jewish people by showing their humanity and accomplishments."

"Dr. Yaronne's observations are spot on, nearly to the point of being unbelievable. He is clearly an intuitive and talented analyst," says Rabbi Yitzchok Tiechtel, from Chabad of Nashville.

This event will take place at Chabad of Nashville, 142 Belle Forest Circle, in Bellevue. There will be a book signing after the lecture and an opportunity to meet with the speaker. For more information call 615/646-5750. □

GJCC Invitational Golf Tournament on Oct. 3 welcomes NFL alumni

The first GJCC Invitational Golf Tournament will be held at the Old Natchez Golf Club on Mon., Oct. 3.

The community is invited to enjoy a great day of golf and camaraderie which will directly benefit the Gordon Jewish Community Center. As a nonprofit organization, the GJCC depends on events such as the Invitational to support its programming.

Register as a single player or as a foursome — and you may even get to play with NFL alumni such as Jim Arnold,

Brad Hopkins, Paul Guidry and Craig Hentrich yer or as a foursome -- and s the Invitational to support its amazing programming. could not co. There will be a random draw at registration to see which lucky golfers get to play 18 holes along side these men.

To register, contact Harry Baker at harry@nashvillejcc.org. There are also multiple sponsorship levels available; Harry can assist you with choosing the right sponsorship level for you or your business.

Registration begins at 8 a.m. The Old Natchez Golf Club is located at 115 Gardengate Drive in Franklin. □

Community 9/11 commemoration to be held at The Temple

The Jewish community has invited people of all faiths to commemorate the tenth anniversary of 9/11 at a special event to be held at The Temple on Sept. 11.

The program will begin with a screening of the film, "Freaks Like Me," from 6:30-7:30 p.m. It will be followed by a commemoration and memorial that will include prayers, singing and studying.

The event is sponsored by Congregation Beit Tefilah Chabad, Congregation Micah, the Gordon Jewish Community Center, the Jewish Federation of Nashville's Community Relations Committee, Congregation Sherith Israel, The Temple and West End Synagogue.

For more information, call 352-7620. □

To access the Community Calendar,

go to www.jewishnashville.org
and click on "Calendar."

Every community event is listed
for your convenience.

From my family to yours — may you have a peaceful and sweet New Year



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שנה טובה!



New approach in effort to bring Russian-speaking U.S. Jews into the fold

By Dan Klein

BARRYVILLE, N.Y. (JTA) — When David Weinstein went to summer camp many years ago, the Jewish world was animated by the campaign to free Soviet Jewry. In his younger days, Weinstein even visited the Soviet Union once to meet members of the Jewish community there. When he left them, he recalls, he thought he'd never see any of them again.

Today, Weinstein is the director of Camp Tel Yehudah, the national teen leadership camp of Young Judea, in Barryville, N.Y., and his camp dining room is packed with the American children of some of those Russian Jews he met decades earlier.

But the Russian-speaking children, ages 14 to 18, aren't regular campers at Tel Yehudah. They're enrolled in Camp Havurah, a camp-within-a-camp at Tel Yehudah that caters to Jews from families from the former Soviet Union.

While Tel Yehudah's pluralistic educational curriculum puts more focus on religion, Havurah puts more focus on Russian-American Jewish history and identity. Tel Yehudah campers pray every day, but Havurah campers discuss religion instead. Both tracks also focus on Zionism and tikkun olam, or repairing the world, but the Russian track has more structured educational programming than the American track.

"The reasons for a separate track are rational," said Alona Stavans, educational director at Havurah. "There have been attempts to attract Russian kids to American camps, but they failed."

The camp-within-a-camp program, now in its third year, is part of a relatively new approach: creating tracks within existing Jewish programming specifically for young people from Russian-speaking Jewish immigrant families in America. Even though most of the young people



Fifteen-year-old members of group Sloop (Russian for Elephant) at Camp Tel Yehuda in Barryville, N.Y., discuss when they feel most Jewish. Photo: Dan Klein

from these families by now are more fluent in English than in Russian, Jewish programmers have found that a cultural chasm still separates them from mainstream American Jews.

The idea is to build on the successes of existing Jewish programs by designing tracks specially tailored for these Jews, rather than creating new and untested programs for them.

"We want summer camp to be as important to the Russian-speaking Jewish community as it is to the larger American community," Weinstein said.

This novel approach, which has taken hold over the last three or four years, marks a significant departure from the prevailing models for reaching out to Russian-speaking Jewish immigrant families: creating completely separate programs focused on teaching them about Judaism, or simply welcoming them into existing programs for American Jews.

Those approaches, say community officials, have not worked well. By and large, they say, Russian Jewish immigrants to this country lack a strong Jewish identity.

"We were Jews by culture, by affiliation, not by religion," said Marina

Belotserkovsky, senior director of Russian communications and community outreach at the Hebrew Immigrant Aid Society.

Although Jews from post-Soviet immigrant families now make up an estimated eight percent of the American Jewish population, according to Jewish demographer Ira Sheskin of the University of Miami, they are far less represented in Jewish programs and institutions.

"Today, we are losing a lot of Jewish identity. I'm looking at my friends and they're losing it," said Diane Kabakov, who emigrated from Ukraine in 1993. Her son Daniel is a camper at Havurah. "I would like him to keep his Jewish identity as much as possible," she said.

Sophia Joseph, a 15-year-old camper at Havurah from New Jersey, immigrated to America from Georgia with her parents in 1999. When her parents sent her to Havurah to "get in touch with Jewish culture," Sophia said, she was skeptical — "especially of the religious stuff."

"But everything changed," she said in an interview. "I love the community and have even come to enjoy prayer. My parents were right. They felt I didn't appreciate my identity."

Her mother, Anna Joseph, told JTA her daughter has a stronger Jewish identity now.

"We woke up in the last few years," said Rabbi Jay Moses, director of the Wexner Heritage Program, a leadership-training institute that is creating a separate track for Jews from Russian immigrant families. "As a community, we did a great job trying to rescue and resettle

immigrants in a short period of time. We took care of their immediate needs well, but we did a less impressive job securing the future of Jewish life as they came of age in America."

The Wexner program has hired a consultant to fine-tune its curriculum for its pilot Russian cohort initiative, which will be taking applications next spring.

The Genesis Philanthropy Group, which promotes strengthening Jewish identity among Russian speakers, is one of the main foundations behind this new approach to Russian Jewish immigrants.

In association with Genesis, the PJ Library, which sends free Jewish books to Jewish households, worked with three community centers in Russian-speaking areas to create a pilot free book program targeting the Russian-speaking community. The program has proved highly successful, and the PJ Library now plans to expand to other Russian-speaking communities and also to begin printing books in Russian.

Likewise, Moishe House, which funds young, community-minded Jews to create a house-based community center for their Jewish peers, worked with Genesis to open its first Russian-speaking Moishe House in Chicago in 2009. Since then, it has opened four more houses in the former Soviet Union, and this year it is planning to open two more Russian-speaking Moishe Houses in the United States.

"Genesis asked us about Russian Moishe Houses, and if I thought it would work," Moishe House founder and CEO David Cygielman told JTA. "I said, 'I don't know, but it seems like it's worth a try.'"

Directors of the Havurah camp, which is also funded by Genesis, say they have struggled over the last three years to strike a balance between being a single camp and creating a special program. At the summer camp, the Russians and Americans spend most mornings together and eat in a shared dining hall, but the Russian immigrant children get separate educational programming.

As they view such programs, some organizational leaders say it is important not to assume that just because something has caught on with the mainstream American Jewish community it will work for the Russian immigrant community as well.

Several campers interviewed by JTA said they liked being apart from the rest of the camp.

It helps, said Havurah program manager Yelena Pogorelsky, herself a Russian immigrant, when you are familiar with common Russian traditions — "when you're around people who you don't have to explain yourself to, why you are spitting over your shoulder three times, or sitting quietly before a long trip." □

Homeland Security to give \$15 million to Jewish groups

NEW YORK (JTA) — The U.S. Homeland Security Department will provide about \$15 million in grants to Jewish communal organizations and institutions considered vulnerable to attack.

The announcement marked the sixth installment of the Homeland Security Department's Nonprofit Security Grant Program, which has been in place since 2005. Since its inception, \$118 million has been distributed to nonprofits to help fund video surveillance, blast-proof windows

and promote security-related preparedness. On Aug. 23, Homeland Security announced \$19 million in new grants, 80 percent of which will go to Jewish institutions.

The Jewish Federations of North America praised the announcement.

"The Department of Homeland Security has demonstrated a great commitment to protecting the Jewish American community," said Cheryl Fishbein, chairwoman of the Federations' Domestic Affairs Cabinet. □

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Martin Bresler to speak on 'Two-State Answer'

As part of The Temple's on-going educational program, Martin I. Bresler will be speaking Tues., Sept. 6, on "Keeping Israel Safe, Jewish and a Democracy: The Two-State Answer." The program starts at 7 p.m.

Bresler is currently the chair of Americans for Peace Now, a Zionist organization that is dedicated to the proposition that the long term best interests of the State of Israel are achievable only through the creation of two states living side by side in peace and security. For information, call 352-7620. □

Delta Air says it won't ask customers to disclose religion

(JTA) — Delta Airlines announced that it will not ask its customers to disclose their religious affiliation, despite partnering with Saudi Arabian Airlines.

The announcement followed a controversy two months ago when a Delta spokesperson suggested that, because Saudi Arabian Airlines was joining the SkyTeam Alliance, Delta might have to refuse boarding to passengers with Israeli stamps on their passports. The Saudi government requires that travelers disclose their religion, and American Jews and others with Israeli stamps in their passports have been refused visas to the country.

At the time, the Delta spokesperson said that the airline "must comply with all applicable laws in every country it serves" because it would face fines if a passenger arrives at a destination without proper documents.

In a letter sent last week to the Simon Wiesenthal Center, Delta Senior

Vice President Andrea Fischer Newman wrote: "Delta employees do not currently and will not in the future, request that customers declare their religious affiliation. We would also not seek such information on behalf of any SkyTeam partner or any airline."

Delta officials met with the Wiesenthal Center's Associate Dean Rabbi Abraham Cooper at the center's headquarters in Los Angeles to clarify the airline's policy.

"Delta has now done the right thing, sending a signal to the Saudis that it will not cooperate with Riyadh's policy of religious apartheid," Cooper said in a statement. "We hope that all other U.S.-based airlines around the world will declare and follow a similar policy. We also urge the Obama administration to lead the way in demanding that the Saudis drop their overt policy of religious discrimination." □



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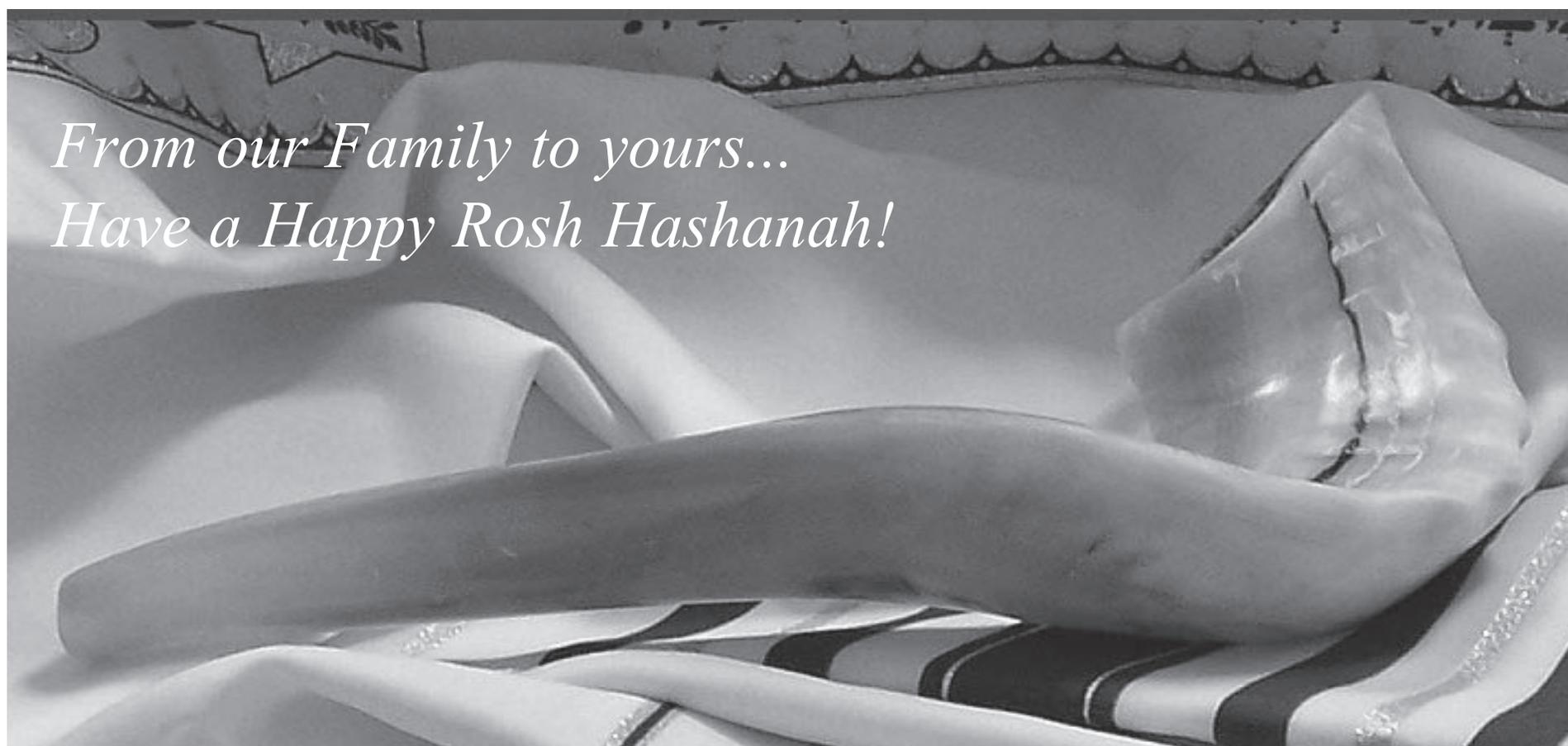
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Dozing on the Days of Awe

By Edmon J. Rodman

LOS ANGELES (JTA) — Don't let Maimonides catch you napping on Rosh HaShanah.

His famous quote, "Awake, awake, you slumberers from your sleep, inspect your actions and return" — usually found in the High Holidays prayer book before the sounding of the shofar — is meant as the ultimate *shluf* alarm, his righteous tap on your shoulder.

But what if while sitting in services one Jewish New Year's Day you should "accidentally" hit the snooze button and head off into the realm of somnambulant psalms?

Some of us seem to become so drowsy the second we set foot in a synagogue. Then the passages seem long, the air conditioning makes us feel cool and comfy, words barely familiar buzz around our ears, the rabbi goes on and on ... our lids grow so heavy.

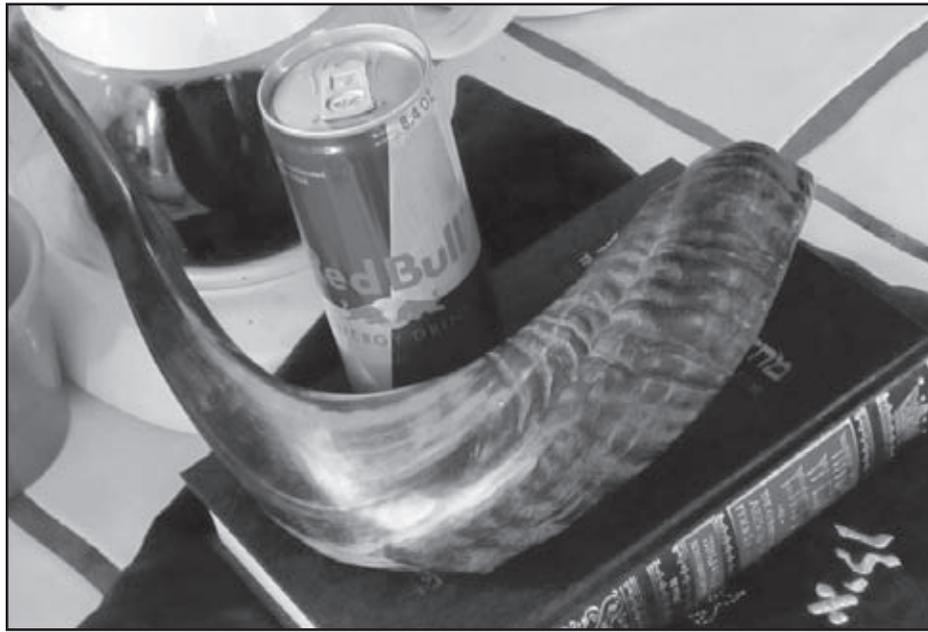
As our heads lurch forward, startling us awake, we wish there was a Starbucks in the social hall or a private place to sacrifice a can of Red Bull. For many of us who work long hours, the prayers and sermons of the Days of Awe work best when they are preceded by nights of ahh.

The need for sleep and wakefulness is even emphasized in the liturgy: On Rosh Hashanah morning we thank God for removing "sleep from our eyes, slumber from our eyelids," as well as restoring vigor to the weary." Later in the morning, the shofar's blast calls us to physical and spiritual attention.

On Yom Kippur afternoon, when we are tired, hungry and out of it, we read the story of Jonah, who while heading by sea away from where God wants him to go, falls into a deep sleep in the ship's hold. While he's napping, the sky storms and the sea crashes; the ship begins to founder.

"How can you be sleeping so soundly!" the captain cries out to him.

To save the crew and ship, Jonah needs to rouse himself, and during the High Holidays we want to rouse our-



selves, too. After all, apparently something important is going on, and that "gentle" elbow in the side from our partner can leave a mark.

In talking about the relationship of sleep to the High Holidays, Dr. Rubin Naiman, the sleep specialist and a clinical assistant professor of medicine at the University of Arizona's Center for Integrative Medicine, cited Shabbat as an example of how sleep relates to our spirituality.

"It's been a reminder to slow down and sleep," he said in a phone interview from his Tucson home. "Sleep is not simply unconsciousness; it refers to the deepest part of ourselves.

"My parents, who were Holocaust survivors, taught me to honor sleep," said Naiman, who grew up in a traditional Jewish home.

Naiman feels sleep helped them to survive. In his book, *Healing Night: The Science and Spirit of Sleeping, Dreaming, and Awakening*, he suggests a battle between divine and man-made forces as a reason for our sleep deficits.

"When God said, 'Let there be light,' he divided it equally with night,"

he wrote. "But when Edison said let there be even more light, he appropriated it from night. And there are serious casualties."

To avoid being a casualty, Naiman has a couple of suggestions.

"It's not like you can prepare the night before. You need to run up to it," he said.

While reminding that sleep requirements differ, Naiman said that "Few people can get by with less than seven to nine hours."

To find a natural balance between sleeping and waking, he suggested "avoiding excessive stimulation." But

perhaps to the chagrin of pulpit rabbis everywhere, Naiman suggested that if growing drowsy, we should "stop fighting sleepiness" and go with it.

"Falling asleep is an act of faith," he said. "Think of it as diving into a pool of water; close your eyes and descend."

In other words, if you feel the need, it's OK to shut your eyes.

At first I thought, napping through Rosh HaShanah: What's next, recliners instead of pews?

But later that day, taking the doctor's advice, I closed my eyes to take a nap and re-thought our conversation. Feeling a pleasant wave come over me, I wondered if Naiman was on to something.

While on the couch, I remembered being in synagogue on Shabbat closing my eyes and saying the Shema. More than once I kept them closed a few beats longer, even while chanting the first paragraph. When I finally opened my eyes, I had felt refreshed.

I also remembered on Rosh HaShanah seeing several members of my congregation closing their eyes while the ba'al tekiah sounded the horn. Naiman had said the shofar's blasts on Rosh HaShanah were "calling people to a higher state of wakefulness." Were those with their eyes shut experiencing wakefulness within?

This year I would close my eyes and see. □

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



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Yom Kippur without fasting: How kids can atone, too

By Sarah Chandler

NEW YORK (MyJewishLearning) — For most adults, the central experience of Yom Kippur is fasting. By abstaining from food and drink, we exercise control over our bodies and do not give in to our most basic impulses. This makes it pretty easy to feel the “affliction” that the Torah mandates.

But parents sometimes find it difficult to include children in the holiday observances, since anyone under the age of 13 is not required to fast.

Here are some ways you can help your children have a meaningful Yom Kippur by teaching them disciplined, controlled behavior, as well as the meanings behind the rituals.

Fasting for those under 13

Children can develop a sense of what fasting symbolizes if they are involved in their parents’ or older siblings’ fasting experience. The seudah mafseket (pre-fast meal), as well as the break-fast meal, should be a special gathering for the whole family — fasters and non-fasters together.

During Yom Kippur, you can share your feelings about fasting with your children. If you’re not feeling well, your kids might surprise you with how sym-

thetic they are and how helpful they can be. Children nearing the age of 13 can fast a few hours to prepare for their forthcoming adult responsibilities.

You can have your children eat on Yom Kippur together with elderly or sick people who are also not fasting. This way, meals are likely to be eaten in a holiday spirit, complete with blessings before and after. Those who are not fasting should make kiddush over grape juice or wine to sanctify the day and add a special line in Birkat Hamazon.

Alternatives to fasting

While fasting from food and drink may be the most well-known of the Yom Kippur rituals, there are several other opportunities for individuals of all ages to “afflict their souls” on this day. It is appropriate for children who are not fasting to still refrain from bathing and using creams or lotions.

Also, children can participate in the custom to abstain from wearing leather shoes, and it can be particularly meaningful to them if you explain why.

Rabbi Moses Isserles pointed out how this practice enforces compassion for all living creatures: “How can a person put on shoes, a piece of clothing for which it is necessary to kill a living thing, on Yom Kippur, which is a day of

grace and compassion, when it is written ‘His tender mercies are over all His works?’” (Psalms 145:9).

Use the days and weeks leading up to Yom Kippur to take your child shopping for a modest pair of shoes for the occasion: canvas sneakers, plastic sandals or something simple from a local thrift store.

‘Jewish Lent’

On Yom Kippur, you can also encourage children to give up some basic comforts, such as a favorite toy, a special hair accessory, a particular game or even an outdoor activity. The important thing is that your child, with the assistance and support of an adult, takes time to choose a specific way to abstain. Feel free to call this act “fasting from” — for instance, “fasting from soccer” or “fasting from Liza the bunny.”

If appropriate, you can discuss this deprivation at your seudah mafseket (“What will be challenging for you about 25 hours without soccer?”), and then again at your break-fast, when the deprivation is all over (“What thoughts came to mind when you thought about how much you missed Liza?”).

During services

Depending on your community, you may or may not have age-appropriate services for children. If your children are

sitting through services mainly geared toward adults, it can be helpful to have a conversation to help them connect to the meaning of the day.

For example, you might discuss how Yom Kippur is a day for personal and communal atonement. This word, which might be unfamiliar to children, can be broken up into three words: “at,” “one” and “-ment.” Ask your kids: What does it mean for a person to be “at one” with himself or herself? What would it take for our community to be at one with ourselves? What about with others?

However you choose to connect your children to the rituals of this holy day, keep in mind that though they may not yet be mature enough to express it. Children are spiritual beings. Giving them an opportunity to sit and listen to the sounds of the service, and explaining to them the adult experiences of the day, can provide children with a chance to reflect and connect.

Indeed, just by taking a few simple steps to translate for your children the complicated symbolism and meaning behind your rituals, you have the power to enhance your own personal connection to the holiday. □

Sarah Chandler is the director of Jewish Family Learning & Life at West End Synagogue, A Reconstructionist Congregation in New York.

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Make this the year of the apology

By Dasee Berkowitz

In the words of Elton John, why is it that “sorry seems to be the hardest word?”

With a sense of schadenfreude, we take sport in watching our political leaders and celebrities fall from their pedestals and lie in their attempt to cover up the scandal du jour. We relish TV shows like “The Good Wife” based on character transformations of unfaithful partners and the public (and private) humiliation that comes from admitting wrongdoing.

We have the luxury of being removed from the eye of the storm and think if only they had apologized in the first place, they could have saved face/their career/relationship/reputation/life.

Of course, we know it’s not so easy to say we’re sorry. For all that I think I am emotionally evolved, I have had many an argument with my spouse, family member or colleague in which the defensive wall shoots up and nothing short of a sledgehammer can bring it down.

The reticence to admit our own mistakes starts young. I saw it as my three-year-old struggled through his first real apology. After he hit me — something slightly more forceful than a love tap and weaker than a full-on whack — and I doled out the requisite scolding, my husband and I insisted that he articulate an apology.

With several tries and averting his big green eyes, a sheepish grin crept over his face and he stammered, “S-ahw-reee.”

His experience held up a mirror to my own. It’s hard to admit when we are wrong and sometimes even harder to take responsibility for it. My son covered his embarrassment by not looking at me

squarely in the eye.

Some of us don’t look at our wrongdoings, period. We justify our actions, blame others or deny there was a problem in the first place.

Facing our inadequacies and doing teshuvah, or returning to our best selves, is exactly what we are challenged to do beginning in the month of Elul and continuing through Yom Kippur. Many of us sit in synagogue and pound our hearts reciting a litany of “al chait” (confessions) about how we missed the mark, vowing to do better next time.

The High Holidays present us with the imperative to live every day with the same sense of moral intensity as if it were our last, as Rabbi Eliezer teaches. This is the period that makes us aware of how fragile our lives are, a time in the Jewish calendar cycle and liturgy in which we are confronted with the possibility of our own mortality.

We are jolted into an awareness of how to live our lives more fully. By taking responsibility for our actions and repairing broken relationships, we can enjoy deeper connections to others — essential ingredients to a fuller life indeed.

While most of us log our greatest number of synagogue hours during the High Holidays, we must go outside the synagogue to do the important interpersonal work of the season. The medieval philosopher Maimonides sums this up nicely regarding Yom Kippur, saying in the Laws of Repentance that “repentance (or teshuvah) and Yom Kippur atone only for sins between the person and God ... but sins against other people such as injuring, cursing or stealing are never atoned for until he has paid what he owes the person and appeased him.”

Doing the work of asking for for-

giveness from another person is critical. Teshuvah, however, does not happen by issuing a single apology; it is a process. For Maimonides it included three essential steps: regretting bad behavior and confessing wrongdoing; rejecting the bad behavior by not repeating it when a similar situation arises; and resolving not to do it again.

The phrase “I’m sorry” kicks off a process of profound self-transformation. In Maimonides’ book, a person who has done real teshuvah is as righteous as one can get.

Sound appealing? This High Holidays season, let it be your “year of

the apology.” Make a list of one or two people you have hurt in some way. During the 10 days of repentance, which fall between Rosh HaShanah and Yom Kippur, make a point to reach out to them. Admit your wrong, share your regret, refrain from repeating the behavior and resolve to behave differently in the future. Most likely they will ask you for forgiveness as well.

As the Rambam says, be open to offering forgiveness, lest you turn into the sinner. Let this High Holidays season be a time for sincere apologies. It’s not just something we say, it’s something we embody. □ — JTA



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Sweet season: Apples and honey for Rosh Hashanah

By Sybil Kaplan

Among the familiar customs of Rosh Hashanah is the dipping of apple pieces in honey — but what is its origin?

King David had a “cake made in a pan and a sweet cake” (II Samuel 6: 15, 19) given to everyone. Hosea 3:1 identifies the “sweet cake” as a raisin cake.

Honey also may have been used in the cake, but the honey of ancient *eretz Yisrael* was made from dates or grapes or figs or raisins because the land at the time had no domestic bees, only Syrian bees. To extract honey from their combs, it had to be smoked. Still, honey was of importance in the biblical times because there was no sugar.

During the Roman period, Italian bees were introduced to the Middle East, and bee honey was more common.

The Torah also describes Israel as “*eretz zvat chalav u’dvash*,” the land flowing with milk and honey, although the honey was more than likely date honey, a custom retained by many Sephardic Jews to this day.

Today, Israel has some 500 beekeepers who have some 90,000 beehives that produce more than 3,500 tons of honey annually. Kibbutz Yad Mordechai is the largest producer of honey — 10,000 bottles a day.

According to an article from a few years ago, the average Israeli eats 125 apples and 750 grams of honey a year, mostly around the High Holy Days.

Among Ashkenazim, *challah* is dipped in honey instead of having salt sprinkled on it for the blessing, then the blessing is given over the apple, “May it be Your will to renew for us a good and sweet year,” which is dipped in honey.

Dipping the apple in honey on Rosh Hashanah is said to symbolize the desire for a sweet new year. Why an apple? In *Bereshit*, the book of Genesis, Isaac compares the fragrance of his son, Jacob, to “*sadeh shel tappuchim*,” a field of apple trees.

Scholars tell us that mystical powers were ascribed to the apple, and people believed it provided good health and personal well-being.

Some attribute the using of an apple to the translation of the story of Adam and Eve and the forbidden fruit that caused the expulsion from paradise.

The word honey, or “*dvash*” in Hebrew, has the same numerical value as the words “*Av Harachamim*,” Father of Mercy. Jews hope that God will be merciful on Rosh HaShanah as He judges us for our year’s deeds.

Moroccans dip apples in honey and serve cooked quince, which is an apple-like fruit, symbolizing a sweet future. Other Moroccans dip dates in sesame and anise seeds and powdered sugar in addition to dipping apples in honey.

Among some Jews from Egypt, a sweet jelly made of gourds or coconut is used to ensure a sweet year and apples are dipped in sugar water instead of in honey.

Honey is also used by Jews around the world not only for dipping apples but in desserts. Some maintain in the phrase “go your way, eat the fat, drink the sweet,” sweet refers to apples and honey.

The recipes below will help make your Rosh Hashanah sweet.

CHICKEN WITH HONEY FRUIT SAUCE

Ingredients:

- 3/4 cup apricot jam
- 1 1/2 cups orange juice
- 1 1/2 cups red wine
- 1 tablespoon ginger
- 2 teaspoons garlic powder
- 1 1/2 teaspoons thyme
- 2 tablespoons honey
- 2 teaspoons corn starch
- 2 teaspoons cold water
- 6 ounces apricots
- 6 ounces prunes
- 3 to 4 pounds cut-up chicken

Preparation:

1. Preheat oven to 350 degrees F. Grease a baking dish. Place chicken parts in dish. Set aside.
2. Place apricot jam, orange juice, red wine, ginger, garlic powder, thyme and honey in a saucepan. Bring to a boil. Reduce heat and simmer to reduce to 3 cups.
3. Stir in corn starch and water and blend. Add apricots and prunes. Pour over chicken. Bake in preheated oven 45 minutes or until chicken is done. Makes 6 servings

POPPYSEED HONEY DRESSING

Ingredients:

- 1/4 cup honey
- 2 tablespoons Dijon mustard
- 2 tablespoons cider vinegar
- 1/2 cup oil
- 2 teaspoons poppy seeds

Preparation:

1. Beat honey, mustard and vinegar in a bowl or shake well in a jar with a lid.
2. Add oil and poppy seeds and shake some more. Use in a salad with mixed greens and fruit such as grapefruit. Makes about 1 cup.

APPLES AND HONEY CAKE

Ingredients:

- 2 cups flour
- 2 teaspoons baking soda
- 1 teaspoon salt
- 3/4 cup sugar or sugar substitute
- 2 teaspoons cinnamon
- 1/8 teaspoon nutmeg
- 1/4 teaspoon cloves
- 3 cups grated, unpeeled apples
- 2 eggs
- 1 1/2 teaspoons vanilla extract
- 3/4 cup vegetable oil
- 1/3 cup non-dairy creamer or pareve whipping cream
- 1/2 cup honey or honey substitute

Preparation:

1. Preheat oven to 325 degrees F. Grease a bundt pan.
2. In a mixer or food processor, blend flour, baking soda, salt, sugar or sugar substitute, cinnamon, nutmeg and cloves. Add apples.
3. Add eggs, vanilla, oil, non-dairy creamer or whipping cream, and honey and blend slightly. Pour into greased bundt pan. Bake 45 minutes or until a toothpick inserted into the center comes out clean. Cool before removing from pan. □ — JTA

Sybil Kaplan is a journalist and food writer in Jerusalem.



Prayer and justice work: the perfect complements

By Jill Jacobs

NEW YORK (JTA) — In contemporary Jewish discourse, the worlds of the synagogue and the worlds of service and advocacy sit far apart. The former is a place of introspection, of prayer and of relationship with God. The latter is a place of action and engagement in the world.

Many of us distinguish between “religious” Jews and “secular” Jews. Religious Jews attend synagogue, observe Shabbat and keep kosher. For secular Jews, their primary involvement comes through culture and justice.

But these boundaries between prayer and justice, and between the internal and the external, are foreign to Judaism. Halachah, most often translated as “Jewish law,” literally means “the way to walk.” To be a Jew is to walk through the world in a Jewish way. This Jewish way includes contemplation and

action, prayer and service, relationships with the Divine and relationships with other human beings.

On Rosh HaShanah and Yom Kippur, many Jews spend more hours in the synagogue than at any other time during the year. For this reason, these holidays can feel purely contemplative. Yet Rosh HaShanah is also “yom teruah,” “the day of sounding the shofar,” when we hear the sound that the Torah associates with liberation. And Yom Kippur morning is punctuated with Isaiah’s call to “loose the chains of injustice ... to set the oppressed free.”

These intrusions of real-life politics into the contemplative business of prayer remind us that prayer and justice work were never meant to be separate realms of behavior. Rather, the two constitute complementary aspects of an integrated Jewish life. In this integrated life, prayer and ritual push us toward justice work and sustain us in these efforts.

We often think of prayer as a one-way conversation with God. We praise God for everything that is good in the world and beg for supernatural forces to change what is not. Instead, we might understand prayer as a two-way exchange that includes a challenge to us as well as an appeal to God.

For example, Jews each morning traditionally recite a series of blessings about everyday miracles. We give thanks for our vision, our freedom, our clothing and our other basic needs. For those who have what they need to survive, these blessings remind us to be grateful for what we have, even when every one of our desires might not be fulfilled. For those who are struggling to get by, these blessings offer hope that our situations will improve.

For all of us, these blessings challenge us to create a world in which every person is free, and in which every person can meet the basic needs of his or her

family. We cannot simply thank God for opening the eyes of the blind without considering how we can make the world more accessible to people with physical limitations. And we cannot thank God for giving us freedom without working to secure the freedom of the estimated 12 million people in the world who remain enslaved. Rather than allow us to retreat internally, prayer forces us out into the world.

At the same time, prayer provides a necessary check on the tendency of social justice activists to try to fix the world right now, no matter the cost to them or to others. Prayer, Shabbat and other rituals provide spiritual nourishment, the feeling that our work is connected to a broader whole, and even a sense of humility.

Social justice work famously burns out many of the idealistic young people who sign up after college to be organizers or campaign workers. As for the long-time social justice activists, some begin to feel like the work is the only thing that matters. In many cases, this leads to long work hours and a never-ending sense of urgency. In the worst cases, some come to believe that the relentless pursuit of the cause justifies bad behavior toward others or the tolerance of abusive work environments.

Stopping to pray, to mark time or even to take off 25 hours for Shabbat is a means of acknowledging that even if we work every minute of every day, we’re not going to fix everything. This realization forces us to see ourselves as participants in a long-term struggle rather than as heroes able to repair the world on our own.

Rosh HaShanah and Yom Kippur may be days to sit in prayer and contemplation. But this ritual does not constitute a break from justice work. Rather, these days should both nourish our justice work and challenge us to recommit to these efforts in the year ahead. □
— JTA

Rabbi Jill Jacobs is the executive director of Rabbis for Human Rights-North America.



West End Synagogue High Holiday Services—Open To All

Erev Rosh Hashanah
Wednesday, September 28, 2011
Service begins at 6:30 p.m.

First Day of Rosh Hashanah
Thursday, September 29, 2011
Service begins at 8:30 a.m.

Alternative Service (Minyan Sulam)
9:30 a.m. in the Goldstein Library

Second Day of Rosh Hashanah
Friday, September 30, 2011
Service begin at 8:30 a.m.

Kol Nidre
Friday, October 7, 2011
Service begins at 6:00 p.m.

Yom Kippur Service
Saturday, October 8, 2011
Service begins at 9:30 a.m.

Alternative Service (Minyan Sulam)
10:30 a.m. in the Goldstein Library

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Dramatic progress in in-vitro detection spurs push for genetic disease testing

By Hillel Kuttler

WASHINGTON (JTA) — Susan and Brad Stillman grew concerned following their son Benjamin's birth in September 1998. He was fussy and congested, had difficulty breastfeeding and didn't take to the bottle.

The parents brought him to the pediatrician and then to a hospital pediatric care unit near their home in Rockville, Md., a suburb of Washington. Benjamin soon was diagnosed with Riley-Day syndrome, now called familial dysautonomia, a genetic disease of the autonomic nervous system that disproportionately strikes Ashkenazi Jews.

When the Stillmans got married in 1995, they were tested for Tay-Sachs disease, the only genetic disease prevalent among Ashkenazim for which screening was available, and neither parent was found to be a carrier or to have the disease.

"Ignorance was bliss," Susan Stillman said. "We had no idea we were carriers for FD."

Today, tests are available for 19 chronic conditions that are known as Jewish genetic diseases, including familial dysautonomia. Testing capabilities have risen dramatically: Just one year ago, individuals could be tested for 16 conditions; in 2009, the number was 11. Among those conditions, in addition to FD and Tay-Sachs, are cystic fibrosis, Gaucher disease, Canavan disease and Niemann-Pick disease.

Organizations dealing with Jewish genetic diseases are intensifying their efforts to educate Ashkenazim of child-bearing age about the need to be screened for all 19 conditions with a single blood test, and to update tests that have already been conducted. The experts view this as a serious communal health issue, with one in five Ashkenazim estimated to be a carrier of at least one of the 11 diseases that could be tested for in 2009.

A study by New York University's Mount Sinai School of Medicine in Manhattan found that significant numbers of New York-area Ashkenazim — one in every 3.3 — are carriers of at least one of the 16 diseases tested for last year.

A carrier rate of one in 100 for an individual disease would be "of concern," said Dr. Adele Schneider, director of clinical genetics at Philadelphia's Victor Centers for Jewish Genetic Diseases.

As with any genetic disease, when both parents are carriers, each of their children will have a 25-percent likelihood of being affected; the more diseases for which each parent is a carrier, the greater the odds of the children being affected.

"If you and your spouse find out that you're carriers, you may not want to take that one-in-four chance," said Karen Litwack, director of the Chicago Center for Jewish Genetic Disorders. "It's a terrible ordeal for parents to go through. From a Jewish community standpoint, there's a general consensus that education and outreach will, hopefully, prevent this kind of thing from happening."

Experts in Jewish genetic diseases are seeking to promote awareness of the potential problems, because screening

before a pregnancy can offer options for preventing or dramatically reducing the chance of a child being born with a disease. The four main alternative options are utilizing a sperm donor; utilizing an egg donor; pre-implantation genetic diagnosis (in-vitro fertilization of the mother's egg, analysis of the embryo, and implantation only if the embryo is healthy); and even aborting a fetus affected by both parents' disease-carrying genes.

"Screening is protecting future generations," said Randy Yudenfreund-Glaser, who chairs the New York-based

Jewish Genetic Disease Consortium. She is the mother of two adult children with mucopolysaccharidosis type IV, one of the known Jewish genetic diseases.

"When you're young and getting married, you don't want to know about it because it's scary," she said. "But you should want to know about it."

Experts also emphasize the need for each carrier to be screened prior to each pregnancy to account for additions to the screening panel in the interim.

Several organizations are expanding their outreach to rabbis and Jewish communal leaders to enlist their help

in persuading prospective parents to get tested. Even doctors don't push sufficiently for testing, representatives of these groups say.

The Victor Centers' survey in April of 100 Atlanta-area obstetricians, gynecologists, primary care physicians and pediatricians found that only 51 percent routinely recommend preconception screening, and just 34 percent recommend updated screenings between pregnancies. Not a single respondent reported recommending screening for more than six of the 19 known diseases.

Continued on page 32



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Erev Rosh Hashanah
Wednesday, September 28
6:20 p.m. Candle lighting and service

7:30 p.m. New Year's Eve Dinner (Reservations are required; please visit www.chabadnashville.com)

First day of Rosh Hashanah
Thursday, September 29

9:00 a.m. Morning Service
10:15-11:15 a.m. Children's Service
11:15 a.m. Shofar Sounding
Noon Mussaf
1:30 p.m. Tashlich at the Beit Tefilah pond (Light candles after 7:13 p.m.)

Second day of Rosh Hashanah
Friday, September 30

9:00 a.m. Morning Service
10:15-11:15 a.m. Children's Service
11:15 a.m. Shofar Sounding
12:10 p.m. Mussaf (Light Shabbat candles before 6:16 p.m.)

Kol Nidrei
Friday, October 7

6:06 p.m. Light Yom Kippur candles (Fast begins at 6:06 p.m.)
6:10 p.m. Kol Nidrei Service

Yom Kippur
Shabbat, October 8

9:30 a.m. Morning Service
10:30-11:30 a.m. Children's Service
11:30 a.m. Yizkor Memorial Service
Noon Mussaf
3:30 p.m. The Inner Circle
5:30 p.m. Mincha
6:00 p.m. Ne'ilah Closing Service
7:01 PM Havdalah Service & "Break the Fast"



Congregation Micah Reform

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Rabbi Laurie Rice
Rabbi Flip Rice

Erev Rosh Hashanah
Wednesday September 28
7:30 p.m. Erev Rosh Hashanah

Rosh Hashanah
Thursday, September 29

10 a.m. Morning Service
12:30 p.m. Tashlich Service
3 p.m. Family Service and Tashlich

Kol Nidrei
Friday, October 7

7:30 p.m. Kol Nidrei Service

Yom Kippur
Shabbat, Saturday, October 8

10 a.m. morning service
1:30 p.m. Family service for young children
1:30 p.m. Youth service for fifth graders and up
1:30 p.m. Study Session
2:30 p.m. Healing Service
2:30 p.m. Study Session
3:30 p.m. Afternoon service
5 p.m. Yizkor-Memorial Service, followed by Neilah - Concluding Service.
Break-fast - by reservation only.



Congregation Sherith Israel

Orthodox
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Rabbi Saul Strosberg
Rabbi Dan Levitt
615/292-6614

Erev Rosh Hashanah
Thursday, September 28
6:18 p.m. Candle Lighting
6:20 p.m. Evening Services

First Day Rosh Hashanah
Thursday, September 29
8 a.m. Preliminary Services
9:30 a.m. Torah Reading
10:15 a.m. Rabbi's Address/Shofar
10:40 a.m. Musaf
12:45 p.m. Lunch (Reservations Required)
3 p.m. Tashlich at Richland Creek at foot of Carden Avenue
6:25 p.m. Mincha/Maariv
7:12 p.m. Earliest Candle Lighting

Second Day Rosh Hashanah
Friday, September 30

8 a.m. Preliminary Services
9:30 a.m. Torah Reading
10:15 a.m. Rabbi's Address/Shofar
10:40 a.m. Musaf
6:20 p.m. Mincha/Maariv
6:15 p.m. Shabbos Candles

Erev Yom Kippur
Friday, October 7

6:30 a.m. Shacharit
1 p.m. Mincha
6 p.m. Late Mincha
6:05 p.m. Candle Lighting
6:15 p.m. Kol Nidre

Yom Kippur
Saturday, October 8

8:30 a.m. Shacharit
10:15 a.m. Torah Reading
10:45 a.m. Rabbi's Address
11 a.m. Yizkor
11:20 a.m. Musaf followed by "Ask the Rabbi"
4:15 p.m. Reading of the Names
4:45 p.m. Mincha
6 p.m. Neilah
6:59 p.m. Shofar followed by Break-Fast



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Rabbi Shana Mackler
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Erev Rosh Hashanah
Thursday, September 28
7:30 p.m. Erev Rosh Hashanah

Rosh Hashanah
Thursday, September 29

9 a.m. Family Service
9 a.m. Tot Yom Tov
10:30 a.m. Morning Service
12:30 p.m. Tashlich at the Creek
3 p.m. Rosh Hashanah Afternoon Reception

Kol Nidre
Friday, October 7

6 p.m. Shabbat Service
7:30 p.m. Kol Nidre

Yom Kippur
Saturday, October 8

9 a.m. Family Service and Tot Yom Tov
10:30 a.m. Morning Service
12:45 p.m. Congregants Hour
2 p.m. Afternoon Service
3:15 p.m. Study Hour
4:15 p.m. Yizkor and Concluding Service, with Break the Fast Immediately afterward. Reservations required.



West End Synagogue

Conservative
3814 West End Ave.
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Erev Rosh Hashanah
Wednesday, September 28

6:30 p.m. Mincha/Ma'ariv
6:19 p.m. Candle Lighting time

First Day of Rosh Hashanah
Thursday, September 29

8:30 a.m. Shacharit
9:30 a.m. Minyan Sulam and Musaf Service
10:30 a.m. Blessing of Babies Born in Past Year
11 a.m. Ktoni Service for Families with Children up to 6 Years Old
11 a.m. Junior Congregation (Supervision available for third through sixth graders before and after Junior Congregation.)
5:30 p.m. Mincha and Tashlich - Centennial Park Event Shelter.
(7:13 p.m. Candle Lighting Time)

Second day of Rosh Hashanah
Friday, September 30

8:30 a.m. Shacharit
11 a.m. Family Services, Preschool through First Grade
11 a.m. Family Services Second through Seventh Grade (Supervision available for third- through sixth-graders.)

Kol Nidre
Friday, October 7

6 p.m. Mincha
6:06 p.m. Candle Lighting Time
Blessing of the past year's B'nai Mitzvah

Yom Kippur
Saturday, October 8

9:30 a.m. Shacharit
10:30 a.m. Minyan Sulam
11 a.m. Junior Congregation Services (Supervision available for third- through sixth-graders before and after Junior Congregation)
3:15 p.m. Study Session (Miriam Halachmi)
4 p.m. Mincha
4:45 p.m. Congregant's Talk
5:15 p.m. Yizkor
6 p.m. Neilah
6:59 p.m. Sounding of the Shofar
7 p.m. Community Break Fast (Reservations required)



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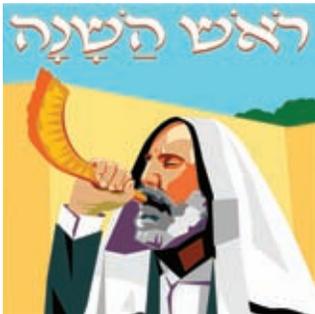
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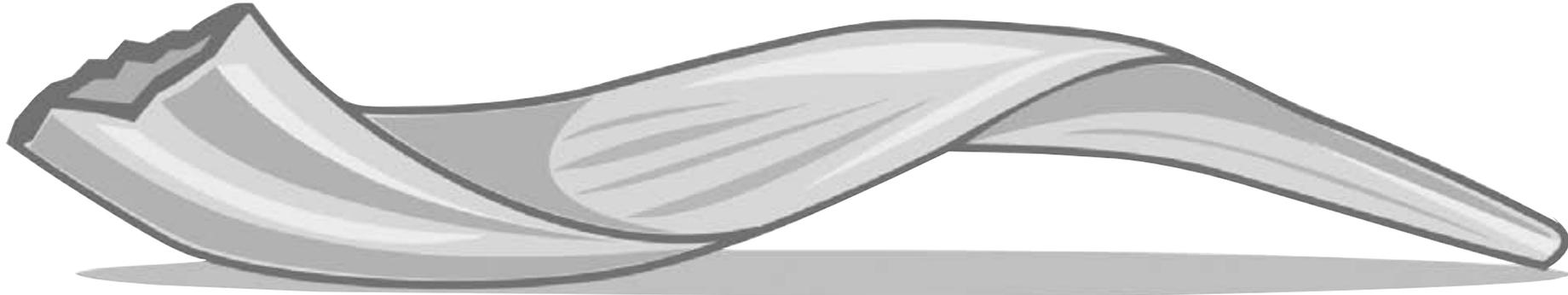
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Federation missions spark new insights, friendships

By Kathy Carlson

For a group of young Nashville adults, this summer has brought them new friendships, new direction and new, stronger ties with Jews around the world, with help from a new Federation program.

Jason Coleman, Blair Davis, Sara Hanai and Vlada Melekhin joined peers from around the country to participate in the Jewish Federations of North America's National Young Leadership Summer Trip to Israel, June 26-July 6.

Adam Faragalli, Freya Sachs, Georgia Rubinowicz and Rachel Greenberg joined with the Jewish Federation of Greensboro, N.C., to help staff Camp Delet for Jewish kids and their families in Beltsy, Moldova, from June 29-July 10.

The Jewish Federation of Nashville underwrote the costs for all eight participants as part of the Local Global Initiative of the Best Jewish Nashville priority-setting project.

The four Camp Delet participants had a hands-on service experience in the former Soviet Union republic, perhaps



Volunteers from Nashville and Greensboro, N.C., staffed Camp Delet in Beltsy, Moldova this summer. Photo: Adam Faragalli



Adam Faragalli, third from right, was the guest of the Luilas family in Beltsy, Moldova.

the poorest country in Europe. The camp site had been built during the Soviet era for government-subsidized vacations and included living quarters, a dining hall, soccer field and swimming pool.

"This trip was termed a 'mission trip,'" college student Rubinowicz wrote, "but I don't like to view it as such. To me, a mission trip has a slightly condescending connotation, where one group brings material goods to a group with less. However, Camp Delet was not like this. Yes, we did have a mission, but more of a spiritual mission to teach Jewish prayers and culture and help rebuild the Jewish identity. ... It is way more than bringing a suitcase full of small gifts to pass out; it is a time where strong relationships are built and spiritual connections are made."

For Rachel Greenberg, a junior at Rutgers University, working in Moldova represented a homecoming. Her father's grandfather, Abraham H. Greenberg, was from Bessarabia, a nearby area that is now part of Romania, she wrote. Today's Moldovans "are extremely poor and the younger people are thirsty for Jewish knowledge."

"I taught the children origami (the Japanese art of paper folding), sang religious songs with them, and helped them learn Jewish culture," Greenberg noted. "My origami sessions consisted of teaching how to make a frog, a crane, a heart and a box. I discovered that communication can be nonverbal. You only needed a smile, patience, and a caring attitude to communicate to the campers," she wrote.

"While I was there I kept thinking if my Great Grandfather Abraham's family hadn't migrated years ago from Romania,

the Greensboro federation might have been visiting me."

"As my activity, I brought beads with Hebrew letters so that everyone could make bracelets with their Hebrew name, as well as an assortment of colorful 'pony' beads," Rubinowicz wrote. She taught beading to both children and adults. "...Rachel and I watched as the elders of the community quietly concentrated on specific patterns for their bracelets, focusing and spending a great amount of time making them. Later in the week, I would see the older men and women proudly wear these bracelets (and necklaces) around the camp, as if it were a significant piece of jewelry. At the end of the project ... one of the older women said to us ... that the reason they love these art projects so much was because they never had a true childhood, and these small crafts somewhat filled that missing gap."

Adam Faragalli taught yoga and learned language basics in Russian and Romanian. The Americans woke every day at 7 and were up till 1 or 2 a.m., he said. The very first day in Beltsy, after about 20 hours of travel by air and bus, the group visited Moldovans in their homes - an elderly woman living in a tiny house, a father and daughter whose house didn't have running water.

"You have to live it - it's an all-day event," he said. "We all bonded by the end of it."

"I was really appreciative of the opportunity," he said. "I love to travel - this kind of experience is right up there with Birthright" in developing Jewish identity. "I think I will maintain a connection for the rest of my life."

The visiting Americans hoped to

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September 29-30

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Nashvillians Blair Davis (second from left), Vlada Melekhin, Sara Hanai (behind Vlada) and Jim Jacobs share dinner with Israeli soldiers. Photo: Blair Davis

show the Moldovans what means to be openly Jewish and proud to be Jewish. "I think that's something we did to create change," Faragalli said. It's important for us to stand up for who we are.

"I can tell you they've made a difference there," he said of the Greensboro group. They've nurtured Jewish identity, helped with a community center and offered support for being Jewish, even though on a much smaller scale than American Jews enjoy, he said.

Jewish identity was crucial for those on the leadership mission to Israel.

"I could not stop crying during the informal B'nai Mitzvah ceremony at the top of Masada at sunrise after a challenging climb up the mountain," Vlada Melekhin wrote. "The tears were not [only] tears of joy for doing something I've contemplated for a decade, but also because I wished my family was here to witness my rite of passage."

Melekhin, a physician at Vanderbilt University Medical Center, came to the United States from Ukraine, where because her parents wanted to shelter her from anti-Semitism, she didn't know she was Jewish until she was 12. " 'Why now,' the rabbi asked Melekhin as she placed a tallit around her shoulders. "It took me over a decade to make this step," Melekhin wrote, "because only now I finally felt comfortable to accept being Jewish: the fear of being judged for being a Jew who did not grow up in a synagogue and of not being accepted for being different in so many other aspects, and, most importantly the newly found self acceptance."

"Before I went on the trip, I expected a great trip," much like the other trips she has made to Israel, Blair Davis said. "I was wondering how I was going to put a new spin on things." About halfway

Continued on page 20

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Federation missions spark new insights, friendships

Continued from page 19
 through the trip, she realized that wasn't going to be an issue at all.

The group went to the off-the-beat-en-track town of Afula to see a children's center of the Ethiopian National Project, which Federation helps support. There the young Israel-born children of Ethiopian immigrants receive help with their homework, do arts projects, get help in applying to college. The group met with the children and did a photography project with them.

Jason Coleman, in his final year at Vanderbilt Law School, also found the Ethiopian National Project informative. He ticked off other highlights – climbing Masada, getting to know Israeli soldiers by sharing dinner with them, visiting an art glass factory in Jerusalem where at-risk teens learn how to make jewelry,

earn money for themselves and build a more stable future. He and the others learned the common thread of Federation, which supports the programs and helps make person-to-person connections possible.

The group enjoyed a wine and cheese tasting at a winery in northern Israel, "a beautiful, beautiful place to be," Davis recalled. They learned about the industrial parks that Israeli industrialist Stef Wertheimer has started to encourage start-up companies and to encourage Israelis and Arabs to work together in business ventures.

Sara Hanai was moved by her time at Independence Hall in Tel Aviv. "The room is set up as it was on May 14, 1948," she wrote. "You can imagine David Ben Gurion standing up to speak; you can sense that something so big that it changed the world happened in that room."

When Tali, the tour guide, began to speak, she brought the group back to that day, Hanai continued. "Israel is clearly her heart. She wants everyone to know that Israelis are not cold people; that they do not wish to send their children to fight, that they are full of life and that peace is in their hearts. She says that no matter how differing everyone's views on how to get there may be, that their hopes for peace are shared by all.

"Tali wants everyone to know that Israel does not belong to those that live there but to every Jew anywhere in the world; that we need to know it, to feel it because it is ours. ...

"To see the innovation, to feel the strength and to sense the hope of this country will motivate me to do more for our community and encourage others to do more not just for Israel but for the Jewish people, worldwide, to whom we are all connected and we are all responsible for," Hanai said. "We can all learn from the courage and foresight Israel has shown time and again. We can all do more. We can all be better." □

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From stabbing IDF soldiers to having them as teammates, Palestinian uses football for peace

By Dan Goldberg

SYDNEY, Australia (JTA) — Sulaiman Khatib is an ordinary Palestinian with an extraordinary past.

Born in the West Bank near Jerusalem, he grew up as a “freedom fighter,” as he describes it, fighting against the Israeli occupation by throwing stones and preparing Molotov cocktails.

But in 1986, when he was just 14, he and a friend stabbed some Israeli soldiers. Khatib was arrested and sent to prison for 10 years. He spent most of his time behind bars learning Hebrew and English, reading about Nelson Mandela and Mahatma Gandhi and studying the histories of other conflicts — all of which, he said, led him to a startling conclusion.

“I believe there is no military solution to the conflict,” Khatib, 39, said of the Israeli-Palestinian conflict in an interview with JTA from Melbourne. “I believe nonviolence is the best way for our struggle, for our freedom and for peace on both sides.”

Now, as co-founder and director of the Al-Quds Association for Democracy and Dialogue, Khatib is in Australia with Tami Hay, director of the Sport Department of Israel’s Peres Center for Peace. They are leading a team of 24 Israelis and Palestinians in a unique bridge-building exercise: to compete in an international competition of Australian-rules football, a hybrid of American football, Gaelic football and rugby.

“The main message is not just about sport or winning the game,” Khatib says. “It’s about winning life.”



Twenty-four Israelis and Palestinians came together as a “Peace Team” to play Australian-rules football. Photo: Jonathan Davis

Participating in a tournament alongside 18 teams — including ones from the United States, Canada, South Africa, Britain and New Zealand — was the easy part for the Israelis and Palestinians; preparing was much harder.

First, there are no Australian football ovals in Israel or the West Bank, so the group — known as the Peace Team — trained on soccer fields in Jaffa and Jerusalem. Most of the players had never heard of the game before, let alone played it. The rulebook had to be translated into Arabic and Hebrew, as did the instructions of the coach, Australian-rules football legend Robert

“Dipper” DiPierdomenico, a giant, mustachioed man.

One of the players, Kamal Abu Althom, told JTA that sometimes it took him three hours to get from Hebron to the training sessions. The soldiers “take a long time at the checkpoints, checking our ID, checking our bags,” he said.

This, said Hay, emphasizes one of the points of the program. “The Palestinians realize this is the only chance to meet Israelis who are not soldiers, and for the Israelis, they’re not meeting Palestinians only at checkpoints,” Hay said. “We created a safe place where they are able to meet without stereotypes.”

Just days before the Peace Team’s departure for Australia, an Internet campaign almost nixed the trip. “We got some threats against Al-Quds saying they were collaborators,” Hay explained.

Added Althom, “Many people I know are opposed to my participation in activities with the Israeli side. They do not believe that it can improve the situation or lead to peace. I try to portray the positive things as much as possible.”

Nimrod Vromen, an Israeli player, told one media agency: “For me it’s easy. For the Palestinians, they actually have their lives threatened playing in this team.”

Tanya Oziel, executive director of the Australian branch of the Peres Center for Peace, knew there would be massive hurdles when she conceived of the idea of a joint team in 2007. A Sephardic Jew with Iraqi origins, Oziel knew that the Peres Center already had an Israeli-Palestinian soccer team, so she adapted the idea for Australian football and first brought a joint team to Australia in 2008.

“I think because of the power of the story and the impossibility of the story it actually gave me more motivation to make it happen,” Oziel said.

The media coverage here of the team’s visit — amid a campaign to boycott Israel by targeting Max Brenner chocolate shops, which are Israeli-owned, across Australia — has been “unprecedented,” said Oziel. She singled out Al-Jazeera’s coverage, which has been intense.

Off the field, the team’s arrival in Australia’s capital this month prompted the Parliamentary Friends of Israel and the Parliamentary Friends of Palestine groups to join forces for the first time. In Sydney, they met the premier of New South Wales, climbed the Sydney Harbor Bridge, and joined 85,000 people on a fun run to Bondi Beach.

Arguably, the most inspiring event was an iftar celebration to break the Ramadan fast with the Lebanese Muslim Association in Sydney, participants said.

“It was really unique,” Hay said. “Usually we don’t have any contact with the Muslim community when we travel. Jews and Muslims together — you break barriers, you can really feel it.”

Oziel agrees. “Nothing has bridged the two communities like this,” she said. “The Peace Team is like a beacon for other communities in conflict.”

Continued on page 32

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* Valid through December 31, 2011. No deductions taken for previous payments. Payment plans excluded from offer. \$12.50 of the annual membership dues payment/a portion of the Life Membership/Associate enrollment fee is allocated for a subscription to Hadassah Magazine. In keeping with IRS regulations, membership dues/enrollment fees are not considered to be tax-deductible contributions.

Zimmerman tapped for new term on JAFI board

Fred Zimmerman has been elected to a new two-year term on the Board of Governors of the Jewish Agency For Israel (JAFI). He currently co-chairs the Information Technology Committee and serves on the Assets and Liabilities Committee and the Budget & Finance Subcommittee on Israel and the Priority Regions and IEF subcommittees.

Zimmerman has long been active in the Jewish community in Nashville as well as nationally and globally. His service on

the board of directors and emergency committee of the United Jewish Communities (now the Jewish Federations of North America) helped Nashville weather the record floods that struck the area in May 2010. JAFI, in partnership with the Jewish Federations of North America, the United Israel Appeal and Keren Heyesod, has helped three million people settle in Israel and has sponsored numerous programs, including after-school programs for at-risk children.

Zimmerman's term on the JAFI board began on July 1. □

GJCC exhibits works by Neville and McComb

Mary Field Neville and Peach McComb will exhibit their works in the GJCC's Janet Levine March and Administrative Wing Galleries the month of September. A reception for the artists will be held on Sun., Sept. 13, from 3-5 p.m..

Neville, an active member of the Nashville Artists' Guild, is a Signature Member of the Tennessee, Kentucky and Southern Watercolor Societies. Past exhibits include Chattanooga's Hunter Museum of American Art, Tennessee State Museum, Louisiana Arts and Science

Center, University of Charleston, Belmont University, Harpeth Hall School and the University Club of Vanderbilt. Her works are found in private and public collections.

McComb, referring to art as "yoga for the mind," says "Painting keeps my mind as flexible as yoga keeps my body". She enjoys working in different media to provide diversity and sustain interest, but she mostly favors any water media. Works on display emphasize her fondness for depicting tranquil as well as whimsical subject matter. They are treated in both abstract and impressionistic manners.

For information, call Carrie Mills at the GJCC, at 356-7170. □

VU department presents New Directions in Jewish Studies

The Vanderbilt University Department of Jewish Studies has announced its lecture series for 2011-12. All events will be in Buttrick 123 on the Vanderbilt campus.

September 5, 2011 - Jay Geller and Barbara Hahn, "Yet Another Jewish Question?" - 4-6 p.m., Reception and book signing to follow

September 14, 2011 - Matt Goldish, "Where Magic Meets Law: Some Strange Cases from the Responsa Literature" - 4-6 p.m.

October 26, 2011 - Jonathan Boyarin, "Trickster's Children:

Genealogies of Jewishness in Anthropology" - 4-6 p.m.

November 2, 2011 - Aron Rodrigue, "A Jewish Voice from Ottoman Salonica: The Ladino memoir of Sa'adi Besalel a-Levi" - Noon-2 p.m.

November 7, 2011 - Maurice Samuels, "France's Jewish Star: Rachel at the Comédie française" - Noon-2 p.m.

January 23, 2012 - Amir Eshel, Title TBA - 4-6 p.m.

February 20, 2012 - Rachel Havrelock, "The History of the Map of Israel" - 4-6 p.m.

March 26, 2012 - David Sorkin, "Rethinking Jewish Emancipation in Europe, 1550-1950" - 4-6 p.m. □

Buy Israel!

Throughout the United States and in many parts of the world, there is a concerted effort to delegitimize the State of Israel. One of the tactics being used is a boycott of Israeli products. This action has been seen in several locations in our country.

In an effort to counter that boycott and support Israel, many Jewish communities and organizations have urged Americans to buy Israeli products. The Community Relations Committee of the Jewish Federation of Nashville and The Observer want to make it easier for Nashvillians to find Israeli-made goods by publishing a list of the products and where to find them, locally.

We need your help. If you know of available products and the stores that carry them, email that information to judy@jewishnashville.org. Food, clothing, jewelry, wine, etc., whatever you have found, please share it with our community.

See the updated list, below and send your additions to judy@jewishnashville.org or call 354-1637.

Israeli silver jewelry - area TJMaxx stores

Geffen Pickles - Belle Meade Kroger

Sabra Hummus and dips - area grocery stores and Costco



Eden Feta Cheese - Trader Joe's
Dorot frozen garlic and herbs - Trader Joe's

Telma products - Publix
Moroccan Hair Oil treatment - Cosmetics Market

Sweet Clementines (oranges) - Costco

Cedars Halva - Whole Foods refrigerated section

Streit's Quinoa and Israeli Couscous - Harris Teeter

Jaffa Oranges - Publix

Muscato wine by Golan Wineries - Bud's Wine and Liquor, Green Hills

Carries musical instruments made in Israel - Gymboree Play & Music, Cool Springs

Yehuda Yahrzeit candles - Whole Foods

Yehuda matzos - Kroger

Yehuda and Aviv matzo products - Whole Foods.

Cosmetics found at Target: Equate 3 Micro Remodeling Cream

Daily Regenerating Serum
Eye Lifting Serum

My Time Firming Cream

Naot shoes and sandals - Cute and Comfy Shoes, Green Hills



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letters

To the Editor:

Our community's youth are an inspiring bunch, giving tzedakah and volunteering time for many wonderful causes. I have the good fortune to see their generosity first hand when they give back to others through Jewish Family Service. I want to tell you about some of the great things that the children, pre-teens and teenagers of this community are doing through JFS, so that you can *schep* the *nachas* along with me.

After May 2010, some kids asked their friends and family not to give them birthday gifts but to make a donation to JFS's flood relief efforts instead.

At bar and bat mitzvah receptions where guests eat their fill, many teens are decorating the tables not with flowers that will be thrown away a few days later, but with food package centerpieces that will be donated to our Kosher Food Box Program so that others may eat too.

At the GJCC's Camp Davis, campers had a "Penny Wars" fundraising drive, donating the proceeds to JFS to provide assistance for children in need.

And then there was one young girl who, when she heard that JFS was starting to collect school supplies for families in need of extra financial assistance, went to her friends, other kids her age, and collected enough to provide several backpacks.

Financial support is not the only way these kids are helping JFS carry out its mission of service and loving-kindness (*chesed*).

Many volunteer to pack Kosher Food Boxes. Others lead Shabbat services with their families for elderly Jews in assisted living facilities, making that the highlight of the senior's week.

Come Chanukah, many will join their parents shopping, not only for gifts for their own family, but to pick up an extra toy or coat for children whose families cannot afford to buy Chanukah gifts themselves, and who receive support from JFS's Chanukah Gift Box program.

We have some amazing kids being raised by wonderful families in a generous and caring community. Because we teach our kids the values of tzedakah and *chesed*, they are teaching us these same values in return.

L'Shanah Tovah,
Pam Kelner
 Director, Jewish Family Service

To the Editor:

As a former Nashvillian, I have been very impressed with what has transpired within the Nashville Jewish community. Not only did the community take a survey and spend time and money to prioritize the future of the Jewish community, but it has also acted in line with what was discovered. I am particularly impressed with the focus on Israel and overseas initiatives. I had a Jewish upbringing and felt like I belonged to the Jewish community of Nashville, but I

had to leave Nashville in order to gain any understanding of what it meant to be part of the greater Jewish community.

I have been proud of initiatives like the Get Connected teen trip that has brought Nashville teens to Israel and Israeli teens to Nashville to gain a deeper understanding of Israeli culture and society. Only in Nashville could Reform and Orthodox rabbis come together to organize a true community trip to Israel that respects everyone's beliefs and allows its participants to engage each other and Israeli society in an open and honest way.

Most importantly the speakers the Federation has brought in as part of this initiative have made me appreciate the uniqueness of the Nashville Jewish community. Not only have you brought in top-notch speakers who have enlightened the Nashville Jewish community about the importance of Israel and how to advocate for our Jewish home, but you have shown *hachnasat orchim*, welcoming these guests with a packed room. You have provided proof of money well spent, as the Jewish community has

turned up in large numbers to hear these experts and to engage them as to how Nashville Jewry can advocate more effectively for a safer and better Jewish community abroad.

I applaud you. As I now make a career fighting for Israel's security, it is humbling to see you as a fellow advocate. You have made Israel a priority, and I know you will learn and engage from your next speaker [Nathan Klein], a colleague of mine who knows the latest polls and what messages work in advocating for Israel. I know you will continue to advocate on behalf of Israel. I thank you for the work you have already done and I am proud to be a product of the Nashville Jewish community.

Andy Gryll

Andy Gryll is the son of Lee and Mike Gryll of Nashville. He currently works as donor database specialist of The Israel Project, an international non-profit educational organization that provides factual information about Israel and the Middle East to press, policy makers and the public.

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The surprising appeal of Kol Nidre

By Lawrence A. Hoffman

On his way to converting to Christianity, philosopher Franz Rosenzweig attended Yom Kippur services and was so moved that he decided to remain Jewish. One look at the most famous prayer for the occasion makes it hard to believe that he did not abandon Judaism all the quicker.

Kol Nidre actually is no prayer at all. Rather it is a legal formula in Aramaic that delineates obscure categories of vows and oaths known to the Bible and the Rabbis, and then solemnly proclaims that we are free of them.

The origin of this concern was our ancestors' anxiety over renegeing on promises sworn in God's name. The

Talmud permitted such oaths to be canceled, but only one by one and in the presence of a Talmudic sage. The idea of a blanket nullification was anathema to rabbis who first heard of it in the eighth and ninth centuries and denounced it as "a foolish custom." But no one listened.

The prayer had emerged alongside a parallel practice of smashing clay pottery on which a formula to annul vows had been engraved, the idea being that your enemy might have conjured evil spirits and forced them magically to promise you harm. Breaking the bowl would free them from their promise.

Here, then, is a superstition-laden prayer that was condemned by rabbinic authorities but stuck anyway. Its final version reflects a 12th-century substitution of "vows made in the future" for "vows made in the past," so as to do away

with its obvious disregard for Talmudic law. Even so, it hardly represented Judaism at its moral best. In the 19th century it fueled German anti-Semitism to the point where Jews were hauled into court and forced to swear that they would be held answerable for the truth of any oath they took there.

Despite all this Kol Nidre persisted, eventually supplied with unforgettable music and the choreography of a courtroom trial held before God. Jews were chanting it as far back as 11th-century France; 14th-century German cantors were prolonging the melody to make sure latecomers got to hear it. Polish Rabbi Mordecai Jaffe (1530–1612) sought in vain to change the text because cantors resisted coupling the age-old melody to new lyrics. Nineteenth- and 20th-century rabbis tried to substitute Psalms or

write a new prayer altogether.

A more successful subterfuge was to play Kol Nidre on a musical instrument without words or to chant the prayer but omit the words (especially in translation) from the prayer book.

What attracts us to this strangely haunting ritual of Kol Nidre? Is it the music? Surely. Is it also the high drama of the occasion — Torah scrolls dressed in white and held stunningly in full view of the congregation throughout the chant? Yes, it is that as well. But it is more. *All These Vows: Kol Nidre* (Jewish Lights, 2011) assembles the thoughtful and moving answers of more than 30 people — rabbis and cantors, artists and thinkers — the world over. My own view is that Kol Nidre connects us with the sacred.

Continued on page 32

WES invites young families to special programs for kids

West End Synagogue invites all families with kids ages infant through first grade to a year of services and programs geared to little ones. Shabbat b'Yachad: a Family Minyan meets every second and fourth Saturday morning at 11:15 a.m. with song, movement, prayer and parsha story and a free lunch.

Friday Family Shabbat Service and

Dinner meets Oct. 14, Nov. 4, Feb. 17, April 20 and May 20. The musical service is led by Rabbi Kliel Rose, Beth Sass and Amy Newell, and will include birthday blessings. Service is at 5:45 p.m., followed by Shabbat dinner. RSVP to 269-4592. There is a cost for the dinner, only.

In addition to West End's child-friendly Shabbat and holiday services, the Committee for Families with Young Children offers hands-on holiday prep

programs and parent events. These include: Meet the Parents (adult mixer) Sept. 1, 7-9 p.m. at Suzy Wong's; Rosh Hashanah for Tots, Sept. 18 at 10 a.m. (ages four and under); Noah's Ark at the Zoo, Oct. 30 at 10 a.m. (ages four and under); Chanukah Carnival, Dec. 11 (all ages); Shabbat for Tots, Jan. 15 at 10 a.m. (ages four and under); Tu B'Shevat for Tots Feb. 5 at 10 a.m. (ages four and under); Pajama Havdalah Feb. 25 (seven and under); Purim activities, Megillah

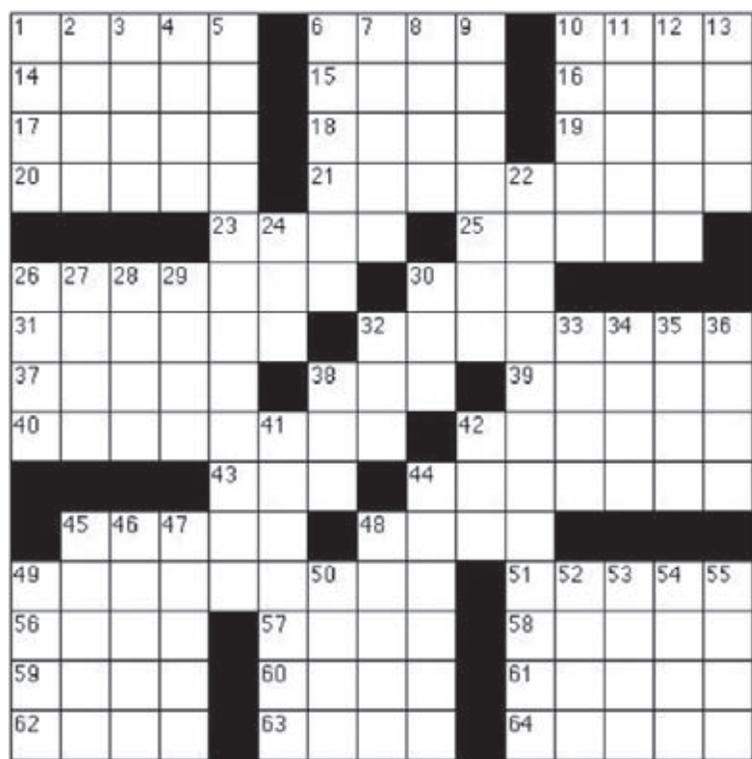
and dinner March 7, 5:30 p.m. (seven and under); Baby Day; Passover Model Seder; Shavuot for Tots May 27 (ages seven and under).

See the WES website (www.westendsyn.org) for dates and times of holiday family services. Dates and times may change, so join us on Facebook: "West End Synagogue Families with Young Children," or contact the synagogue to join the email list. All programs and services are open to the community. □

The Head of the Year

© 2011, Bernard Mann / Legacy Crosswords

Crossword



ACROSS

- "I'd like _ _ . Had enough apples today."
- You need at least one to breathe.
- Accesses to a Website.
- Inexpensive car model
- "Had _ _ _ outing on the first nine today."
- Away from the wind, a nautical term
- Chain that stretches into Tierra del Fuego

- _ _ _-baby, an infant stroller product
- Small glass container
- Instruct
- Comes into view again
- One wielding a garden tool
- New York Islanders defenseman Michael _ _ _
- Study again
- Dickens' Tiny _ _
- Disinclined
- Got
- Portion, Heb.
- No, in Nice

- Spanish painter El _ _ _
- To set apart, as in a failed relationship
- Ditch
- _ _ -Conservative
- Slow in changing
- Trojan king, Hector's and Helen's father
- What everyone needs in time of drought
- Something that hardens one's resolve
- Up front
- Nolad, in English
- In a few minutes
- _ _ _ new leaf
- Jai _ _ _
- Memo term
- Irish first names
- Unc's, bro's, bubbies
- Passover celebratory meal, abbr.
- Messy winter event

Down

- "What I need now is _ _ _ on the back!"
- Oren, in English
- "I can _ _ _ sentence as easily as start it."
- "Get me _ _ _ , you know, a good gumshoe."
- THE HEAD OF THE YEAR!
- _ _ _ Bacall
- The Senate is often noted as the _ _ _ house.
- Famed wine valley
- Design is a _ _ _ art.

- Sanctuary
- The _ _ _ and the Odyssey
- They were all _ _ _-eyed after the memorial
- Salts, in St. Tropez
- FRUITS OFTEN SERVED THIS HOLIDAY
- Raw mineral
- Branch, rare in usage
- Marie Saint, Longoria, Peron et al
- Loaned
- To lay out a garden, in Guadalajara
- Number of men needed for a minyan
- Fish eggs
- Made furious
- Flute of India, often shown with Krishna
- Isaac's wife Reb- _ _ _
- First-year birthday party, among Koreans
- Non-governmental entity, acronym
- What Dr. Moriarty was to Sherlock Holmes
- New York City's _ _ -borough Bridge
- Gather or attract, as with support
- English port - ferries to St. Malo, Jersey, etc.
- Non-urban
- Latin for fire
- Change request to waiter, abbr.
- Gets you up the ski slope
- Not a soul
- Throw strongly
- Native American of the northeast
- British queen and architectural style
- "_ _ _ thou trifle with me?"

Solution on page 28

B'nai Mitzvah

Eleanor Koch will be called to the Torah as a Bat Mitzvah at Congregation Micah on Sat., Sept. 10, at 10:30 a.m. Eleanor is the daughter of Rachel and Jack Koch Jr. and the sister of Carter. Her grandparents are Sandi and the late Jack Koch Sr. of Prattville, Ala., and Sarah and David Carter of Gulfport, Miss.



Eleanor Koch

A seventh grader at Harding Academy, Eleanor consistently maintains the honor of Head Masters List, has won the Outstanding Science Student of the Year award, and received the Continental Math Medal for achieving the highest test score in her grade for three consecutive years. Eleanor is an artist whose work has been featured on greeting cards for both Harding Academy and Vanderbilt Children's Hospital, along with appearing on the cover of her school's annual art and literature publication. An avid naturalist and environmentalist, Eleanor loves all animals and insects. Her favorite place to be is in nature hiking and camping. She spends her summers at Camp Barney Medintz enjoying the great outdoors where she has earned the nickname "Nature Girl." Eleanor is active in the Girl Scouts and has earned her Bronze Award, she loves riding horses and playing the violin. She competes in cross country and enjoys acting. She regularly participates in Harding Academy's theater program and is stage manager for their upcoming October production. Eleanor is also a voracious reader.

For her Mitzvah project, Eleanor has been a dedicated volunteer for the Warner Park Nature Center where she maintains the bird feeders and bird baths on a weekly basis, regardless of sun, rain, or snow! She is also creating a philanthropic fund through the B'nai Tzedek program at the Jewish Foundation of the Jewish Federation.

Hannah Wolfson will be called to the Torah as a Bat Mitzvah on Sat., Sept. 17, at 11 a.m. at The Temple. Hannah was born on May 25, 1998 in Chicago, Ill. Her parents are LouAnne and Richard Wolfson. Her grandparents are Helen and Louis Corey of Chicago, Ill., and Paula and Neil Wolfson of Palm Beach Gardens, Fla.

For the past two years, Hannah has tutored students at Julia Green Elementary School. Every week she works in the classroom of her favorite teacher, Ms. Bess, tutoring fourth grade students who need additional assistance.

A seventh grader at J.T. Moore Middle School, Hannah's special interests include reading, writing, playing the

viola, working with animals, cooking and volunteering at the Nashville Humane Association.

Honors

Dr. Robert Begtrup was honored with the Commanders Commendation Medal for civilian service at Fort Campbell, Ky. From 2008 to 2011 Begtrup organized and managed the School Based Mental Health Service serving the 6,000 children of soldiers who attend school at Fort Campbell. The focus of the program is to help the children of deployed parents. Begtrup is a retired Army officer, and a retired clinical professor of child and adolescent psychiatry at Vanderbilt.

Sympathy

. . . to the family of Libby Joan Buchman, 80, of Tampa, Fla., formerly of

Nashville, who died Aug. 23 in Tampa. Mrs. Buchman was a former member of The Temple - Congregation Ohabai Shalom. She was preceded in death by her beloved husband of over 30 years, Calvin Buchman. Survivors include her sons, Bruce E. Buchman of Black Mountain, Va., and Edward F. Buchman of Denver, Colo.; daughter, Linda Bernstein of Tampa, Fla., and five grandchildren, Katherine Buchman, Hannah Buchman, Calin Oliverio, Stephanie Bernstein and Asher Bernstein. Memorial contributions may be made to the Calvin A. Buchman Social Action Committee, c/o The Temple - Congregation Ohabai Shalom or the charity of one's choice.

. . . to the family of Calvin Jerome Goodman who passed away peacefully at home surrounded by family Aug. 17. Born March 1, 1922, Calvin served in the navy in World War II, graduated Harvard University and had a long and

distinguished career as a management consultant in the arts. Predeceased by his wife of 65 years, Florence Jeanne Goodman, he is survived by his son Lenn E. (Roberta) Goodman of Nashville; daughter Shelley Adler of Northridge, Calif.; grandchildren Allegra Goodman (David Karger) of Cambridge, Mass., Paula (Ernest) Goodman Fraenkel of Newton, Mass., Shira Adler of Westchester, N.Y., Tanya (David) Stein of Los Angeles, Ari Adler of Wilmington, N.C., Kiva (Joe) Borsody of Los Angeles, Tahg (Lital) Adler of Los Angeles and Israel, Keshet Weinstein of Northridge, Calif., and Mical Weinstein of Northridge; 20 great-grandchildren; and brother Kenneth (Yetta) Goodman of Tucson, Ariz. Contributions may be made to Friends of Bezalel Academy of Arts and Design, Jerusalem (www.bezalelfriends.org), or to Congregation Sherith Israel, Nashville.

Herzog family hits it big with the winning GJCC Raffle ticket

The GJCC begins selling tickets for its Annual Raffle every spring with hopes of raising funds for its programming and for maintaining its campus year-round. This year's raffle focused on the GJCC's continued effort to promote "going green" with the winning prize being either a Lexus CT Hybrid or \$35,000 in cash.

On July 21, the GJCC held a party celebrating the impending announcement of the winner. Guests enjoyed food, music and door prizes which were given out every five minutes. The Nashville Zoo's Richard Schwartz brought some friends with him from the zoo - a big hit with all the kids.

Finally, GJCC Annual Raffle Chair Kim Lapidus pulled the winning ticket belonging to Risa Klein Herzog and husband, Drew. Risa just celebrated her 16th year of working for the Jewish Federation of Nashville and Middle Tennessee and is a Nashville native. Drew is originally from Meridian, Miss., and has made Nashville home for the past 18 years.

Risa and Drew said that both of their girls were choosing a charity to contribute to, a lesson in the art of paying it forward; their eldest daughter, Vivian, will donate to her Bat Mitzvah project, The Renewal House. Their younger daughter, Tess, loves animals, so



From left: Kim Lapidus, raffle chair; Vivian, Risa, Tess and Drew Herzog; Eric Goldstein, GJCC executive director

she will be making a donation to the Nashville Zoo. Risa also told us that she will be making various donations to worthy programs at the GJCC in addition to

making a donation to the Jewish Federation's Unrestricted Fund which provides funding for programs throughout the Nashville Jewish Community. □

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GJCC Aquatics Department fundraising off to a great start

With the assistance of many generous members, the GJCC Aquatics Department has been able to make some great strides towards their goals.

The department invites the community to a social celebrating the grand re-opening of the GJCC Indoor Pool on Sept. 6 from 6-8 p.m. There will be a special announcement to share during the social as well as information on goals for both the indoor and the outdoor pools over the coming year.

The department's Annual Concert on the Lawn, will be on Sun., Sept. 11, from 5-8 p.m. Enjoy music by the L'Angelus Cajun Family Band, Brigitte DeMeyer (who recently released her fifth album, "Rose of Jericho," and Frank Sinatra cover artist Tony Santaguido. Tickets can be purchased from the GJCC Aquatics Department, the GJCC Front Desk or the GJCC Registration Desk.

A third ongoing effort of the Aquatics Department to raise the funds needed is a free drug prescription card, also available at the GJCC. Simply use the card when you pick up your medications from the pharmacy – it's that simple! Details to follow. □

Solution to crossword puzzle on page 26



around the town

S.I. Sunday School opens Sept. 11

The Sunday School at Congregation Sherith Israel opens the academic year on Sept. 11 with a special breakfast at 9 a.m. and classes at 10. The school accommodates children of all Jewish backgrounds, and extra help for those who need it is readily available. The program includes conversational Hebrew, Jewish music, Judaic studies, and more. For more information, call Cantor Lieberman at 292-6614.

Open House Shabbat at Sherith Israel

New to Nashville? Open to Orthodoxy? Curious to see and hear what an Open Orthodox service is all about? Sherith Israel's Welcome Committee invites you to visit during the Open House Shabbat on Sat., Sept. 17. Although services begin at 9 a.m.—and you can always be an early bird—folks tend to arrive at different times during the morning. Come between 9:45 – 10:45 and be greeted by some of the eclectic members of the Shul who will welcome you and answer any questions you have. Hear Rabbi Saul Strosberg's inspiring sermon at 11 a.m. and stay to schmooze at the sit-down Kiddush after services, where folks relax meeting newcomers and catching up on news with old friends. If you can't come to the Open House, you are welcome to visit Shabbat services any time or attend the free Selichot concert on Sept. 24 at 8:30 pm. For information, contact Evelyn

Koch, Welcome Committee chair, at 292-6087 or kochevelyn@hotmail.com.

Gift from the GJCC

Again this year, the GJCC is extending a special Rosh Hashanah gift to all Nashville Jewish Community members who have not been GJCC members within the past 12 months – three months of membership for free. October, November and December will be free to anyone who is new to the community or has not been a member during the past year. The GJCC wants you to truly enjoy the gift of membership, camaraderie and community. If you would like to take advantage of this gift, contact Kara Meyer at kara@nashville-jcc.org or 615/356-7170 before Oct. 1. Shana Tova!

Israeli dancing

The Nashville Israeli Folk Dancers meet every Monday evening at the Schulman Center for Jewish Life (across from Memorial Gym) at Vanderbilt University. Warm-up and beginners dances are 7:30-8:30 p.m. Intermediate-advanced dancing and requests are from 8:30-10. Stay for all or part of the time, and attend any or all of the sessions. No previous dance experience is required. Everyone is welcome to participate. For more information contact: Carol Rubin at 352-9447 (Carol.Rubin@vanderbilt.edu) or Sharon Morrow at 662-4881 (smorrow@wswcpasnashville.com) or visit our website at www.vanderbilt.edu/israelidance/.

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the Jewish Observer

has been bringing our community the latest Jewish news and features from Nashville and beyond for more than 70 years.

With all the talk about failing newspapers, we want to assure you that we plan to be appearing in your mailboxes for many years to come (and very soon online!), despite the current economic downturn. Our advertising revenues are down, printing and mailing costs are up, but we have been actively working to reduce our expenditures in whatever way we can.

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The Observer brings you Lifecycles, information about all of our congregations and organizations, about community programs, interesting people and events. This is not available anywhere else in Middle Tennessee, because it is OUR community newspaper.

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In this issue, you will find an envelope with which you can make a tax deductible donation to the Observer Patron Campaign.

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Friday 8/19 Jewish Observer 1129

Dramatic progress in in-vitro detection spurs push for genetic disease testing

Continued from page 13

The findings were “stark” and “very worrisome,” said the Victor Centers’ national project director, Debby Hirshman.

The agency’s Atlanta Jewish Gene Screen program has secured the agreement of area rabbis to distribute fact sheets to the 17,000 congregants expected to attend High Holiday services next month.

The Jewish Genetic Disease Consortium, with the support of the New York Board of Rabbis, last September inaugurated a clergy awareness program.

Several rabbis have taken the effort to spearhead educational efforts into their own hands. Rabbi Peter Kasdan, a Reform rabbi from New Jersey who has moved to Florida in retirement, has

made it a requirement that couples undergo testing before he performs their weddings. Rabbi Larry Sernovitz of Philadelphia’s Old York Road Temple-Beth Am, whose son was born with familial dysautonomia, successfully lobbied the Union for Reform Judaism to host a session on Jewish genetic diseases at its upcoming convention in Washington. Rabbi Joseph Eckstein, who lives in New York, lost four children to Tay-Sachs disease, and in the 1980s he founded Dor Yeshorim, a Brooklyn-based organization that promotes screening in Orthodox communities.

In August, the Victor Centers rolled out an iPhone and iPad application it has developed with information on Jewish genetic diseases.

The outreach efforts mean a lot to

Stillman. Last week, she spoke about her situation during a panel discussion at the 31st IAJGS International Conference on Jewish Genealogy in Washington. Stillman described her son as a sweet, loving child. Benjamin, who is entering the eighth grade, plays piano and plans to celebrate his bar mitzvah in September. But he’ll always have to eat through a feeding tube and to receive daily medication.

Stillman isn’t sure if Benjamin can live independently, marry or have children.

“I don’t know how long my child will live. I can’t look too far down the road — only half the kids live to age 30,” she said of those diagnosed with familial dysautonomia. Her presentation at the genealogy conference, Stillman said, had one goal: raising awareness.

“It can happen to you,” she said. “I am a regular person. It happened to me.” □

The surprising appeal of Kol Nidre

Continued from page 26

Since the 19th century we have been on a road toward greater secularity — not necessarily a bad thing, if by “secular” we mean the discovery that the

world is devoid of magical forces and that everything runs by an immutable set of scientific laws. But we have paid a price. Secularization is the process of yanking at the curtain of the universe and discovering there is no wizard micro-managing it. But a universe that operates by natural law can still have mystery.

We pilgrims on the yellow brick road strive to be secular, scientific and savvy without giving up on God and the certainty that life still matters. On Kol Nidre eve, it is as if nothing has eroded that certainty because energy runs high, memories go deep and some things seem not to have changed in a thousand years or more.

People mistakenly think that they cannot pray because they cannot believe. The reverse is true. Prayer compels belief, not the other way around. For a very brief moment, as Kol Nidre is chanted, we are in touch with the sacred and with our finitude; with those we love and with the broader human universe; with our own better selves and with the God we are not even sure we believe in. □ — JTA

Rabbi Lawrence A. Hoffman, a professor of liturgy, worship and ritual at Hebrew Union College-Jewish Institute of Religion, is the author most recently of All These Vows: Kol Nidre (Jewish Lights).

Football for peace

Continued from page 22

After being defeated in the early rounds of the tournament, the Peace Team registered its first victory against China. But their defeat by France meant they had lost any chance of winning the International Cup trophy.

It’s not the toughest reality that they’ve had to face.

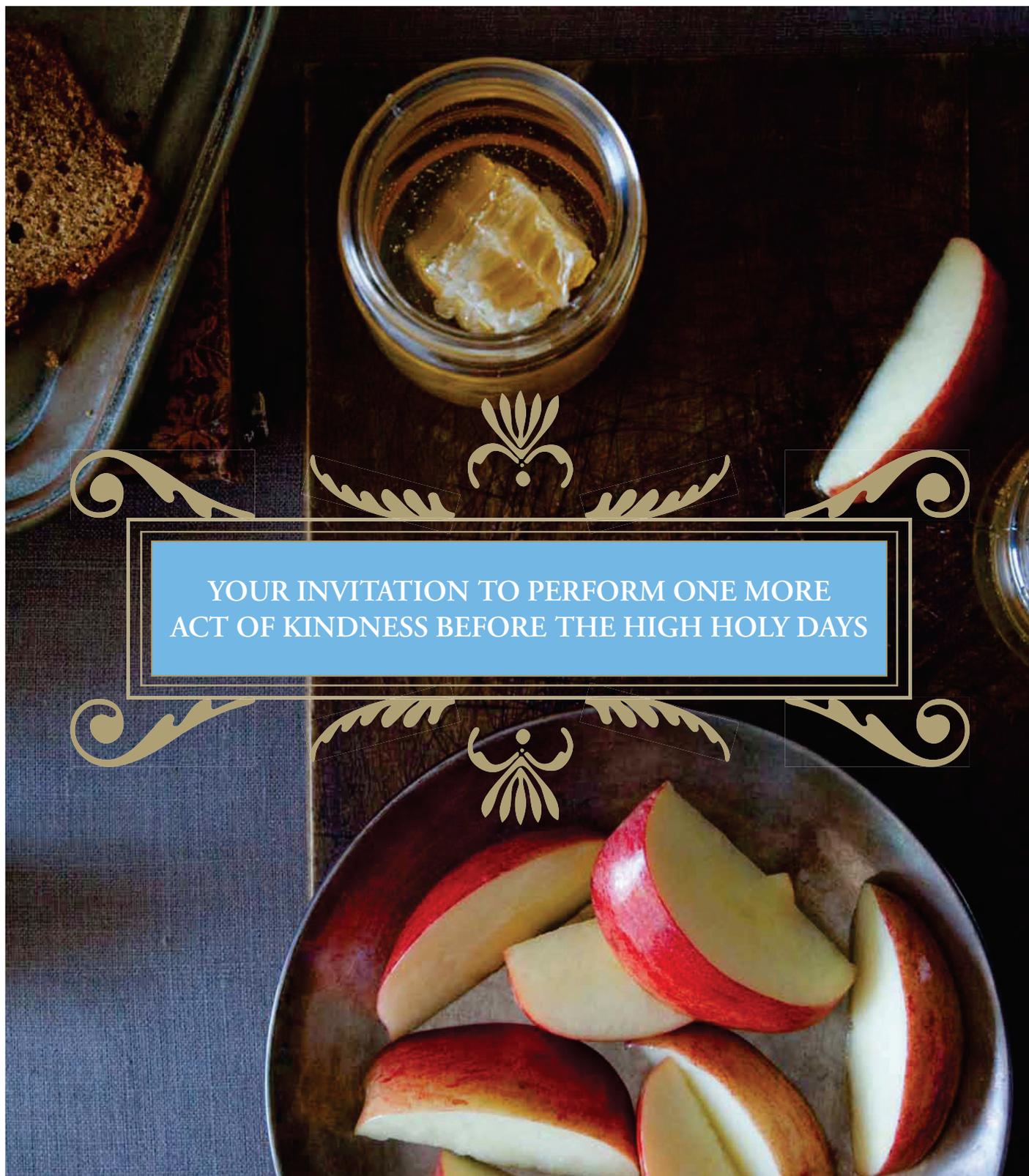
One week into their trip, news broke of the terrorist attacks near Eilat, which left eight Israelis dead.

“The younger Israeli players who just got dismissed from the army took it more emotionally, and were scared how this would affect the team,” said Hay, who grew up witnessing the bus bombings in Tel Aviv in the mid-1990s. “The older ones said to remember that what you’re doing here is proof that we are doing it better.”

Khatib who also co-founded an Israeli-Palestinian peace group called Combatants for Peace in 2005, said, “We prayed together and stood in silence for one minute for the victims on both sides. The team hugged.”

“It was very moving,” Oziel said. “There’s amazing unity but it’s also very confronting. We are against violence on both sides.”

Regardless of their failures on the field or their feats off it, the Peace Team’s two-week trip to Australia has been an unbridled success, Oziel said. It’s what happens next that concerns her. □



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