

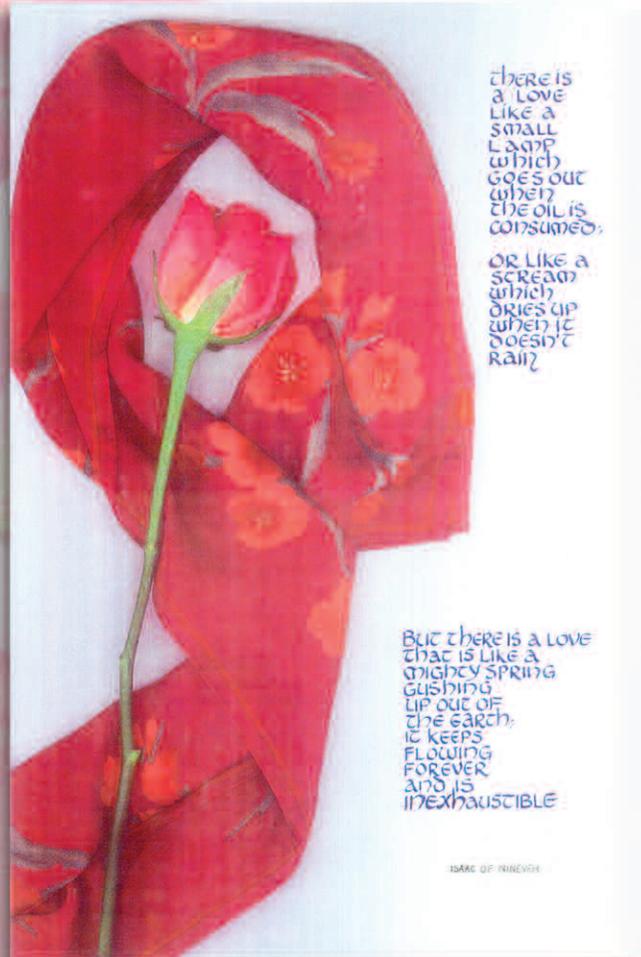
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ISAAC OF NINEVEH

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ISAAC OF NINEVEH

Mi Sheberach

A Focus on Healing

Cover art by Irene König
(see About the Cover, p.2).

Editorial

I was fortunate, recently, to meet and hear a speech by an amazing Jewish doctor just in time for our 17th *Focus on Healing* section. Similar to Maimonides, who after working all day would continue seeing patients all evening – while on his back because of fatigue – Dr. Rick Hodes (www.rickhodes.org) spends most of his waking hours working to heal those who could never afford his services.



Dr. Hodes

Dr. Hodes is the Medical Director of Ethiopia for the American Jewish Joint Distribution Committee (JDC) (www.jdc.org) – celebrating their centennial this year. It is an organization whose purpose is to help Jews in need around the world. For this speech, he was accompanied by their Director of International Initiatives Elizabeth L. Fine. The JDC is a partner agency of the Jewish Federations of North America.

Called “the Jewish Mother Teresa,” Dr. Hodes had worked at her Mission in India in the 1990s. I first heard of him two years ago when Marilyn Berger was in town to promote her biography of him, *This is a Soul: An American Doctor’s Remarkable Mission in Ethiopia*. It was a fascinating presentation with incredible stories and slides, demonstrating how one man can be responsible for saving many lives. It was exciting to meet him in person and to see that he is not slowing down.

Soon after Berger’s presentation, we published a book review of her biography. It says Dr. Rick Hodes is a Jewish American doctor from Syosset, Long Island who came to Ethiopia 28 years ago to help the victims of famine, and never left. The review, with a photo of the author, is on our website but below in italics is an excerpt of the review.

Berger went to Ethiopia to write about Dr. Hodes, not only, as she says, “because he has devoted his life to ministering to some of the poorest people on the planet, but...what had particularly grasped my imagination was the way he lives in this impoverished country. He has taken some 20 poor and sick children into his own home and officially adopted five of them. He cares for them, feeds them, and sends every one of them to private school.”

These children, suffering from TB of the spine, growth-hormone deficiencies, cancer, and malnutrition are given second chances by this amazing egoless doctor...what drives Rick Hodes’ to leave the comforts offered here in the U.S., for a life of difficult service as well as infrequent successes?

During the speech Dr. Hodes tells several stories. He begins one with,

About the Cover

Love is like a mighty spring

By Irene Konig

Konig created this piece in the three months after her husband’s sudden death; he was in California when it happened. For three months she could not do any artwork, so plunged in mourning she was. After that time, she created a set of about 20 artworks over the following several months which she called Griefworks. This was one of them. It is a poem by Isaac of Nineveh.



Irene Konig

Her feelings for her late husband still gushed out of her, and the form that they took was tears. Her love for him was not quenched by his sudden passing. In fact, it took five years before she felt like a single person. She added the

(see About the Cover, page 9)

“Sometimes God helps me in funny ways.” He then shows the audience head x-rays of a woman who has had a tumor growing in her skull for ten years.

He continues, “Whether or not it’s cancer, doesn’t matter because it is going to squash her brain and she is going to die.” Although he networks with physicians in Germany, India, Israel, Ghana and the United States, he does not know if he will find one who can help her.

One morning on a trip to Minneapolis he overslept and didn’t have time to do *Shachrit* (the morning prayers). His alarm did not go off and he woke up ten minutes before he had to be out of the room. Dr Hodes explains, “This happens to all of us at sometime so you throw your clothes on, you brush your teeth and run out the door. In my case I put my *tefillin* in my backpack.”

He wanted to do *Shachrit*, so after his first meeting, he says to Mort, the man from the Federation who is not religious but is taking him around, “Do me a favor and take me to a synagogue.”

Mort takes him to an Orthodox synagogue but as they enter, the morning prayer group is walking out so Mort starts talking to the rabbi. Dr Hodes ends up talking to the rabbi’s Talmud student, a 45 year old man who is getting a lesson.

Just to make conversation, Dr. Hodes asks him, “What do you do here in Minneapolis?” “I’m a doctor,” he replies.

“Oh, me too,” Dr. Hodes responds.

“What kind of doctor are you?” the man asks.

“Actually I do tropical medicine in Africa,” Hodes answers and then asks him, “What do you do?”

The other doctor explains, “It’s

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something very special called skull based nerve surgery. I’m a neurosurgeon, but I only operate on the bottom of the brain.”

Dr. Hodes perks up and remarks, “Oh, that’s interesting, let me show you something.” He opens his computer and shows him the x-rays of the woman with the tumor.

“Oh my gosh, I’ve never seen anything (see Editorial, page 5)

Chassidic Rabbi

BY RABBI BENZION COHEN

The good life

I grew up in Indianapolis, Ind. My life was basically secular, 364 days of the year. I do remember praying one day every year, *Yom Kippur*. *Yom Kippur* is the holiest day of the year. Even though my life was rather devoid of spirituality, I still felt this holiness.

What were my goals? I wanted to have big muscles, succeed in sports, be popular and have beautiful girl friends. I spent a lot of time lifting weights and exercising, I took protein supplements, but nothing helped. My muscles just would not grow. I tried out for sports, but failed. I wasn't very popular and never had a beautiful girl friend. In those days I was quite frustrated, and jealous of those who did succeed. Now I realize that even those who had big muscles and succeeded in sports were not much happier than me.

When I was 17, I read a book about yoga. I decided to give it a try. I became a vegetarian, so as not to hurt animals. I did meditation and spent a lot of time in nature, in order to feel my soul and *Hashem* (G-d). I was careful not to hurt anyone or anything. After a few months I noticed that I was much happier. I was nicer to people, and they were nicer to me. I found friendship.

After doing yoga for a year I spent a Sabbath with *Chabad*. That day changed my life. In the *Chabad* community I found a lot of love and happiness. These were people who did not know me, yet they greeted me with a warm smile. When they finished praying, they danced.

All my life I had searched for happiness, in vain. In *Chabad* I found happy people. I decided to give it a try. I went to check out the *Chabad Yeshiva* for beginners. After a week I decided to stay. In yoga I had found some happiness, and in *Chabad* I found much more.

What is the secret of happiness? *Chabad* taught me that I am not just an accident. I was created for a purpose. What is that purpose? To make this world into a holy place, a fitting place for *Hashem* to dwell in. How do we make the world holy? By learning *Torah* and doing *Mitzvahs*.

One of the most important *Mitzvahs* is to love your neighbor. When I help someone, give them some love and cheer them up, then I am happy. Why? I have made *Hashem* happy by doing one of His *Mitzvahs*. And I have made one of His children happy. I have done something really worthwhile. What could be better. So I spend my day, doing *Mitzvahs* happily



Yiddish for Everyday

BY HENYA CHAIET

Mein Mahmeh Dee Shneiderkeh

(My Mother the Dressmaker)

Ich haub geh kayft tzveh klayneh shticklach vareh vaus ich haub dos zayer gehglichen. (I had purchased two small remnants of fabric not really knowing why but just because I liked them so much.) *Dee Mahmeh iz geven balt finf un achtzick yor.* (Mama was about 85 at the time and had been a dressmaker most of her life.) *Ich haub ear gebeten, "Effsher kenst do mir machen ah klayd fun dos shticklach vareh."* (I asked her if she thought she could make me a simple outfit from these small pieces of fabric.)

Dos haut ear nisht gehnumen lang tzu ausklerin vaus tzu machen fun dos. (It did not take her long to put her ideas together and soon she was cutting out a pattern from the brown paper [cleaners] bag.) *Zee haut dos gehdrayt ahin un aher*



from morning till night.

While writing this I came to an amazing realization. All of the things I dreamed about while growing up I have accomplished, thanks to *Chabad* and the *Lubavitcher Rebbe*.

I wanted to be popular. Now I have a lot of good friends. Many here in *Kfar Chabad*, and many scattered all over the world, in each of the 5 continents. How did I make so many friends? If you truly love someone, they will eventually automatically love you. How do you learn to love everyone? It takes time and effort, but any *Chabad Rabbi* can show you the way. Many *Chassidic* teachings deal with this.

I wanted relationships with beautiful girls. After learning in *Yeshiva* for four years I was introduced to my future wife, a truly beautiful girl. Soon we were blessed with many daughters, daughters-in-law and granddaughters, all of them beautiful in many ways.

I wanted to succeed in sports. *Hashem* blessed us with a whole soccer team of children. When they were young, we would go to parks and play soccer. We would have a great time. And who was the best player on the team? You guessed, yours truly.

I wanted big muscles. Now I have five sons and many grandsons with a lot of big muscles.

I found the good life, and I hope that all

(see *Benzion*, page 5)

biz vanen zee haut dos gehmacht vee zee haut gevault. (She twisted and turned the fabric on the paper pattern she had cut out over and over again until – Viola! – she made it work for her.) *Tzu mir haut dos geven ah vunder ahz zee haut nauch gehkent machen eppes fun gornisht.* (I marveled that her great enthusiasm for creating “something out of nothing” was still there as I remembered it.)

In ear gantzen leben fleckt zee dos tzoers drayen ah hin un ah her biz vanen zee haut dos goot gehmacht. (The same twisting and turning played a role in every facet of her life. She lived through many wars and depressions in her lifetime of 98 years.) *Zee haut geh glichen altz tzu zein richtig, ahz meh haut dos gehzen auder nisht gehzen.* (She worked her problems twisting and turning them until she made them work for her.) *Zee haut unz gehlerent "ahz meh nemt tzeit machen eppes macht men vee goot mehken."* (She took great pride in her finished product; the inside had to be just as well tailored as the outside. “Anything you spend your time on should reflect your very best,” she would say.)

Fuhn vaus ich haub gehzen in mein mahmehs leben haub ich zach aus gehlerent ahz der leben is amol nisht gring, dahf men drayen ah hin un ah her biz vanen ear mach dos goot. (I learned so many positive things from watching my Mama sew a garment. Life is not always easy, just take the “fabric” and twist and turn it one way then another until you make it work for you.)

Zaugt nisht ken maul ahz ear kent nisht, haut haufening ahz ear velt dos drayen ah hin un ah her biz vanen ear vet dos machen goot far eych. (DON'T EVER GIVE UP HOPE – you can always make something out of nothing. Just use my Mama's formula: twisting and turning. I remember so many ways she had for making it work for her. Even when she had ample fabric she never wasted.)

Macht eppes fun gornisht dos iz ah gooteh zach far dos velt. (Remember to make something out of nothing. It's good for the environment.)

Note: Some of the English in this column is not a direct translation of the *Yiddish*, but is additional information.

Henya Chaiet is the Yiddish name for Mrs. A. Helen Feinn. Born in 1924 ten days before Passover, her parents had come to America one year prior. They spoke only Yiddish at home so that is all she spoke until age five when she started kindergarten. She then learned English, but has always loved Yiddish and speaks it whenever possible. Chaiet lived in La Porte and Michigan City, Ind., from 1952 to 1978 and currently resides in Walnut Creek, Calif. Email: afeinn87@gmail.com. ★



Wiener's Wisdom

BY RABBI IRWIN WIENER, D.D.

“Another bride, another groom... Another season”

A song made famous by the late comedian Eddie Cantor included these words and went further to say... “Think what a year can bring.” This song came to mind when I experienced a new year. Where has the time gone? The days grow shorter, the heat subsides, then spring appears and finally summer. The cycle is complete and then renewed.

So many questions run through my mind: Have I? Should I? Could I? So much to think about and I am, at the same time, so grateful that there is a period set aside to start anew and possibly correct the wrongs.

Yes, I am grateful for this chance to make sense of all that has occurred this past year and imagine how it will impact the year just beginning. Have I learned anything from the experiences of the last 24 hours, or the last week, or the last month? Have I had an impact on those who come to me for guidance and connection?

Many challenges come to mind as a new year begins and an old one gets lost in the moment of memory. All of us receive the blessings of life not because we will it but rather because we make it happen. As corny as it may sound, determination and faith make all things possible. Happiness is not an accident waiting to happen. Happiness occurs because we put effort into making it so.

Life is a story of struggle and courage and perseverance. Life is what we make of it understanding that there are good times as well as bad. Our responsibility to each other and ourselves includes living life, loving life and sharing life with those we love.

There will be another bride and another groom as sure as there is another season. And as the song continues: “Lots of rice, the groom is nervous, he answers twice.” And it goes on to state: “Picture a little love nest down where the roses cling. Picture that same sweet love nest, and think what a year can bring.” Our relationships are determined by our faith in each other and our need to find love in order to be fulfilled.

Doing for one another is the ultimate expression of love for humanity and enhances our love for God. The bond between husband and wife is the secret of

Don't use Bible to justify gay marriage ban



BY RABBIS
DENNIS C. AND
SANDY E. SASSO

The benefits of marriage and domestic partnership have been expanded to homosexual couples in 18 states, indicating that Americans are ready to move toward a more inclusive and enlightened view of marriage rights. Yet, Indiana is still considering legislation (HJR-3, formally HJR-6) leading to a constitutional amendment that would narrowly define marriage as between one man and one woman. This would effectively ban gay and lesbian unions and would also limit benefits of domestic partnership to heterosexual couples.

Regrettably, the religious voice is often identified with support of the amendment. While there are urgent social, economic and civil rights reasons to defeat HJR-3, there are also religious grounds. Freedom Indiana is promoting citizen education and has enlisted civic, business and academic leadership to support the defeat of HJR-3.



true faith. When a husband and wife begin a new life together they reinforce that bond. The mystics wrote that God is forever creating new worlds. How is this done? By bringing about new marriages.

A new year, a new beginning, a new chance to start fresh, is what is offered. This is what love offers us. This is what faith offers us. So many things in front of us. What is required is for us to reach out so that we can know, not think, what a year can bring.

Entering into a new relationship as a new year begins does not involve ignoring everything else but rather seeing everything in each other. That is true love. A great writer once wrote that to give yourself boundlessly will enable you to be richer, deeper and better. That is also true love.

Enjoy each and every year and continue to enjoy life. And the song goes on: “The choir sings here comes the bride. Another bride and groom are side by side. It surely is the season....” Perhaps this is also true for partnerships, significant others and friends.

Rabbi Wiener is spiritual leader of the Sun Lakes Jewish Congregation near Phoenix, Ariz. He welcomes comments at ravvityt@cox.net. His new book Living with Faith can be obtained on Amazon.com. ★

The Indiana Board of Rabbis also passed a resolution to “fully support the work of Freedom Indiana and others to defeat HJR-3,” and to oppose “any attempt to amend the Indiana Constitution to define marriage in the proposed restrictive way....” The resolution sees such efforts as subversive of “an American value that the Jewish community holds dear – religious liberty.” It goes on to ground this position on the biblical proposition that all human beings are created “*B'tzelem Elohim* – in the image of the Divine” (Genesis 1:27) – a “sacred truth also upheld in the Declaration of Independence.”

A similar position has been adopted by the Indianapolis Jewish Community Relations Council and endorsed overwhelmingly by Jewish congregations and social service organizations in our city and state.

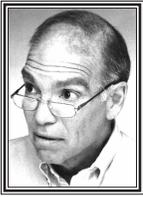
Americans are guaranteed freedom of religion. While some use that freedom for restrictive and coercive purposes, communities of faith have most often been a voice for liberation and empowerment, expanding social horizons and the legal guarantees of our Constitution to all citizens.

Often those who take the Bible literally, and read Scripture selectively are the most vociferous in claiming that the biblical tradition is clear on what is right and wrong. The Bible speaks of slavery and polygamy: A religious community in search of God understands that these are not eternal divine mandates, but historic human constructs. People will use sacred texts to advance their own social and political agendas. Some have employed the Bible to justify slavery, others to support abolition; some to endorse terrorism, and others to promote understanding and peace. Scripture is as good as those who interpret it. The scriptural texts that speak of kindness, freedom, forgiveness and understanding testify to equality and acceptance.

The deepest witness of the Bible is the promise of love and justice for all. To be faithful to that witness, we should recognize that the rationale behind the scriptural prohibition against homosexuality, as the prescriptions concerning slavery and polygamy, are not only outdated, but morally unacceptable. God's creations are not an abomination.

Our universal share in the divine image is a pedigree that should not be diminished to suit narrow understandings of God's will. There are strong religious reasons to support the civil rights of homosexuals and to recognize their entitlement to companionship and love in sanctified and legalized relationships. Experience has demonstrated that a

(see Sassos, page 5)



Shipley Speaks

BY JIM SHIPLEY

What is a Green Grocer?

There are words, expressions and entire languages that rise, spread and then seem to just disappear. Today it would seem even the e-mail is going out of style, replaced by texting which replaces words with single letters (You = U). This is not a judgment, just a statement of fact. Remember when you sent a “letter” in an actual envelope? When you addressed that letter to a certain someone and wrote on the flap of the envelope “SWAK”? (For those too young to remember, it stood for Sealed with a Kiss).

Yiddish was the prime language of Eastern European Jews. When most of them were killed by the Nazis, the language which burned so brightly became a dim flame on a diminished candle. The Jews who came to the United States (The Goldena Medina), both before and after the Holocaust, brought with them the remnants of “Mama Lushen” – Yiddish. There are pockets here and there that keep that flame burning – however faintly – and thank God for them.

The Jews of the early 20th century also brought their culture and created even more of it. They crowded into the tenement blocks of the lower east side and into Brooklyn. Yes, there were other communities in Philadelphia and Boston and elsewhere – even Dallas! But, it was on the streets of lower Manhattan that this mixed culture took root.

From the push carts of Mott Street and Delancy Street where the peddlers would sell whatever the neighborhood wanted to the first restaurants, European Yiddish culture was transplanted. If you wanted something besides a full meal you went to an “Appetizer Store”. No, not a Deli – not a place to sit down and eat – you took the lox, the bagels, the cream cheese, maybe a little herring, some chopped liver (Gehoctah Lieber) and you went home to a feast!

Either on the street or from a wagon or in the store, vegetables, and fruit anything fresh came from the “Green Grocer”. There were no supermarkets; there were hardly any grocery stores. Candy stores, yes, but no one stop shopping. Foot traffic was the transportation of choice – well, maybe not choice, but it worked.

Organic? Most food was because who

knew from fertilizer and bug killers? The food was grown on small farms, many of them owned by other Jews in New Jersey or that far off mountain range, The Catskills. No more. The farms gave way to hotels catering to the Jews of New York and New Jersey. They gave way to cheaper airline flights and more affluence and God abandoned the Catskills and created Miami Beach. Miami Beach at one time, believe it or not, was “restricted” – no Jews. No, really!

Now, most of those blessed folks are long gone. Miami Beach is now mostly Salsa and rap and Hip Hop. No more cha-cha, no more Pupi Campo, but I digress.

I guess the point of all this is that indeed, things change. Maybe not necessarily for the better, but they change. Where the mailman handled all those letters cyberspace now fills with them. This truly, could be the last generation to make eye contact. Buried in our electronic world, now held in the palm of our hand, we disconnect.

Jews were always the masters of conversation. Arbiters of a good argument. Language was always our tool, our weapon. There are Yiddish words that convey an emotion, a description like no other language. Those words have gone the way of the Green Grocer, the Appetizer Store and the candy store. Ellis Island is a museum. The Lady with the Light no longer looks to take in the tired, the poor, the ill clothed and ill fed. They came when there was no such thing as “Illegal Immigration”.

The country has filled up. The rails and the airports have made the local farmer a curiosity. Conversation, always the key weapon of a keen Jewish mind is becoming a series of acronyms and short bursts.

The pace is faster, it seems no one has the time to chat over a bagel and cream cheese anymore. Tough to chat with your eyes downcast, thumbs flying. Maybe there is no need any more for a Green Grocer or an Appetizer Store. Find a store where the pickles are kept in a barrel and the proprietor would roll up his sleeve and reach in for a proper pickle for you.

Technology has brought the world closer together. Facebook finds people from your past, not always a blessing. Paper becomes electronic files, making the trees happier. Curmudgeons like me long for a distant time. When few were in such a damn hurry that they couldn’t take the time to write “you” instead of “U”.

Each generation brings to the world its own culture attitude and gifts. We who are leaving are not to judge. My parents tried when the “noise” of Stan Kenton and Count Basie invaded their 1940’s space to cure me of this strange disease. In a world no longer wired, business is instantaneous

(see Shipley, page 15)

EDITORIAL

(continued from page 2)

like that. I’d love to help her!” the neurosurgeon exclaims.

Dr. Hodes returns home, dresses his patient like a Muslim so she can wear a veil over her misshapen head and he gets her out of the country. Because of this meeting in the synagogue he ends up bringing her to St. Paul, Minn. Photos from six months later prove this neurosurgeon’s successful operation.

Dr. Hodes concludes his story: “If you had said to me the day before, ‘Rick if you put on tefillin tomorrow you will save the life of a woman,’ I would have said, ‘No, that doesn’t happen, that’s impossible.’ However, it says in the Talmud one good deed (one *mitzvah*) leads to another.”

Jennie Cohen, February 5, 2014 ★



BENZION

(continued from page 3)

of those who read this will be inspired to go in this direction, to live a happy life, a life of Torah and Mitzvahs – especially now, as we enter the month of *Adar*. It is a Mitzvah to be happy in the month of *Adar*, and to increase the happiness from day to day. And this year we have two months of *Adar*.

The Lubavitcher Rebbe asked that each of us should try our best to influence at least ten people to live a life of Torah and Mitzvahs. So please show this to a least ten people. This will certainly bring closer our true and complete redemption, at which time all of us will have a good and wonderful life. We want *Moshiach* now!

Rabbi Cohen lives in K’far Chabad, Israel. He can be reached by email at bzcohen@orange.net.il. ★



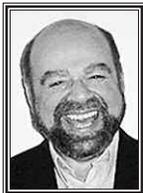
SASSO

(continued from page 4)

healthy family is determined not by the parents’ gender but by the respect and commitment of two people who covenant to one another in faithful love.

Both the Bible and the Constitution, religion and citizenship, offer us not static but self-correcting ways of being and becoming human. May the New Year find us moving in that direction for the good of us all.

Dennis Sasso is senior rabbi at Congregation Beth-El Zedeck in Indianapolis; Sandy Sasso is rabbi emerita of Congregation Beth-El Zedeck and director of the Religion, Spirituality and the Arts Initiative at Butler University. Reprinted from The Indianapolis Star Jan. 8, 2014. ★



Book Excerpt

By BERNIE DE KOVEN

Nachas and mechaiyeh

In my attempts to understand fun, and especially to convey that understanding, I find myself very often using two Yiddish words: *nachas* and *mechaiyeh*.

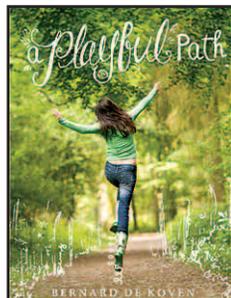
The word *mechaiyeh* describes the experience of soaking in a hot bath. Not too hot, of course. But perfectly hot. Quietly soaking. Not scrubbing. Not even necessarily soaping. Effortlessly afloat in the embrace of penetrating warmth. Finding yourself, from time to time, saying, to no one in particular, except maybe the entire universe: “ahhh, such a mechaiyeh!”

Of course you can have mechaiyeh-like experiences almost anywhere. A shower, maybe. Even, you should forgive the reference, on the toilet. Of course, you don't need water to experience a mechaiyeh. You can be lying in the sun, on the beach, on your porch. You can be having a massage. You can be sitting still on a hot day in a cool breeze. And then there's that first sip of tea or soup, especially in cold weather or in the morning. And then, in the evening, the simple acts of opening your belt, taking off your shoes and socks, putting on a bathrobe or a soft sweater.

Mechaiyeh comes from the Hebrew word *chai*, which means life. To experience a mechaiyeh is to experience yourself becoming more alive, your being being enlivened. Listening to music. Dancing. Holding hands with your spouse, your friend, your children or grands. Ah, such mechaiyehs!

So, if you understand the meaning of mechaiyeh, you understand something else about fun.

Then there's nachas. Nachas is fun of a very different kind. It's the kind of fun you have when you're watching your kids at a school play. A funny kind of fun, because you can have it even when you're not doing anything. Fun of the nachas variety is most often attributed to the fun you get from your kids and grandkids, and sometimes even your spouse and parents



Spoonful of Humor

By TED ROBERTS

New wedding story

I wonder when the wedding ceremony was mandated as the official seal of marriage. Don't laugh and call me uncivilized. You can open your Bible and wade through all of Adam and Eve's courtship and find not a single word of wedding ceremony. Same for Abe and Sarah and Isaac and Becky. You won't see a single word about a rabbi, the wedding meal, or raspberry sorbet. Only the bare necessities are mentioned. “And he went

and friends. You can be playing a game with your kids, and get beaten, both fairly and squarely, and also totally and entirely, and feel good about it. Because it gives you such nachas.

Nachas is the kind of fun where you find yourself actually feeling happy for someone else. Because of someone else. It's the opposite of *schadenfreude*. It's *freudenfreude*.

There are many kinds of nachas. You can get a sense of nachas from walking into your kitchen after a particularly grueling round of cleaning and putting away, and just noticing how everything is so clean, orderly. You can get nachas just from appreciating things – yourself, your spouse, your kids, your car, even.

Nachas comes from the Hebrew word *noach* – which means “rest” or “peaceful” or “comfort.” It also means a sense of satisfaction, contentment, gratification, of feeling accomplished. It's a kind of fun that feels good, like a mechaiyeh. But it's not the body that gets the good feeling. It's more like nachas is a mechaiyeh for the soul.

So here we have two kinds of fun, both penetrating very deep into the core of being: the fun of great physical comfort, and the fun of great spiritual comfort. They are the kinds of fun that enrich our lives, whether we are young or old, healthy or not so much. They are gifts, and the more we receive them into our lives, the more fun our lives become.

Bernie De Koven is the author of *The Well-Played Game*, *A Playful Path*, and *Junkyard Sports*. This is an excerpt from *A Playful Path* which is available at: press.etc.cmu.edu/content/playful-path. One can also purchase and download the book from aplayfulpath.com where one can also be entertained and learn more about the author. ♣

into her and she conceived” Jacob or Simon, or whoever. What a commendable, simple system. A masculine delight, as I pointed out to my rabbi. Let's revive the good ol' days when...He left the room slamming the door on his way out.

Parents, especially the bride's folks, would save a fortune. I'm sure they'd vote my way. Think of it; no thank-you notes. My lovely wife still claims the Rosenfelds hate us because I'm 30 years late on a thank-you note. I say a Walmart salt and pepper shaker doesn't deserve a thank-you note.

But to be serious, which I am one hour of the 24, where are our historians when we need them? Who was the Hochem who obviously worked for the bride's family and somehow introduced all this wedding *mishmagas* as a prerequisite to the simple: “and he went into her and they conceived”? What wedding planner in Solomon's temple elaborated on this neat formula?

Though my own wedding was a few weeks after Abraham's, I negotiated madly with my in-laws. “Look, I'll run off with Gwendolyn thereby economizing on the 150 seated dinner, an out-of-tune band, and a couple of gardens worth of Calla Lilies. And we'll split the savings. The rabbi's study will be our wedding hall.” Everybody nodded in agreement.

All was going well. Me and the wife to be are in the car bound for Honeymoon Hotel until my wife asked, “Where are we going?” “To our wedding,” I replied matter of factly. The bride, however, immediately noted the lack of twelve bridesmaids, a twelve-piece band, and only an assistant associate student rabbi in the back seat – I thought it'd be romantic to do the short simple ceremony at the Honeymoon Hotel. (A sheet makes a fine *Chupah*.)

Her nuptial instinct began ringing like a bookcase size cell phone. “This is no wedding,” she bristled. “This is a ‘he went into her and conceived!’” Minimally, she insisted on a neutral third party observer, what our Christian friends call a qualified preacher and we call a rabbi.

No, of course I'm kidding. Well before my own imprisonment – sometime after Bible time and before Las Vegas wedding chapels – problems arose.

“What d'ya mean we're just great pals”, said some marriage partner. Not true – we are married. There's a ceremony and contracts, stuff like that.

Clearly, a sober third party, objective witness was required. And it so happened that unemployment was high at the time. And for a haunch of moose meat (*kosher*, you know) or a cluster of grapes you could buy this service. Furthermore, there are biblical scholars who connect

(see Roberts, page 7)



Kabbalah of the Month

BY MELINDA RIBNER

Adar – healing comes from joy

Chodesh Tov! The new month of *Adar* began in the evening of Jan. 31. The sages in the *Gemara* have said that “Joy is increased during the month of *Adar*”. The whole month is learning how to grow and heal through joy and laughter. Reb Nachman said that sickness comes from a lack of joy and healing comes from joy.

In preparing for this month and during the month, let’s each commit to increasing joy in our lives. Give yourself time to play, enjoy nature, dance, sing, meditate, and do what brings joy into your life. In addition, eliminate and reduce what does not generate joy in your life. Sometimes people feel so obligated to do for others, to placate others, they forget or deny their own needs. Being there for other people at your own expense usually generates resentment. Remember that appeasing or placating others does not bring joy to anyone.

Kabbalah teaches us that this world was not created for suffering, but for love and joy. This is something we must internalize in our being. It is true that we learn many things, and we are purified through challenges but we must remember that the main reason we came into this world is to experience and teach joy. It is important this month to not be too serious and analytical. Seek to see the humor in life – it is always there.

Things do not happen randomly. Nothing is an accident. God is communicating with you through everything that is happening in your life. Listen closely to what is being said to you, read between the lines. Remember that God has a sense of humor, so you should too!

As we grow spiritually, we are in a state of joy more of the time. This is because we are better able to access the joy that is integral to who we are. Happiness has to be found within. One can have all the material and physical blessings of life, and be unhappy. One can have little and be very happy. Be mindful of the voices within you that take you away from the experience of the absolute joy of simply being alive.

To be open to living a more joyful life, begin by saying yes to yourself. If you are not happy in your work or in relationships, inwardly speak to God about this and then be open to accept the kind of work



Shabbat Shalom

BY RABBI JON ADLAND

Jan. 31, 2014, *Terumah*
Exodus 25:1–27:19, 30 *Sh’vat* 5774

Pirke Avot 1:14 – Hillel used to say: *If I am not for myself who will be for me? Yet, if I am for myself only, what am I? And if not now, when?*

(Pete Seeger (May 3, 1919 – Jan. 27, 2014) mused on this famous verse by Hillel in the following link that contains some of Pete Seeger’s Jewish songs and a conversation: <http://forward.com/articles/191700/pete-seegers—most-jewish-songs/>)

“I’ve got a hammer and I’ve got a bell and I’ve got a SONG-TO-SING all over



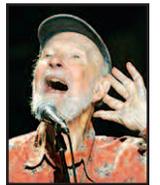
and relationships that allow you to express more of who you really are. There is no reason for you to remain in a situation where you feel abused. This does not fill any holy purpose. Trust in God, have faith, and do not listen to the voice of doubt and fear. Make steps in the direction you want to go. You may not be able to make the immediate changes you want, but affirm that you will be guided and will do so at the right time.

If you are unclear about the kind of work that best expresses your purpose, pray for divine guidance and assistance. You will be guided. When we can be authentic in our lives, when our inner and outer lives are in accordance, we are joyful. And that is what God wants for us.

This month is about embracing the Feminine. That is why Queen Esther is the heroine of the story of *Purim* the holiday of *Adar*. In the *Purim* story, God’s deliverance comes in the midst of feasting, drinking and sexual intrigue, revealing a most important and deep teaching of the wisdom of the feminine: God is everywhere and in everything. During the celebration of the holiday of *Purim*, we are told to feast, to drink, wear costumes, play and be happy.

Melinda Ribner L.C.S. W. is the author of *The Secret Legacy of Biblical Women*, *Everyday Kabbalah*, *Kabbalah Month by Month*, and *New Age Judaism*. Internationally known for her pioneering work in kabbalistic meditation and healing, she is also a spiritual psychotherapist and for more than 30 years has used kabbalistic wisdom as part of treatment. She offers a free newsletter on meditation, healing, kabbalistic energies of the months, holidays, and so forth. www.kabbalahoftheheart.com. ✨

this land.” Since early this week we have been flooded with remembrances and songs and the sounds of Pete Seeger and his banjo. Over the last few nights when I’ve walked in the door Sandy has been tuned in to Pandora listening to songs of and by Mr. Seeger.



Pete Seeger

Last night I walked in to hear Peter, Paul and Mary singing, “If I Had a Hammer.” Who hasn’t sung this song around a campfire or at camp or in youth group or in school? People have posted on Facebook about the time they heard Pete Seeger in concert or about the influence of this iconic American folksinger on their life. My brother said that it was Pete Seeger who influenced him to learn how to play the five-string banjo. I remember hearing a Weaver’s album in my home when I was in kindergarten or first grade.

Pete Seeger was leftist, a progressive, a liberal and didn’t mind telling you so. He

(see Adland, page 15)



ROBERTS

(continued from page 6)

this witnessing trend with the popularity of the prophets. It was their time. And renowned for their honesty, it was a perfect sideline to preaching for copper coins on dusty crossroads. If the prophet attended the service and said you were married, well, that settled it. And like all human affairs, the service grew from a six-word ceremony, “OK I guess you’re married now” to various costuming, ceremonial marching around the groom, lacy veils so the groom wouldn’t be constantly reminded that the bride had a bad wart two inches southeast of her right eye, and stomping glassware before dining on plastic chicken and green peas.

And you don’t think lawyers were going to miss a pay day, do you? Some legal genius offered the bride a legal certificate proving beyond all doubt that the groom, the party of the first part, was committed to certain obligations.

Again, like all the affairs of humanity, marriage grew from the simple to the complex. Nobody walked into their bridal chamber without a blindfolded lawyer and a ten-page *ketuba* in triplicate. Nothing remains simple.

Roberts is a syndicated Jewish columnist who looks at Jewish life with rare wit and insight. Check out his Web site: www.wonderwordworks.com. Blogsite: www.scribblerontheroof.typepad.com. His collected works *The Scribbler on The Roof* can be bought at Amazon.com or lulu.com/content/127641. ✨



Seen on the Israel Scene

BY SYBIL KAPLAN
PHOTOS BY BARRY A. KAPLAN

Christians perform Book of Esther in Jerusalem

For the past 15 years, a modern Orthodox tour operator has brought a performing troupe from Knoxville, Tenn., to demonstrate their skills in Israel. Recently, the group came to Jerusalem to the Baptist House, to perform The Book of Esther – illustrating their skills of dance, drama, and silk artistry.

Eight barefoot women dancers in Amish-looking dresses with pantaloons underneath and Arab-like head gear, opened the story, performing in modern dance while the narrator, Mordecai, retold the Biblical story of Esther.

Before Esther was chosen to be queen, five dancers, wearing *tallit*-like scarves danced, while two men and four women, dressed in Israeli IDF camouflage uniforms and berets, symbolize the Jewish struggle, made a Mogen David in gold ribbon to accompany them and then placed it on the floor.



Faithful to the Biblical story, another dance portrayed the Jews of Persia through five women dancers performing folk-music type choreography.

The finale, when Haman is taken away to be hanged and Mordecai is honored, included a rendition, in the background, of Ecclesiastes "To everything there is a season." This was followed by the background reading of the Declaration of the State of Israel and playing of the theme from the movie *Exodus*.

Six dancers in blue and white dresses, bearing three banners – one like the Israeli flag, one gold and one hand-painted with the Israel menorah symbol – performed a modern dance. *Hatikvah* was then played and the audience stood to sing.

While a song about Jerusalem played in the background, dancers in yellow dresses with orange tie-dyed scarves came out



Bezalel is a Christian home school cooperative organization made up of families of various denominations, whose vision is to teach the beauty of dance and pageantry as a language for education and communication among people. The school teaches integrity, modesty and disciplined training, the skills needed for presentation, dance instruction, garmenting, stage design, musical instruments, voice and drama. They also teach various art classes, such as oil and acrylic painting, silk artistry, ceramics and photography, so that students can create unique expressions for God's glory. Finally, they teach languages and cultures of the nations, to give students a broader view of God's kingdom and what He is doing among the nations.

They offer weekly classes in dance, drama, creative worship, silk artistry, and acrylic painting.



waving orange, tie-dyed flags; a flag of Israel was also waved (by "Haman") and "Mordecai" held a lit menorah. The evening concluded with the school director, Jean Mabry, and the dancers leading audience members in Israeli folk dances.

Attending annual Government Press Office meeting Jan. 16, 2014

This is always an interesting evening when card-holding members of the foreign press, like us, plus lots of people from foreign consulates and embassies come together. We left the apartment at 5 p.m., and arrived at Binyanei Haooma, Convention center, at 5:50 p.m., where there were security people directing us to the correct security entrance.

Security is tight; your name is on a list and you show them your press card and invitation. We did not have to go through any machines after that. This year we were each given a gift of a lap-top carrying case and inside was a calendar and information sheets, apparently in different languages which were coordinated to the color of the bag (English was blue).

This year there was a coat check. No one has a name tag so you have no clue who is who. The male Israelis are the most obvious because no one has given them a dress code and they mostly come looking like *shleppers* – with a few exceptions. The female Israelis have a better sense how to dress. Barry wore nice slacks and shirt, and a sport jacket; I wore black wool slacks, a turtleneck and a nice black jacket with nice jewelry.

Foreign press are dressed okay; consulate/embassy people come in suits and ties and look like professionals but due to the nature of the evening, they stand around talking to each other and do not mingle.

A huge cadre of waiters brings out appetizers for about 2 hours starting at 6 p.m.

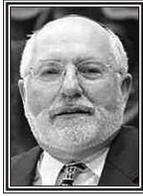
Unfortunately, last night's chef was disorganized, so we got chicken satay on a skewer, celery soup in demitasse cups, fish carpaccio and ceviche served in paper cones, tarts, brownies, mousse, malabi (milk-based pudding with rose water) and then more celery soup and fish and chicken satay and meat appetizers. A bar served wine and cold drinks (as much as you like); another served coffee and tea.

We knew a handful of journalists from Government Press Office trips, but the rest were "foreign" to us. About 8 p.m., we lined up at the door but only cameramen were allowed in. About 8:10 p.m., the others were let in and we were fortunate enough to get front row seats in a side section. We sat with Elliott, a friend who lives near us and belongs to our synagogue and works for Newsmax, a Conservative news media organization based in West Palm Beach, Fla. He was formerly an editorial writer for the *Jerusalem Post*.

About 8:20 p.m., we were told to stand
(see Kaplan/Israel, page 15)

★ A FOCUS ON HEALING ★

Unforgiveness will make you sick



BY RABBI DR. BERNHARD ROSENBERG

What do you do when you are offended; hurt by other's words or actions? I believe we all have been hurt at some point of our life, maybe betrayed and disappointed by a friend, boyfriend, girlfriend or even a brother or sister.

You would agree that after any offense you get angry and bitter, you start automatically to dislike that person maybe even hate, wish him the worst. All these negative emotions if not dealt with properly are very dangerous to your health as well as to close people around you. Know this – unforgiveness will make and keep you sick!

Have you ever seen a beautiful apple and when you cut it in half you find it is rotten. Simply anger and bitterness eats away at us from the inside. We do not see it and we simply do not realize it. Some people carry the bitterness throughout their entire life.

How anger, hate, resentment, bitterness hurt us

All these negative emotions have one thing in common. They trigger stress reaction and as we stress, a big amount of cortisol and adrenaline is released into the blood stream. This is a natural stress reaction. It is called fight or flight. After the threat is gone, the stress hormones are cleared from our body. But carrying around a load of anger and hate, desire for revenge, or feelings of hurt, keeps all these stress hormones active in our body and over a long time this results in damage to our body.

Our arteries are being damaged; the plaque buildup starts to form. The heart begins to suffer. Also your immune system is down which makes you vulnerable to any disease. Your body is simply not able to fight it. Being stressed makes you feel tired and worn down, it disrupts the harmony of brain waves, and gives you sleepless nights. This will lead you to anxiety and depression as well as to addiction because at some point you are going to find yourself so miserable you may take alcohol and drugs to relieve the pain.

The quality of life with unforgiveness affects you inside as well as outside. It



Jewish Educator

BY AMY HIRSHBERG LEDERMAN

L'Chaim! – A Jewish view of health and healing

When my husband, Ray, was diagnosed with lung cancer two years ago, it came as a total shock. We were still basking in the glow of our trip to northern Italy; images of the lush Piedmont countryside and Lake Como still fresh in our minds.

Ray's voice had gotten hoarse during our travels but we were too busy exploring Florence to give it much thought. When we returned, he saw the doctor who ordered the X-ray that changed our lives forever. Within less than two weeks, we went from drinking wine and eating truffles to waiting for CT scan results and scheduling surgeries. To say we were unprepared for the challenges that followed is an understatement. But then again, I have never met anyone who was.

We faced it like soldiers entering a war zone – determined that we would fight this battle together. But instead of guns, our weapons consisted of love, family, faith and hope which, when combined,

definitely robs you of your joy. You can no longer enjoy life because you spend most of your time thinking about the offense or the offender. You basically can't move forward with your life, think clearly, or make a good decision.

It also affects the people around you. For example, if you are mad at your brother or sister, your whole family suffers. Healthy new relationships are not possible. Why? Because you will bring that anger and bitterness to that new relationship and it's not fun. You can never live well in the present if you are stuck in the past.

If you think that by holding onto unforgiveness you are accomplishing something, you are wrong. Yes, you want the offender to be punished or feel guilty or ashamed, but unforgiveness does not accomplish the goal you think. The person it hurts the most is you.

What is forgiveness? It is letting go of grudges, bitterness, and thoughts of revenge.

are the most powerful arsenal I know.

From the start, we did everything we could to "tip the scale" in his favor. Ray's intuitive response was both inspiring and very Jewish: He took full responsibility for his physical, emotional and spiritual health.

He met with integrative health specialists, consulted with nutritionists, ate foods and drank sludgy concoctions rich in anti-oxidants. Regardless of how exhausted he was from chemo, he did some form of exercise every day. He tried acupuncture, listened to meditation tapes and gardened until we had more tomatoes that I knew what to do with. He spoke to a therapist when things got tough and a rabbi when he needed spiritual guidance. Most of all, he stayed connected – to the people and community he loved and with whom he could talk honestly and openly.

All of these steps were Ray's way of taking charge of his illness and responsibility for his total well-being. Instinctively, he was following the commandment in the Torah to "take utmost care (of your body) and watch your soul scrupulously."

The definition of health in Jewish tradition is inherently holistic. Concern for the person as a whole – for the body, mind, and soul is necessary in order to achieve optimum health. The very word for health in Hebrew, *breeyut*, is derived from the verb *barah*, which means "to create", implying the continuing regeneration of the body that is required to maintain good health. Medieval Jewish literature uses the

(see Lederman, page Healing 4)

What forgiveness is not. Forgiveness is not justifying other's actions or denying the hurt, otherwise your wounds will never heal. It's not forgetting it. For example, how can you forget if your brother got killed by a drunk driver?

What can you do about it? Find the courage to forgive. It is not easy. It is a process and a choice you can make. Say no to unforgiveness, do not let your past effect your health and future.

Rabbi Dr. Rosenberg is spiritual leader of Congregation Beth-El in Edison, N.J. He received his ordination and Doctorate of Education from Yeshiva University in New York. He also possesses A.A., B.A., M.A., and M.S. degrees in communication and education. He possesses a Doctor of Divinity from The Jewish Theological Seminary, New York. He taught at Rutgers University in New Jersey and Yeshiva University in New York, and is currently professor of speech at Middlesex College, New Jersey. ★



Jewish Ambassador

BY RABBI GABRIEL COUSENS, MD

Jewish healing

The secret and foundation of Jewish healing and health is to do everything we can to merge with God (*deveikut/chay'rut*). [1] The foundation of the healing and spiritual path in the great Torah Way is to do all the *mitzvot* (good deeds), *hamtakah* (devotion and sweetness), and also *achdut* [2] (direct realization of God) of which one is capable. From this perspective we look at health as that which comes from the result of our increasing alignment with the Divine. Illness is that which came from being out of alignment with *Hashem* and also our unique soul mission.

This primary health-creating *Torah* teaching is stated clearly in Exodus 15:26, in these words, "If you listen carefully to the Lord your God and do what is right in His eyes, if you pay attention to his commands and keep all His decrees, I will not bring on you any of the diseases I brought on the Egyptians, for I am the Lord, Who heals you." In summary, the secret to good health is following the *Torah* path.

From the Jewish view in which we are seen as multi-dimensional beings, some of our great sages and healers taught as the Baal Shem Tov said: "When the body ails, the soul too is weakened, and one is unable to pray properly, even when clear of sins. Thus, you must guard the health of your body very carefully." Likewise, the Maggid of Mezritch said, "A small hole in the body causes a big hole in the soul."

Maimonides, the great medieval rabbi and physician, taught in *Hilchot De'ot*, "The welfare of the soul can only be achieved after attending to the welfare of the body." These teachings point us toward a multi-dimensional perspective on Jewish healing that makes Jewish healing truly holistic.

The PaRDes story of Rabbi Akiva gives a particular insight in understanding this concept. Because Rabbi Akiva was the epitome of health and spiritual strength, he was able to live in all the worlds and survive. The other rabbis/sages who entered the PaRDes with him were unable to mitigate the complication of the worlds and either went crazy, died, or lost touch with their overall health and spiritual balance.

This story is very important because being able to leave intact from the orchard

means that we are able to maintain a healthy life by keeping a balance between body, emotions, mind, and spirit, so that we do not get sick from the journey of life and the cosmic exchange involved in life. In this context, health is the ability to move through the orchard to receive the cosmic divine energy from every aspect of the divine, from the four worlds (physical in *Assiyah*, emotional in *Yetzirah*, mental in *Beriah*, and spiritual in *Atzilut*). It also implies that we can move through the orchard and harvest the fruit from all the worlds.

Harvesting from all the worlds leads us to another healing concept, which is the idea of the cosmic exchange. *Kabbalah* teaches us that the mystery of receiving is giving. This flow of exchange keeps the balance and supports health in our lives. So as we move through the mystery of the four worlds, in order to keep healthy, we must be clear on the receiving and giving parts of our being.

On the physical plane, we eat food, digest it, and excrete it. Everything is part of the whole and must be balanced to create health. The incoming energy, if we are relating to the world in a healthful and holy way, is converted into expanded consciousness, which supports us in living a holistic and radiant life.

In this process there are several *Torah* health teachings that are key to creating and maintaining health. *Pikuach ha-Nefesh* means to preserve life and protect the life force. *Sh'mirat ha-Guf* means to preserve the health of the body. *V'nismartem meod l'nafshotchem* (Deuteronomy, 4:15) means to be extremely protective of your life force.

The teaching of *kashrut* is also about health, which is to eat and live in a way that creates holiness, and hence health. *Kashrut* can be understood as experiencing holiness in food as a totality. The word *kashrut* means, "that which is appropriate," including for our health. It helps us to examine the function of eating because in this context eating is a way that transforms and expands the consciousness of the individual and helps him/her to develop self-control and to affirm all of life. As it says in *Vayikra* (Leviticus) 11:44, "Since I am holy, you must make yourselves holy and remain sanctified." It also says in *Vayikra* 20:26, "You shall be holy to me, for I, God, am holy." This sets the overview clearly. This teaching is in alignment with the primary health teaching of Exodus 15:26

In this context, *kashrut* has to do with purity of food and eating food in a way that sanctifies the individual and preserves all of life. As is pointed out in *Shemot* (Exodus) 24:7, *Na'aseh v'nishma* / "We will do and we will listen." This implies that

our actions influence our ways of thinking and being. In this sense how we eat influences our thoughts. This expanded understanding of *kashrut* encourages us to eat in ways that affirm life and health. That which is appropriate is food that is considered according to whether it improves and affirms life. In this context, reverence for life is key.

A diet that promotes life principles expands the idea of the meaning of eating, for purifying and sanctifying all life and bringing holiness into our lives. Eating in this way is a form of prayer and deepens our connection with the Divine. Food in this context becomes an ecological, organic, prayerful way to connect with the larger life flow as well as to personal health specifically. In this context, impurity is a lack of harmony with life, health, and the life flow. Being overweight, for example, except in the case of glandular disorders, betrays a lack of awareness of the true flow of life. To eat according to the principles of *kashrut* implies a thoughtful examination of each food as to whether or not it affirms life and health. Therefore, when we say, "*L'Chaim*" ("To Life!") we are really making a statement about *kashrut*. In this context, *kosher* food does not contain additives (which often come from animals that are not kosher), white sugar, white flour, or junk food. Holistic *kashrut* is organic, vegan, without pesticides, herbicides, or other carcinogens. A truly kosher diet is one that expands and upgrades our consciousness, supporting *tikkun ha-guf* (repair of the body), *tikkun ha-nefesh* (repair of the soul), and *tikkun ha-olam* (repair of the world).

Eating junk food, factory-farmed meat, and preservatives move us away from the meaning of the life principle and, according to recent research, longevity and good health. For example, recent studies from the Harvard School of Public Health have found in a research project that studied some 120,000 people over a 24–28 year period, that people who eat meat lose 13–20% off their life span. In another major study, a meat-centered diet has now been proven to increase the incidence of heart disease by 32%. Another set of 12 studies showed meat eating increased the rate of diabetes by 35–50%. Eating meat in this context is a violation of *tikkun ha-guf* and is thus not a fully kosher practice, as it has been shown to not be good for our health. Full *kashrut* means that we examine and consider the health, ecological, political, and spiritual impact of our food. *Kashrut* in this larger holistic context is eating in a way that supports all life on the planet.

Not using this larger definition of *kashrut* disassociates us from the full reception of food as a love note from God.

In this way food is understood as a living, holy energy that transforms all levels of our being and consciousness, individually and at a planetary level. A kosher diet in this way not only preserves personal health but also upholds ecological principles that ensure the survival of the species. The diet should support tikkun ha-guf as well as tikkun ha-nefesh. An exclusive focus on tikkun ha-guf alone does not support all life and in that sense being fully healthy. Tikkun ha-guf can become mechanical and enslave us in the rules of good eating. In this context a holistic, kosher diet supports all of planetary life. This larger awareness is both the cause and the result of the expansion of human consciousness. Therefore, eating healthfully means eating in a way that supports the planetary web of life at all points in time and in that way is sustainable for the planet.

At this point in history, eating a meat, fish, and chicken-centered diet does not achieve this. The food (life)-chain considers the whole web of life, including the lives of the workers, the farmers, and the consumers. This concept in Hebrew is known as *oshek* / exploitation. At the end of this kashrut discussion we go back to Maimonides, in his essay "Preserving Youth," and the secret to what I am talking about: "The wisdom of how to consume is hidden from the masses."

Understanding the overview of the exchange of energy and consciousness and considering that we walk between the four worlds as multi-dimensional beings (whether we are conscious of it or not) is a challenge that helps us to evolve both in our health and spiritually. The next step is to go to the micro-level in understanding the disease process and how to reverse it. The teachings of Maimonides are specifically helpful here, but even before Maimonides came King Hezekiah who taught that all disease is both a gift from God and a wake-up call from God. That is a fundamental part of understanding Jewish healing. We have to answer that question as part of the fully healing process.

Maimonides outlines three steps for healing: (1) make the person comfortable. (2) Elevate them from sadness to some degree of happiness, and bring them to the understanding that whatever God does is for the best and that disease is a message of imbalance to be corrected. (3) Help them develop faith in God in general – and specifically – to understand that their disease is a personal caring message from God for them to elevate their lives. These are the key healing aspects that are fundamental to Jewish healing, which today would be called a holistic approach.

The *Kitzur Shulchan Arukh*, by Rabbi Solomon Ganzfried (1804–1886), is an

abridgment of the *Shulchan Arukh* written by Rabbi Yosef Karo (1488–1575). Among many other things, it contains rabbinic advice on how to return people to good health and provides authentic teachings on Jewish healing. It also reflects the fundamental way that Maimonides worked. He saw that a healthy diet and lifestyle were vital for returning to and maintaining good health. In his view, one's lifestyle involves performing the mitzvot, living the Torah, and having an ever-deepening relationship with God. On the physical plane, the *Kitzur Shulchan Arukh*, under "Rules Concerning Physical Wellbeing," has some key teachings. The following is an extract from it:

"It is the will of the Almighty that one's body be kept healthy and strong because it is impossible for anyone to have knowledge of the creator when one is ill. (This is a fundamental overview to Jewish healing as earlier pointed out.) It is therefore his duty to shun anything that may waste his body and to strive to acquire happiness and to become healthy. Thus it is written in Deuteronomy 4:15, 'Take you, therefore, good heed of your souls.'"

There are specific teachings in the *Kitzur* that relate to maintenance of good health, and it is probable that many of these teaching were taken from Maimonides, for he is one of the three authorities upon whose teachings Yosef Karo relied in his summary of Jewish law (the others being Alfasi and Asher ben Yehiel (the "*Rosh*"). One is maintaining an optimal body temperature and balance. It stresses the importance of chewing well. This is a lesson that is also emphasized in Macrobiotics. Not allowing any waste to remain in the body is another teaching, and therefore proper assimilation and excretion is considered essential.

As Maimonides does, the *Shulchan Arukh* emphasizes that one must not eat too much. Food should be fresh, organic, and easy to digest. The key Jewish teaching is not to overeat or under eat. The extrapolated and modernized Torah teaching is that the illnesses that afflict humanity are those that come from eating unwholesome foods (namely, white flour, white sugar, pesticides, herbicides, GMOs, micro-waved food, and/or indulging in excessive eating, including excessive consumption of junk food).

The Book of Proverbs (*Mishle*), the reputed author of which is King Solomon, says, "Whoever keepeth his mouth and his tongue, keepeth his life from trouble." (21:23) This is a warning against gluttony. Gluttony is considered a sin in the Torah. The teaching is to eat what is necessary for our daily needs. Eating excessively, even of good food, as Maimonides taught, can drive us to illness.

The *Kitzur Shulchan Arukh* also includes instructions on eating according to the seasons; to eat according to the seasons of one's life; and to eat according to the weather of the day. These are all laid out in beautiful detail. They are very similar to *Ayurvedic* teachings.

The *sefer* suggests exercising a bit before eating to activate the system, as it says in Genesis 3:19, "With the sweat of thy face thou shalt eat bread," and Proverbs 31:27, "And the bread of idleness she doth not eat." It also has some subtle things such as: it is not good to bathe after eating, to do bloodletting, or to have sexual intercourse directly after a meal. It also discusses the balance of cold and hot foods in a way that closely resembles *Ayurvedic* teachings:

"One whose temperament is hot should not eat hot foods such as spices and the balsam plant, but should eat cooling and fermented foods; however, one whose temperament is cool should eat warming foods, such as spices." All is given from a deep level of understanding to keep people healthy and to help them recover from illness. The text uses the words "wholesome food," which today would include whole, organic, raw, plant-source food, without GMOs, pesticides, and additives.

One of the classic rules of good nutrition is that one should eat only when one is hungry. The *Kitzur* offers a complete explanation of chewing, including masticating so that one's saliva mixes with the food, and how important it is not to swallow unchewed food. There is an interesting point made by Maimonides, that "one should not eat the fruit of trees too much when they are dried." He continues with specifics, writing, "Carobs are always injurious, particular fruits are bad, and one should eat little of them in the summer or in warm climates." Of the food in his era, the 12th century, he writes, "Figs, grapes, dates, almonds, and pomegranates are always wholesome and good, whether fresh or dried." He deals with water and the importance of keeping well hydrated and having pure and clean water.

These days this translates as avoiding fluoridated and chlorinated water. (Israel has finally decided to get fluoride out of its water as of 2014.) This is a sensitive point for Jews because the Nazis used fluoride in the water to sedate, decrease spiritual will power, make infertile, and accelerate aging in the people in the concentration camps. Fluoride is also a well-known carcinogen. It also addresses the issue of abstaining from ice-cold water. Cold water slows digestion. What is interesting is that the *Kitzur Shulchan Arukh* addresses basic human physiology from the perspective of

(see Cousens, page Healing 4)

COUSENS

(continued from page Healing 3)

health as accurately as any other system in the world.

The other thing is, as I teach in my work, "there is never enough food to feed a hungry soul." The *sefer* specifically addresses this issue when it says, "One should not try to stimulate joy in life by eating and drinking as fools do." The teaching is that the way to bring joy is to fulfill the *mitzvot* and to love God. Joy makes us healthy and improves digestion. Grief and sadness weaken our digestion. Fright cools the body.

The *Kitzur* also talks about the importance of sleep, which is extremely important, as optimal sleep is 7–8 hours nightly. It is estimated that there are over 100 million people who are sleep deprived in the U.S. (there are no statistics for Jewish people, but our rate is probably not any less than the U.S. average). Research is clear that people who don't get enough sleep have 40 times more depression and have more disruption in the endocrine system, a weakened reproductive system, and a weakened immune system. They also have slower and weaker cognitive function.

In addition, the *Kitzur* talks about the importance of lymphatic cleansing with hot and cold bathing and the importance of avoiding pollution. "A person should endeavor to dwell where the air is clean, on elevated ground, in a house of ample proportions." It is important to balance the heat in the house so that it is neither too hot nor too cold. These are the basics of Jewish health teachings as well as modern holistic health today.

People who are aligned with the will of God are more likely to be healthy. I am working worldwide to address diabetes. I teach that diabetes is a symptom of a culture out of alignment with God's ways. As I wrote in my article on Papua New Guinea, the people who were Torah literate understood this teaching and accepted that the healing of diabetes was contingent upon returning to the Genesis 1:29 diet and living a balanced, harmonious life.

This is the secret to good health. God has given us explicit instructions to heal disease and bring holiness and health into our lives so that we may become ever stronger in our worship of the One. These are the secrets and subtleties of Jewish healing. May all be blessed to return to these fundamental Torah teachings.

[1] *Deveikut* means "clinging" or "cleaving," in this case, clinging to God. It is a common Hasidic term for "devotion" to God. (The Hebrew word for "glue" is *devek*.) Its first use in the Torah is in Genesis 2:24, where Adam and Eve are

told: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife (*v'davak b'ishto*); and they shall be one flesh."

Chay'rut means both "graven inscription" and "freedom." In *parasha Ki Tissa*, (Exodus 32:15) Moses descends from the mountain with the *luchot ha-aydut* (tables of the testimony), described as "the work of God, and the writing was the writing of God, graven (*charut*) upon the tables." Passover is known as *Z'man Chayrutaynu*, the Festival of Our Freedom. Why? Because only when we adhere to the commandments that God has given us are we truly free.

[2] This translation of the word *achdut* is also not exact; it is inferential. *Achdut* means "unity." Here the term is used to mean union with God.

Rabbi Gabriel Cousens, MD, M.D. (H), *Diplomat American Board of Holistic Medicine, Diplomat of Ayurveda, D.D.*

(The footnotes and other edits were made by Maggid and Rabbinic Deputy Rewen Goldfarb. His poetry, stories, and essays have been published in scores of magazines, newspapers, and anthologies including this one.) ✨



LEDERMAN

(continued from page Healing 1)

word *shlemut* which is derived from the word *shalem*, or whole. Good health is an ongoing process of establishing and maintaining wholeness within us.

Jewish tradition elevates the act of taking care of ourselves into a religious duty; it is an extension of the way we acknowledge the sanctity of the life, of the physical body, that God has given us. Our job is to nurture and care for our body and soul as we would a most cherished gift. This is beautifully stated by a 13th century Jewish scholar who said: "A person must care for his body like an artisan cares for his tools for the body is the instrument through which one serves the Creator."

Over 850 years ago, Maimonides, who served as the court physician to the Sultan of Egypt (in addition to being one of the most influential Jewish sages and prolific philosophers) offered six basic rules that are on par with the best holistic health program we could follow today. His advice to us is: To maintain a balanced, healthy diet, exercise in moderation, get sufficient sleep, use the bathroom regularly, breathe clean air and moderate our emotions. Maimonides counsel suggests that we have always understood what we need to do keep ourselves healthy. Jewish tradition elevates it to a sacred duty.

Our family's efforts thus far have had miraculous results and there isn't a single



Why Faith Matters

BY RABBI DAVID WOLPE

Nothing erases pain; nothing wipes away loss. But a *kehilla kedosha*, a sacred community, is the beginning of healing our hearts. ~ 4-24-13

As Maimonides noted over a thousand years ago, habit becomes second nature. Creating habits that sustain and empower us is crucial to our wellbeing. So go do something good, repeatedly. ~ 6-25-13

"When *Adar* begins, joy is increased." Happy *Adar*, may this new month and this *Shabbat* cheer your spirit and inspire you. ~ 1-31-14

We work hard all week at self-transformation; *Shabbat* is the day for the peace of self-acceptance. ~ 1-30-14

To eat without blessing, says the *Talmud*, is like being a thief. Gratitude is our payment for the many gifts we are given. ~ 1-27-14

"Greet everyone pleasantly" teaches *Pirke Avot*. In an age of cynicism and snark, these simple words are welcome, needed and healing. Greet kindly to start the week. ~ 1-13-14

Hasidic authors associate the word *mitzvah*, commandment, with the Aramaic *tsavah*, togetherness. A *mitzvah* is an act in which person and God are joined together and in which people are linked to one another. So do a *mitzvah* and connect. ~ 1-9-14

Even though we designate certain times like New Years to begin afresh, each sunrise offers that chance. The past cannot be altered but it can lead to a better future and every blessed day offers that opportunity. Start new; start now. ~ 1-6-14

From Facebook posts of Rabbi Wolpe. Wolpe is the senior rabbi of Temple Sinai in L.A., and author of *Why Faith Matters*. ✨



day that passes without us appreciating how precious and precarious life is. And while we can never know what our future holds, or what challenges to our health we will face, we do know that Judaism offers us a practical and positive way of responding to illness and maintaining optimal health.

Amy Hirshberg Lederman is an author, Jewish educator, public speaker and attorney who lives in Tucson. Her columns in the *AJP* have won awards from the American Jewish Press Association, the Arizona Newspapers Association and the Arizona Press Club for excellence in commentary. Visit her website at amyhirshberglederman.com. ✨



Jewish America

BY HOWARD W. KARSH

A new peace plan for Israel and the Palestinians

My wife and I are in preparations for a trip to Israel, the Holy Land, *Eretz Yisrael*. It will be the 4th time in a year and a half, because we are parents, grandparents and great-grandparents of family in Israel, and because, as long as we can, we want to be at every *simcha*.

Did we realize when two of our five children made *aliyah* that our lives would change with theirs? I suppose so, but as the children grew, there were *bar mitzvahs*, weddings, grandchildren and great-grandchildren, and it has come to determine our lives. It is now only a question of "When is the next trip?" We are not complaining, just reporting, and we were fortunate to do a lot of trips to Europe when we could. I led over 10 trips for seniors to Israel and Europe, and while there are still destinations that I have on my "bucket list," I know in my heart, that my priority will be to go to Israel.

A great part of every trip is making a political assessment. I want to be able to share what I see. I have been hoping that in one of these trips that have spanned from 1972 to now – well over 40 of them – that I could come up with some idea that might actually bring the Israelis and Palestinians together, in a world that must come about.

Everyone who has experienced Israel realizes that "what is" cannot "to be." So come along with me on this tour of Israel that I believe has credibility and promise.

You must meet me at the Mamillia Hotel in Jerusalem, just off Jaffa Street, and one of the entrances to the Mamillia Mall. I have invited, including you, the movers and shakers of the peace process. I have told them nothing in preparation. They have come, partially, because I sought out people of note to get them to come, and because they understand that the present situation in Israel simply will not move us forward.

Its basis is hatred, fear, distrust and denial, and hopefully, they believe there might be something in the idea they are willing to hear. Perhaps we have attracted them just to hear what we have to say, and that might correspond to your taking the time to finish reading this article.

I greet them all, and allow for a short self-introduction of each participant. Then I ask them to follow me into the mall, walking slowly to see what is going on, and importantly, who else is in the mall.

Our destination is Cafe Ramon, where the table has been set for 40. I ask them to look at the menus – which are in more than one language – and to order. Everyone can order, because the menu makes it possible for Jews of every stripe and kind, Arabs – both Muslim and Christian – to eat together, and also to look around and observe that at other tables, there are Arabs, Israelis and Jews of every kind seated and having lunch.

This might be enough, without any discussion. Imagine a place in Israel, in Jerusalem, where everyone who chooses can come, walk, shop, talk and eat without any fear of problems. But, of course, there will be discussion about what it means. The Mamillia Experience proves that there can be a "world" within the conflict, where everyone can co-exist. Not every Jew will choose to come because there are no dress codes. That could be true as well for conservative Arabs who will be sitting next to more liberal Arab women who are indistinguishable in the crowd in the mall and at the restaurant.

The important part to me, at least, in my simplistic tour, is that everyone has chosen where to sit, what to eat, and has come by choice, and can leave by choice. We are not there to find resolution to the very serious decisions on who will rule where, or whether there can be neighborhoods where Arabs and Israelis will live together. But, we are existing at the same table in the same city, without armed guards, screaming, hurling curses or all of the negatives that historically have always occurred. It is simply an indication of a world in which we can co-exist while we work on some of the real and heady issues that need to be addressed.

Progress will have a cost, as it always does. It cannot realistically come about, if one side has to win every issue. Israelis, without the unifying hatred of Arabs, will have to face and work on their own set of issues, like military responsibility and secular-religious conflict. It is possible, that after everyone sees from our lunch experience that serious issues can be handled seriously without threat, that there will be other meetings to "work things out."

I have always believed that the reason we have complex issues, which seem unresolvable is simply because we were unwilling to face the consequences of dealing with the simple truths. There are some simple truths we should not, cannot avoid. Winning the war and winning the peace are two different issues. Israel

ABOUT THE COVER

(continued from page 2)

rose, slightly inclined, accepting what had occurred, and surrounded it with a shawl of silk and flowers, as a sort of protective cover. The words of this piece spoke to her, yes, "There is a love that is like a mighty spring gushing out of the earth; it keeps flowing forever and is inexhaustible." That is just the way she felt at the time.

Konig has created many works with Jewish themes, including works that have a tallit image as a background. The Jewish-themed works range from calligraphy and design prints for weddings to comforting works for those in mourning, inspirational quotes, excerpts from the Song of Songs, other Psalms, quotations from some of the greats in Jewish history, home and personal blessings, and many, many more.

In addition to this large collection of Jewish inspired art, Konig has also created many other art pieces, which encompass a wide range of feelings, thoughts, and experiences, all heartfelt. All master prints are made up by hand, and then prints are made from this master print. All in all, there are close to 300 prints, all available in modest prices, all made on request, and all matted for gifting, or for the individual, and enclosed in a crystal-clear envelope. Categories on the website, www.artofflife.us, serve to help in the search for the perfect piece. Konig will be glad to work with you to find what would be the best print, and gift certificates are available, if needed, in case you can't decide.

Konig likes to use interesting materials and incorporate them into the master print. She has used leaves and berries, ribbons, fabric, flowers of all kinds, jewelry, masks and other assorted objects. Often she puts into calligraphy her own words, expressing a sentiment that she could not find elsewhere as a quotation. Her works adorn many homes in the central Texas area and in other parts of the country. In addition, she has donated some of her artwork to the Jewish Community Center in Havana, Cuba, and to a hospital in Israel, Shaare Zedek.

Konig holds a bachelor's degree in fine arts from the City College of New York, as well as a master's degree in psychology from the New School for Social Research in New York. Just a little over half of her life has been spent in Austin, Texas, where she currently resides. Her other years were spent in New York. She is the mother of two young adult daughters. ✨



won the wars, but now they must win the peace.

There once was the "Marshall Plan" after
(see Karsh, page 15)



Holocaust Educator

By MIRIAM L. ZIMMERMAN

A day in the life

A day in the life of a Holocaust educator: Jan. 28, 2014. Today, I must pick up Helen Farkas to take her to Mercy High School in San Francisco, where she will talk about her experiences in the Holocaust. Auschwitz survivor, speaker, and author of the memoir, *Remember the Holocaust*, at the age of 93, Helen continues to inspire students, their teachers, and anyone else privileged to hear her story. The program commemorates yesterday's International Holocaust Remembrance Day.

Before I leave, I must adapt evaluation forms from a prior program for today's presentation, prepare for tomorrow's mediation for my day job as a divorce mediator, answer a myriad of emails, and check in with one of my daughters who is a new mom. I began writing this article at 7:20 a.m., after waking up my computer and feeding our flat-coated retriever, Sheba. First things first.

The Israeli *Knesset* (Israel's Parliament) established *Yom HaShoah Ve-Hagevurah*, literally translated as "Day of (remembrance of) the Holocaust and the Heroism" on April 12, 1951, according to the Jewish Virtual Library. *Yom HaShoah* occurs on the 27th day of the Hebrew month of *Nisan*, midway between Passover and *Yom Hazikaron*, the Israeli Memorial Day for its fallen soldiers. It also marks the anniversary of the Warsaw Ghetto uprising, from April 19 to May 16, 1943.

The U.N. General Assembly proclaimed January 27 as International Holocaust Remembrance day on Nov. 1, 2005. Tied to the liberation of the largest Nazi extermination camp Auschwitz-Birkenau by Russian soldiers on Jan. 27, 1945, I remember the controversy in Jewish circles when the U.N. passed its resolution.

International Holocaust Remembrance Day on the anniversary of the liberation of a death camp, subtly reminds us of the "victimhood" of the Jews. Inevitably, Auschwitz evokes images of gas chambers and piled bodies. *Yom HaShoah*, connected to the Warsaw Ghetto Uprising, subtly reinforces the *heroism* of the Jews. For this

Holocaust educator, there cannot be too many Holocaust remembrance days, no matter what the point of reference. Both days provide opportunities for learning as well as remembrance.

To students enrolled in my Holocaust class at Notre Dame de Namur University, I note that the Warsaw Ghetto Uprising is the first armed resistance by Jews since the revolt of the Maccabees, in the year 164 BCE against the Greek tyrant Antiochus, which led to the miracle of *Chanukah*.

Parallels between the Warsaw Ghetto Uprising and the revolt of the Maccabees abound. Both the Nazis and Antiochus underestimated the power of spiritual resistance and had to call in additional troops. I emphasize to my students the youth of the leadership of the underground ghetto fighters, including 23-year-old Mordechai Anielewicz, who founded the Jewish Fighting Organization (*Zydowska Organizacja Bojowa*, "ZOB").

Today's Israeli paper *Haaretz* online edition reports that both Poland and Germany held ceremonies of commemoration on Jan. 27. "Russian author Daniil Granin, 95, who was transported to Auschwitz in 1944 after surviving the Nazi siege of what was then Leningrad [now, St. Petersburg], was the keynote speaker in the *Bundestag* (German Parliament)."

Haaretz points out that "in addition to the 6 million Jews who were murdered by the Nazis, International Holocaust Remembrance Day also commemorates other victims of the Third Reich, including the mentally ill, homosexuals and Roma and Sinti." Ever the educator, I need to point out that the Roma and Sinti are also known as "Gypsies," a pejorative term best forgotten. Unfortunately, today's students need this connection to understand who the Roma and Sinti are.

By 9:30 a.m., I finished breakfast and *The Wall Street Journal*. I could find no mention of Holocaust Remembrance Day in today's edition. I wondered how the U.N. observed the day they instituted almost a decade ago. The U.N. News Centre online reported that on Jan. 27, 2014, the U.N. "paid tribute to the 6 million Jews and countless others massacred in the Nazi Holocaust with a solemn ceremony in the General Assembly Hall, a rebuke to Holocaust deniers, and a warning from Secretary-General Ban Ki-moon of the perils of anti-Semitism and hatred of any kind."

Filmmaker Steven Spielberg delivered the keynote speech at the ceremony. His award-winning (seven Oscars) 1993 film, *Schindler's List*, depicted the story of "a German businessman who saved over 1,000 mostly Polish-Jewish refugees during the Holocaust by employing them in his factories." In my experience, few of

today's students have seen this important film. Spielberg "stressed that the world cannot emerge from the Holocaust until there are no more genocides, until the unthinkable becomes impossible...."

One of the *Schindlerjuden* (as those saved by Oscar Schindler came to be known), Rena Finder, shared her testimony at the U.N. "Encouraging young people to be more accepting of others and learn from the cruelty that was inflicted on Jews and other minorities during the Holocaust has been my life's work," she said.

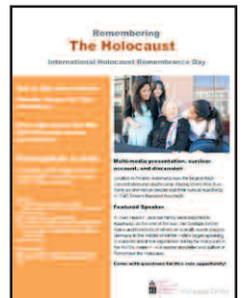
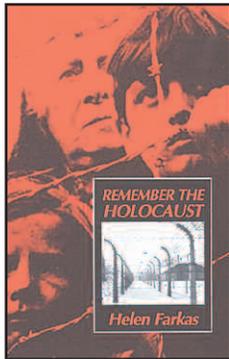
The U.N. article concluded by describing "exhibitions at UN Headquarters under the theme 'Remembrance Week: Journeys through the Holocaust,' marking the 70th anniversary of the deportation of over half a million Jews from Hungary to the German Nazi death camps."

How fitting to have a Hungarian Jew speaking at our Mercy High School commemoration on the 70th anniversary of the deportation of Hungarian Jews. I confess I had not made this connection. I almost forgot to adapt the evaluation form for today's program at Mercy High School. I dashed out of the house just after 2 p.m. for my rendezvous at the Burlingame home of Helen Farkas.

Helen was ready and waiting for me, as I knew she would be. She has been speaking in schools since 1974. I realized in writing this column that it is the 40th anniversary of her Holocaust activism. During the ride to San Francisco, it was a pleasure to hear her describe her recent vacation with her daughter Amber, who lives in Hawaii. Since the weather was too bad to go swimming, she related that she spent a lot of time just "hanging out" with her family. I had to smile at the use of this term by a 93-year-old. Inclement weather or not, Hawaii is a long way from Auschwitz. Helen deserves many such vacations.

We arrived early for the 3:30 p.m. program. A half-dozen students were already seated in Mercy High School's Rist Hall. Although sponsored by a consortium of organizations, the initiative for this program came from the Helen and Joe Farkas Center for the Study of the Holocaust in Catholic Schools at Mercy High School, San Francisco. As the interim volunteer director of the Farkas Center, I am proud that our organization has been the catalyst to bring together so many educators and their students.

The students kept arriving. By 3:20, no more empty chairs. Morgan Blum, Director of Education, Jewish Family and



Children's Services Holocaust Center and a Farkas Center Board member, invited entering students to come to the front where there was space for them to sit on the floor.

Masterfully, Morgan commanded their attention and introduced a video clip from a new film by the U.S. Holocaust Memorial Museum (USHMM), *The Path to Nazi Genocide*. I applaud her choice, having discovered this powerful 38-minute film last semester, and added it to my required WebQuest assignment for next year's Holocaust class at Notre Dame de Namur University (NDNU). This important film is available on the USHMM website at: <http://www.ushmm.org/learn/introduction-to-the-holocaust/path-to-nazi-genocide>.

I mentally counted over 200 students and realized I hadn't brought enough evaluation forms. Mercy teacher Kathy Curran, seated to my right, graciously printed more.

Morgan introduced Jim McGarry, founder of the Farkas Center. Jim has brought Holocaust survivors to Catholic schools for over 20 years. He and Helen go back at least that long. A 2010 article about Jim in *Catholic San Francisco* describes him as follows: "Since 1992, first at St. Ignatius College Preparatory, where he taught morality and social justice for 20 years, and for the last 10 years at Mercy High School, McGarry has brought before his students and full-school assemblies survivors who, in his words, are 'exemplars for learning about conscience.'" Currently, Jim is the Director of the Sister Dorothy Stang Center for Social Justice and Community Engagement at NDNU.

Jim began by referencing the Peace Prayer of St. Francis, appropriate for an audience of primarily Catholic students. "Where there is despair, hope; Where there is darkness, light; And where there is sadness, joy."

Jim introduced Helen by telling a story from a year and a half ago when he and his wife Kathy Curran accompanied Helen to Auschwitz, along with Morgan and Rabbi Peretz Wolf-Prusan, also a member of the Farkas Board. Morgan and Rabbi Peretz served as teachers on this pilgrimage. They were at the Grunewald Railroad Station in Berlin en route to Auschwitz to meet with students. The Grunewald Station was the major site of deportations of Berlin Jews, first to ghettos, then to the camps. It houses a Holocaust memorial.

Helen burst into tears. She said she knew it was not the station she took to Auschwitz. She explained to Jim and the others, "I am crying now, so that I can be strong for the students." She was right; the students needed her to comfort them.



Joe and Helen Farkus in 1990, courtesy of Helen Farkas.

The students were writing their responses in journals in the silence of the grasslands where the barracks used to be in Birkenau, near the railway spur. Helen went to each of the students and put her arms around them. Each student cried with Helen individually.

Jim let Helen tell her story. For 45 minutes, Helen gave a first-person account of her experiences during the Holocaust to a rapt audience of students from eighth grade through high school seniors. Helen illustrated all the steps to genocide: normal family life before the Nazi occupation, rising discrimination and prejudice, relocation to a ghetto, and ultimately deportation to Auschwitz in a three-day cattle car ride by rail. The subsequent loss of her family on the ramp in Birkenau resonated with these students, many of whom referenced it on the evaluation forms. Helen found words to describe her experiences in the camp to convey the horror in terms the students could understand. She survived a death march and escaped by the help of an elderly woman.

Helen's escape from the death march was the answer most often given to the question, "What was the most interesting part of the survivor's story for you?" on the evaluation forms. The students retold Helen's story in their own words on the forms, "Family and moments remembering the faces of [lost] loved ones." "She swore she wouldn't go back to her homeland but she did anyway." "Honest/actual account made it real for me."

"About how Jewish people went to the Holocaust (it scared me)." "How she still remembers her mother; could tell she loved her a lot and still does." "That she stayed strong throughout her imprisonment." "It's the part when her sister was separated from her little boy and never came back again." "In the Q&A, she said she questioned God."

Morgan wrapped up the Q&A so that the program ended as advertised, at 5:00 p.m. Students swarmed Helen. Some wanted their pictures taken with her; others wanted to purchase her memoir, *Remember the Holocaust*. Helen's book is available on Amazon.com.

We did not leave until after 6:00 p.m. Helen was ready to get home. Rush hour traffic from San Francisco to the suburbs has reversed since I lived in the City over 40 years ago. The City has become a bedroom community for Silicon Valley. We sailed back to Burlingame with very little traffic, while cars returning to the City were bumper to bumper. Helen did not want me to walk her to her darkened front door, but I helped her anyway. We hugged good-bye and I returned home.

Home for me is San Mateo, one suburb south of Burlingame. I found my husband Richard holding our youngest granddaughter, Sarah Hannah, just six weeks old. Jealous of the baby, Sheba lay at his feet. It was my turn.

I held the sleeping baby for the next two hours, and gave her a bottle when she awakened. A rush came over me as I thought of Helen's little nephew, disappearing with the throngs on the ramp in Birkenau, headed for the gas chamber.

After my daughter Rebecca picked up little Sarah, Richard and I watched President Obama's State of the Union address to Congress on our DVR. I multitasked by sorting the 130 student evaluation forms. Students at today's Holocaust Remembrance Day commemoration represented five Catholic and two public schools. They listed 24 different teachers.

Student responses are fascinating to this Holocaust educator. "It was interesting that the [newly arrived] women didn't believe that the gas chambers existed." "That all their hair was shaved." "Her niece with polio – protecting her [in the camp]." "The detail she told her stories with." "When Helen returned to her home, and 'confronted' her neighbors." "All of it; it was interesting and sad to hear about a new perspective of the Holocaust."

Helen's story as repeated by the students on the forms: "The part of the camps and how they were set up and orderly." "...how they were treated by the soldiers." "How she was able to survive this tragedy." "I liked how Helen explained that her father and his family would always find a way to be together eventually (after separations)." "Her description of the death march." "How grateful she is that she came to America because 'I feel like we complain a lot, but we are actually lucky to live here.'" "How multiple people in her family survived." "That she ended up meeting her fiancé after the war, and they got married."

Joe and Helen were married for 65 years, until his passing three years ago.

"She doesn't hate humanity, but calls for love, tolerance." At the end of her talk, Helen thus brought the proceedings full

(see Zimmerman, page 15)



Media Watch

By RABBI ELLIOT B. GERTEL

Dads and NCIS

On Fox's *Dads*, two fathers have moved in with their sons who are partners in a video game production business – Crawford (Martin Mull), with his son Warner (Giovanni Ribisi) and daughter-in-law and their children; and David (Peter Riegert) with his son Eli (Seth Green). Both dads are serial ne'er-do-wells; they are, respectively, Jewish freeloader and Gentile Wall Street wannabe.

While all the actors are likable enough, the characters were not written sympathetically, especially in the opening episodes. In the first episodes, Eli wishes for his dad's death. When a girlfriend sees Dad around the apartment and asks if he is a ghost, Eli replies: "Hopefully soon." Writers/creators Alec Sulkin and Wellesley Wild justify Eli's attitude by revealing that Dad abandoned Eli and his mother when Eli was five. Dad admits that he failed as a father, a husband, and as a homeowner. The sins of the Gentile dad are not enumerated. We are simply told that he is too much like a Golden Retriever for his son to protest his inappropriate behavior. (Several episodes later it was suggested that his wife left him because he stifled her.)

By the end of the second episode, written by Julius Sharpe, we are told that there is nothing in the psyches of these two fathers that marijuana brownies cannot cure or at least sedate. That episode also features an "intervention" by Eli's associates who send him home with the "pot brownies" so that he can think up a lucrative new video game to sell. It is said, albeit in jest, but it is said more than once, that drugs give Eli "better ideas."

This series is not shy about Jewish references and jokes. In the pilot episode the focus is on the Holocaust and anti-Semitism. The partners offer a "Kill Hitler" game because "people love killing Hitler." Eli provides the option of impaling Hitler with a *menorah*. When David relaxes at home he watches a show on the history of the Inquisition and other anti-Semitic events.

The second episode brings up "religion." When David declares that there is no Heaven, the Hispanic maid calls him "Diablo" or devil. Trying to avoid trying penguin meat, Eli says, "I'm Jewish." To which the politically incorrect Crawford responds, "It's free." Episode Three takes a cue from an old *Seinfeld* routine about an "anti-dentite." Writer Julie Hacker

Scully has Eli accuse his selfish Dad of being "Youish": "You are the reason people hate the You's." Dad protests, "That's anti-Semantic."

In Episode Four, David advises Eli that Eli will leap to his death if he allows an obnoxious girlfriend to move in. So the death wishes run both ways? Eli tells his business partner Warner that he, Eli, has to find a way to stay with this girlfriend for 30 years, until his father dies, "and I'll win." Writer John Viener even inserts a "joke," twice, about the husband of a famous comedienne killing himself, along with the show's requisite bathroom humor and with a scene in which Crawford's own granddaughter kicks him and beats him with a briefcase for refusing to accept Girl Scout cookies to which he is allergic.

Still, *Dads* remains the most toned down and "tasteful" of Seth MacFarlane's series, on Jews and on other subjects. For the first four episodes it aimed to be offensive enough. But something happened in the fifth episode, about the fathers and sons visiting a doctor. It was consistently funny and even finely crafted. Writers Tom Gammill and Max Pross are MacFarlane's most winning team. The jokes teased, but remained somewhat tasteful, even the opening spiel about terrorists stealing Warner's birthday on September 11. Even the Holocaust reference was reminiscent of the survivors' humor. David protests, "I don't need a doctor. The leading cause of death in our family is Nazis."

In the context of a doctor's visit, all the "Jewish" health and bathroom humor actually becomes good satire. Eli beckons to a prostate exam, "C'mon, let's go get our speedbags squeezed by some old Jewish dude."

A lot of the dialogue is good. "What you put in your body in no way affects your health," David says. "If people aren't enraged with how long you've been in...[the bathroom], you haven't been in there long enough." David shows Eli how to scream at the TV for "cardio" exercise. There are some hilarious moments.

When father and son are late to work because they have partaken of a pancake breakfast at St. Mary the Blessed Heart, Eli's sharp-tongued female Asian-American associate reminds them, "You're Jewish!" When Eli replies, "But who can tell?", she replies, "Everyone." Even the doctor's death, while he performs a prostate test on hospital-shy Warner, is handled with comedic aplomb, though it was unnecessary and offensive to bring in a priest and to have him make a nasty remark about the Catholic Church.

That fifth episode was my first inkling that there might be some potential in this series. With the glaring exception of the

priest's remark, Gammill and Pross proved an effective writing team. Their success may rest in having the fathers and sons trying to do things together, and in making Eli and Warner more sympathetic to one another as business partners and as friends.

Gammill and Pross also wrote the sixth episode, about sexual harassment in the workplace, and it was creditable but not as strong as their previous offering. When Warner expresses his concern that office complaints about Eli's "sexist" behavior will get the company sued, Eli shoots back, "Yes, but they're all [from] women, so who cares?" Doesn't such humor target political correctness while glorifying misogyny?

This episode, like most, is filled with jokes about African Americans and Asians. But it is all so gratuitous, including the Jewish stuff. When Crawford's daughter-in-law asks if he has any plans for the evening, he replies: "I got three people coming over to teach me Yiddish. I got to go make a yarmulke out of a coffee filter." When the doorbell rings, Crawford blurts out, "That must be my Jews." Is this intended as a double tease?

NCIS's Farewell to Ziva David

In the first two episodes of the 2013-2014 season, *NCIS* resorted to discombobulated fare in order to retire its Mossad-operative-turned-U.S.-Navy-investigator, Ziva David (Cote de Pablo). At first we were led to believe that Ziva might be killed off by a terrorist organization, Brotherhood of Doubt, an unholy alliance of angry young Pakistanis and American MBA's (!). But instead she fades away into New Age or Neo-Buddhist clichés. Along the way, the opening episode's writer, Gary Glasberg, provides a helpful lieutenant in Iraq named Kagan (a nod to Jews in combat?) and a blackmailed African American officer who redeems himself in the second episode.

Ziva's former partner, Tony DiNozzo (Michael Weatherly), who had always been sweet on her, pursues her to Israel. Yet he is unable to shake his distrust of Mossad and of Israeli officials, an understandable attitude, considering the way the series has depicted them, though a worried Tony does enlist the help of a male Israeli colleague of Ziva's. In the second episode, with story by Glasberg and script by Scott Williams and Gina Lucita Monreal, Tony learns to distrust a non-Mossad Israeli woman, a physician.

The new director of Mossad, a woman who took over the position from Ziva's murdered father, is full of sanctimonious clichés, "Do not tie my hands with your

(see Gertel, page 14)



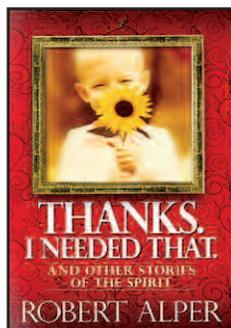
Book Review

REVIEWED BY RABBI ISRAEL ZOBERMAN

Inspiring, instructive and humorous

Thanks. I Needed That. (And Other Stories Of The Spirit). By Robert Alper. Read The Spirit Books. 2013. Pp. 182.

We can respond indeed to the book's unusual title – *Thanks. I Needed That* – with the same spirited and gracious words to Robert Alper, the gifted author of this inspiring, instructive and humorous



collection of 32 real life stories. As we have learned from the latest Pew survey, American Jews embrace the divine gift of laughter disproportionately to other Jewish pursuits, given perhaps their people's disproportionate historic trying circumstances.

Rabbi Alper who hails from Rhode Island and resides with his wife Sherri, a psychotherapist in Vermont's countryside (Away from people!) has proven that he can also deeply move us through comedy acts. After all, he has garnered quite an arsenal of poignant material from his life's rich exposure as well as having led large Reform Congregations in Buffalo and Philadelphia – "years of experience performing in front of a hostile audience" P.VII (Funny and serious). He is surely an astute and sensitive observer of the human condition, a prerequisite for being successful both as a rabbi and a stand-up comic (over 2,000 appearances), two professions with an essential entertaining dimension.

Alper creatively utilizes the timeless and timely verses of Ecclesiastes 3:1–8, "To everything there is a season..." to divide his stories according to the various seasons and times in the human drama with the co-mingling of tears of joy and sorrow. The fortunate reader of these penetrating stories will be renewed with a spirit of appreciation for life's multi-facets which Rabbi Bob so fully embraces and celebrates, merging the reverent with the irreverent.

We witness an encounter with a kind-hearted dentist who reaches out to protect the dignity of Alper's challenged mother-



Book Review

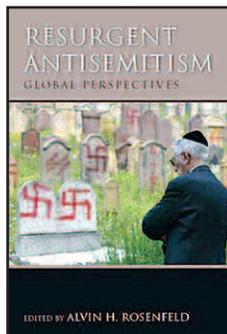
REVIEWED BY
PROFESSOR ARNOLD AGES

Chilling anthology

Resurgent Antisemitism: Global Perspectives. Edited by Alvin H. Rosenfeld. Indiana University Press. 561 Pages.

I had originally intended to start this review with an anecdote about a Jewish civil servant in 1939 who sends a telegram to his New York office... After reading Alvin Rosenfeld's chilling anthology of current anti-

semitism (note that the spelling of the word itself – without a capital – is designed to deflate its heinous toxicity) it is no longer appropriate to grin even



in-law, and his soulful regret in another story concerning a photographer Alper admonished at a wedding he performed only to learn that he had hearing aids in both ears... Or the vignette from his days as a student rabbi of 20 families in Owensboro, Ky., and a congregant who missed rubbing the velvet cushions of his childhood Syracuse temple, contending instead with barren wooden pews. Moved we shall be, almost as Alper was, when his son hugged him at his *Bar Mitzvah* ceremony.

The author's heartfelt commitment to *Tikkun Olam's* healing premise is courageously manifested in his partnering with Muslim and Christian colleagues to perform described "Laugh in Peace" (How ingenious!) in front of diverse audiences and settings, including college campuses, diffusing divisive tension with uniting laughter and planting seeds of mutual appreciation for a transformed world.

Notably, Alper earned a doctorate from the Presbyterian Princeton Theological Seminary and mine is from the sister Presbyterian McCormick Theological Seminary, and we are both trained counselors. Thanks, we needed it, rabbi and comedian (interchangeable) Bob for your overriding humanity, providing us with a perfect gift to uplift and all of us are in need. *L'Chaim*, to life!

Rabbi Israel Zoberman is the spiritual leader of Congregation Beth Chaverim in Virginia Beach. ★

ironically at the joke's punch line. [1]

Canadian newspapers have recently published an interview with a forensic psychiatrist who specialized in serial murderers and who was obligated in pre-trial exercises to view videos, some live, of the murder scenes. The accumulation of these violent scenes affected the psychiatrist so severely that he suffered post traumatic stress syndrome and found it necessary to undergo therapy. Despite his age (late 60s) and many years of experience, he was unable to neutralize the effect of what he was seeing.

I do not suggest that readers of Rosenfeld's anthology of hatred for Jews and the Jewish State will necessarily unbalance them but a cautionary note is necessary nonetheless. Reading this book should be done slowly and intermittently; plunging into it willy nilly will not be a profitable venture and may occasion moments of high anxiety.

Let us be clear: this has nothing to do with the quality of this collection of essays. The editor has culled articles from outstanding, thorough and sophisticated scholars representing diverse disciplines. The result is a brilliantly nuanced geographical and ideological atlas which analyzes the coordinates of antisemitism in its malevolent tentacles all over the world.

The breadth of the inquiry is astonishing – Britain, Spain, Norway, Hungary, Romania, Poland and Turkey are first monitored historically for the record (and there are some positive surprises here) and then subjected to a contemporary audit of antisemitic rhetoric. The picture which emerges is not a comforting one as the essayists quote chapter and verse from the modern purveyors of what Maurice Samuel once called the non "filterable virus of antisemitism."

Naturally there are vast swaths of inquiry about the current status of Islam's war against Jews and the State of Israel, a quagmire of incendiary threats of politicized and genocide thrown together. The ideological struggle against Jews, Judaism and Israel is examined on the American campus where all too often professors misuse the guise of academic freedom to launch anti-Israel verbal missiles with seeming immunity.

Perhaps the most painful chapter in this work is Ilan Avisar's measured disclosure that what the rabbis called the *av hatumah* – "the foundational impurity" that is to say a noxious form of anti-Zionism, can be found in a coterie of Israeli academics, many of whom teach outside of Israel, and who feed the international appetites for antisemitism and the boycott of the Israeli State.

Norman Cohen published a book many (see Ages, page 15)



My Kosher Kitchen

REVIEWED BY SYBIL KAPLAN

Authentic Mediterranean-Israeli cooking

Cook in Israel: Home Cooking Inspiration.
By Orly Ziv. \$35 hardcover. 245 pp. 2013.

If you've been hunting for an authentic Mediterranean/Israeli cookbook, this one surely rates at the top of the list.

Orly Ziv was a clinical dietician for many years before launching her company, *Cook in Israel*, in 2009, to offer culinary tours of Israel and intimate cooking classes in her Tel Aviv home. A vegetarian for the past 30 years, she offers 100 recipes (only a very few with poultry or meat), taking into account her Greek mother's teaching and her instincts for the Middle Eastern and Mediterranean diet.

One unique idea is her table of contents – quite different from typical cookbooks. Her categories are: eggplant and tomatoes, salads, vegetables, grains and legumes, breads, fish, family recipes, holidays and sweets.

One of my favorite aspects of cookbooks – especially those that have a warm, family connection – are those that have a personal comment by each recipe, and this one rates high because of that. She also uses the metric system and converts it for those unfamiliar with it.

Eggplant *baladi* the author learned in a cooking class and uses date honey; multicolor pepper antipasti is one her mother made often which she updates using balsamic vinegar; *tabouleh* she seasons with cinnamon and allspice (learned from an Arab friend); the recipe for leek patties for *Rosh Hashanah* is her mother's recipe, often made by Jews from Greece, Turkey and Bulgaria; malabi is a Middle Eastern milk pudding.

Another stylistic issue I look for when reviewing cookbooks is the page layout and she gets a high grade on that – ingredients are in one column, numbered instructions are in the next column.

About the only negatives I can find with this cookbook is a lack of number of

servings by each recipe – really important for me when I am cooking so I know if this is just for the two of us or I can make it for a company dish. The other is inconsistency in mentioning approximate times, as guidelines, for various methods of cooking – e.g., sautéing, until something has dissolved, until something has softened, until water has absorbed.

To enhance the cookbook, there are 200 color photographs. Many are part of step-by-step instructions – such as stuffed peppers with rice, *makluba* (upside down rice), *borekitas* and date and walnut pinwheel cookies.

This would definitely be a winner for anyone who is a vegetarian and loves authentic Mediterranean-style family cooking.

Pumpkin Stew with Carrots & Raisins

300 g (10.5 oz) pumpkin, diced
2–3 carrots, sliced
vegetable oil
2 onions, sliced
150 g (about 3/4 cup) golden raisins
1 cup cooked chickpeas (optional)
1–2 Tbsp. sugar
1/2 tsp. cinnamon
1/4 tsp. ground cloves
Salt

Cook the pumpkin and carrots separately in boiling water until soft but not mushy. Meanwhile, heat vegetable oil in a large skillet and sauté the onions until golden. Add the pumpkin, carrots, raisins, chickpeas, sugar, cinnamon, cloves and a little water and cook uncovered, for 10–15 minutes. Season with salt and serve with couscous.

Roasted Eggplant with Tomato Salsa

2 medium eggplants
2 tomatoes, chopped
2–3 cloves garlic, minced
1/2 cup finely chopped cilantro
green hot pepper, chopped (optional)
salt
juice of 1 lemon, or more to taste
3 Tbsp. *tahini* paste
1/2 cup canned or boiled chickpeas (op.)

Roast the eggplant over an open flame or in the broiler until very soft and charred. Cut a slit at the bottom of the eggplants and place in a sieve. Leave to drain. Once drained and cool enough to handle, remove the peel and dark seeds (leave the stem on). Put the tomatoes, garlic, cilantro, hot pepper and salt in a bowl and mix to combine. Drizzle the eggplants with the lemon juice and tahini, then spoon the tomato mixture over. Garnish with chickpeas, if using, and serve.

Sybil Kaplan is a journalist, food and feature writer, and author of nine kosher cookbooks. ★

GERTEL

(continued from page 12)

distrust." Mossad correctly decides that Ziva's absence is voluntary. Ziva left her Star of David at a safe house to show that she survived an attack. But Ziva is thrown into a guilt trip by a childhood friend, a rather vengeful Israeli woman, a doctor, who had been engaged to Ziva's murderous rogue-spy brother whom Ziva had to kill before he harmed others.

Tony meets up with Ziva at her childhood home. She laments that she could have walked away from her father's Mossad-breeding dysfunctionality. Tony tells her, "It's never too late....The Universe is practically begging you to wipe the slate clean." The New Age terminology renders conspicuous the absence of any Jewish spiritual guidance in Ziva's Israel. The best moral advice she received as a child was, according to the writers, that of her Israeli English teacher who told her pupils to write a wish list, bury it, think about it every night, "and it will become truth." By episode's end, Tony prods Ziva to write and to bury another list, an "Israeli" ritual that they do together.

Ziva decides to sever all ties and try to make Leroy Jethro Gibbs (Mark Harmon), her father figure in *NCIS*, proud, "for, as she puts it, "He taught me to follow my heart." She must "let go" for Gibbs, lest she be "pulled back to where she started," and that includes letting go of Tony, as well. She tells Tony, "You are loved," and gives him a big Hollywood kiss at the end. But she insists on separation, if not for biblical concerns about intermarriage, then maybe for Buddhist reasons – and also because she can't say "I love you," only "You are loved."

It seems that Ziva will remain in Israel, even after having become an American citizen in revolt against her father's zealous and offspring-exploiting Mossad ways. Will she now become a secular Israeli Buddhist nun? She gives Tony her Star of David – another "thing" from which to disengage? Clearly, the writers are unaware of how vacuous and cliché are not only their Israeli characters, but the writers' own "spiritual solutions."

(On the Ziva David character and the depiction of Israelis on *NCIS*, see my article in *The American Thinker*, "TV's *NCIS* on Those Sinister Israelis," Jan. 28, 2013.)

Rabbi Gertel has been spiritual leader of congregations in New Haven and Chicago. He is the author of two books, What Jews Know About Salvation and Over the Top Judaism: Precedents and Trends in the Depiction of Jewish Beliefs and Observances in Film and Television. He has been media critic for The National Jewish Post & Opinion since 1979. ★

ADLAND*(continued from page 7)*

believed in helping the little guy and lent his voice and talent to reminding us about those in need. He believed in working toward peace and his song “Where Have all the Flowers Gone?” was something we sang in youth group as we protested the continuing war in Vietnam. He didn’t believe in just performing, but in engaging the listener in the music or the protester in the movement.

There is really no one out there right now who commands our attention to these kinds of issues except maybe Bruce Springsteen. There used to be Bob Dylan and Peter, Paul and Mary, though their music still touches our soul.

Though I can’t say it was Pete Seeger in particular that inspired me, there is no question that what he said and sang, along with the many others he influenced, touched my social activist soul. I believe in finding ways to help the hungry and homeless. I believe in peace. I believe that people need a hand to help pull themselves up. I believe that we who “have” should never close our eyes to those who don’t “have.”

At the beginning of our *parashah* this week, God commands Moses with the following, “2Tell the Israelite people to bring Me gifts; you shall accept gifts for Me from every person whose heart so moves him. 3And these are the gifts that you shall accept from them: gold, silver, and copper...” God doesn’t want us to sit on what we have, but to share willingly. And the people did. Not only did they bring gold, silver, and copper, but they brought many other possessions as well. True, in this case it was to build a sanctuary, but we as a people, have never stopped giving.

We support our Temple and our Federation. We support Israel. We donate our time and energy and money to any number of causes from Jewish to secular to changing lives to making advances in science. We are a generous people because we believe in the act of *tzedakkah*. “If I am only for myself, what am I? If not now, when?” Two thousand years ago, Hillel understood that we need to think about more than ourselves and the time to act was now. Pete Seeger was moved by these words and so are we. We may not all agree on the what, but this doesn’t forgive us from doing something and doing it now.

If I had a hammer I’d use it to hammer wherever I could. I’d hammer away injustice and hate and intolerance and build a better, loving place for all. If I had a bell I’d ring out freedom for the oppressed everywhere and let the sounds be the sound of peace. If I had a song to sing I’d sing love between all peoples.

When you light your Shabbat candles, light one for Pete Seeger and the legacy he left us with. We will continue to sing his songs around campfires for years to come. Light the other candle to be an inspiration to us to lend our own voices for the betterment of this world.

Rabbi Adland has been a Reform rabbi for more than 25 years with pulpits in Lexington, Ky., Indianapolis, Ind., and currently at Temple Israel in Canton, Ohio. He may be reached at j.adland@gmail.com. ✨

**KARSH***(continued from page 9)*

the cessation of the World War II. There was no question about who won the war, but rather who would “win that peace.” We had the example of World War I to demonstrate what happens when all of the factors are not resolved. There were people, probably in the majority, who wanted the Axis to suffer in defeat. The Marshall Plan to rebuild Europe and Asia was not immediately popular, but as we “read backward,” we see that it was vital for peace to exist, even when challenged by the Soviet Bloc.

History itself is “revealed backward, but lived forward.” We want Israel to exist, peace to blossom, and until it works for everyone, it cannot. This does not mean simply “giving in,” but it does mean that the issues are real and need to be reasonably dealt with.

As always, I would like to hear what you think.

Howard W. Karsh lives and writes in Milwaukee, Wisc., and can be reached at hkarsh@gmail.com. Submitted Nov. 20, 2013. ✨

**ZIMMERMAN***(continued from page 11)*

circle, back to the values expressed in the prayer of St. Francis.

As I drifted off to sleep around 11 p.m., I thought of the various International Holocaust Remembrance Day observances, from the United Nations in New York to Mercy High School in San Francisco. Whether it is a Steven Spielberg or a Jim McGarry who makes a survivor’s testimony available, spiritual resistance resonates with today’s students. “That she is still so brave.” On a deep primal level, it is one survivor, one student, and one story, which will make the unthinkable impossible.

Dr. Zimmerman is professor emerita at Notre Dame de Namur University (NDNU) in Belmont, Calif., where she continues to teach the Holocaust course. She can be reached at mzimmerman@ndnu.edu. ✨

SHIPLEY*(continued from page 5)*

and worldwide, the old rules no longer apply. But – where R we heading? LOL.

Jim Shipley has had careers in broadcasting, distribution, advertising, and telecommunications. He began his working life in radio in Philadelphia. He has written his JP&O column for more than 20 years and is director of Trading Wise, an international trade and marketing company in Orlando, Fla. ✨

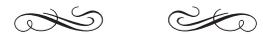
**KAPLAN/ISRAEL***(continued from page 8)*

and Prime Minister Binyamin Netanyahu marched in with his cadre of body guards, went to the front row, turned to face the audience and told everyone to sit down.

After the speech, questions are pre-chosen – three journalists are allowed to ask questions which have been given to the PM ahead of time. He then leaves and so do the rest of us. Happily, one of the buses to our area came within a few moments; we transferred in town and the other came within minutes and we were home by 10 p.m.

The report of Netanyahu’s speech in *The Jerusalem Post* can be read at: www.jpost.com/Diplomacy-and-Politics/Netanyahu-slams-EU-after-Israel-envoys-censured-over-settlements-338487.

Sybil Kaplan is a journalist, food writer, lecturer and cookbook author. She also leads walks through Machaneh Yehudah, the Jewish produce market in English. ✨

**AGES***(continued from page 13)*

years ago called *Warrant for Genocide* an apt title to describe the nexus between preaching unbridled hatred for Jews and murdering them. One of the writers in this volume uses a slightly different phrase to describe the same syndrome – “a licence to kill.” Lucy Dawidowicz, the eminent historian, wrote a book titled *The War Against The Jews*. She was referring of course to the Nazis genocidal war against European Jewry which they pursued independently from the war they waged against the allies between 1939 and 1945.

The Rosenfeld document is proof positive that the war against the Jews has been renewed. Let no one say that there were no warnings.

[1] The Jewish civil servant writes: “Start worrying – details to follow!

Arnold Ages is “Distinguished Emeritus Professor” University of Waterloo, Ontario, Canada and the Scholar-in-Residence at the Beth Tzedec Synagogue, Toronto Canada. ✨

Israel will miss Ariel Sharon

By ABRAHAM H. FOXMAN

The Jewish Post & Opinion

1427 W. 86th St. #228
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I was privileged to know, appreciate, and befriend Ariel Sharon for both before and during the years he served as Israel's 11th prime minister. He became, through the years, a dear friend. In today's parlance, we were on each other's "like list." We frequently spoke on the phone. Whenever I visited Israel, or he visited the United States, we would make time to see each other.

While in Israel this week for Sharon's funeral, I've thought a great deal about our relationship and his legacy.

At the time of his stroke eight years ago, Sharon was at the height of his powers. Not only had he been elected overwhelmingly a few years earlier as prime minister of Israel, but he had brought the U.S.-Israel relationship to unprecedented levels by securing a letter from President George W. Bush. In that historic letter, for the first time the United States indicated that it supported Israel holding on to some territory in the West Bank in any peace arrangement based on changes in history. And, the American president made clear that the Palestinian refugee problem must be resolved through the prospective new state of Palestine, not in Israel proper.

The context for this breakthrough was the controversial decision that Sharon made for Israel to withdraw unilaterally from the Gaza Strip. To this day, particularly because of the subsequent takeover of Gaza by Hamas, that decision has been the subject of much criticism. Whatever one's views on Sharon's initiative, and I believe that there is still much to be said for the decision, what must be regarded with esteem were the questions that Sharon posed which led to his decision.

I believe that the way he addressed this issue spoke volumes about Sharon's whole life: his leadership abilities, his ability to think seriously and responsibly, his talent for looking at the bigger picture and breaking with past thinking if he deemed it necessary. And, of course, his love of Israel and the need to do what one has to do to ensure its future and security.

What Sharon saw in 2005, at the tail end of the Second Intifada, was first that Israel did not have a partner for peace. Former Palestinian leader Yasir Arafat had rejected the generous peace offers at Camp David and launched the brutal campaign of terrorism and suicide bombings. Israel under Sharon had managed to defeat this



Ariel Sharon (right) with Abraham H. Foxman at the Anti-Defamation League's (ADL) 2002 National Leadership Conference in Washington, D.C. Photo credit: ADL.

campaign, but it was clear that there was no Palestinian ready to make peace.

Historically, when Israel had no partner for peace, the response was: we must tough it out, remain strong, and wait for change on the other side. And Sharon had been a key Israeli, both on the military and political levels, to articulate this approach.

In this instance, however, he challenged that way of thinking because he understood that Israel faced a number of threats, not only the rejectionism and terrorism of the Palestinians. He understood that exactly because the Palestinians were not ready for peace, that Israel could not afford to stand still. Time was not working in Israel's favor. The notion of a one-state solution between the Mediterranean and the Jordan was starting to gain traction. This would be a disaster for the whole enterprise of Jewish independence since taking in the Palestinian population of the West Bank and Gaza would make it impossible for Israel to remain both a Jewish and democratic state.

And he saw that international opinion was turning against Israel and while Israel believed that the absence of peace was strictly due to Palestinian hostility, the world was tired of the seemingly

unending conflict and took the easy way out by blaming the "occupier." Boycotts, isolation, one-state ideas seemed to be the wave of the future for the "occupier" of the territories.

And so Sharon chose to withdraw from Gaza, along the way securing the letter from President Bush.

I highlight Sharon's thinking on this matter for two reasons: to illuminate what a remarkable leader he was despite some of the controversial actions he took earlier in his career. And to point out how much Israel misses him to this day with all the complexities that face the country.

Sharon's low moment was the events surrounding Sabra and Shatilla during the first Lebanon War. He paid a price for his role, but he came back. And he came back as a more uniting figure. He was able to speak to both of the public's fundamental demands: for peace AND security. There was great faith in his protecting the country as he did in defeating Palestinian terror. And at the same time, his thinking on Gaza reflected a creativity about Israel's future and an approach which at the least could lead people to conclude that Israel was ready to act for peace even if the other side was not ready.

Sharon had moved from being a warrior to becoming a statesman. As was true in the case of the late Yitzhak Rabin, so too with Sharon – the changeover is overstated. In both capacities, Sharon was thinking and acting on behalf of his beloved Israel. Sometimes this meant strength and toughness. Other times it meant creative non-military decision-making.

Ariel Sharon's legacy is a more secure State of Israel, safe on its borders and resolved to put an end to the campaign of Palestinian terrorism once and for all. It is not only Israel, but the Jewish people, the U.S., and the international community who have lost a towering figure who offered hope to his people and the region.

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