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Cover photos by Steve Schuster
(see About the Cover, p.2).

Editorial

We have a variety of articles and photos in this issue relating to *Yom HaShoah* (Holocaust Memorial Day), *Yom HaZikaron* (Israel Memorial Day), *Yom HaAtzmaut* (Israel Independence Day), *Yom Yerushalayim* (Jerusalem Day) and the upcoming holiday of *Shavuous*. I will be mentioning some of those, but first I want to make an announcement.

All of my father's work for his first publication *The Chronicler Spokesman* which ran from 1930–1938, and the National and Indiana editions of this paper from 1933–2005, have been made available, searchable by anyone on the Indiana University Purdue University Indianapolis (IUPUI) website.

At this point, all those 75 years of American and World Jewish history (with the exception of five years yet to be posted) have been uploaded to their website at the following link: www.ulib.iupui.edu/digitalscholarship/collections/JPO. We also have a link to this IUPUI site from our website.

These years span a remarkable time in our 5,774 year history considering that all of the holidays mentioned in my first sentence are new with the exception of *Shavuous*. Two monumental events in our recent history – the Holocaust and Israel becoming a state – are covered in these pages.

The site has already proven to be a valuable resource. After hearing that Pope John Paul II was being made a saint, Holocaust Educator and columnist Miriam Zimmerman remembered writing a tribute to him, but she did not recall exactly when it was published. She wanted to update it for this issue.

I searched the site under "Miriam Zimmerman" and "Pope John Paul II". Some columns by her turned up, but not that particular one so I asked her if she could tell me some key words from it. She said the headline was "My Kind of Pope".

When I included those words, I found her column published in our July 11, 2001 edition. By clicking on a button titled, "view image and text", I was able to copy the text of her column and email it to her. She took what I sent and added her updates. See that column on page 8.

Other Holocaust related articles are by Michael Blain on page 13, Rabbi Elliot Gertel's review of *Walking With the Enemy* (a tribute to Hungarian resistance against the Nazis) on page 15, and a news story on page 20, about the planting of a sapling from the chestnut tree that stood outside of the secret annex where Anne Frank was hiding during World War II. This took place one year after the very first sapling from that tree was planted in the

About the Cover

These stunning photographs were shot by Steve Schuster during his many trips to Israel.

Steve Schuster is a past-president of Temple Sinai in Worcester, Mass., and sits on the Massachusetts council of AIPAC, and the Jewish Vegetarians of North America board of directors. He and his wife Julie have four children, as well as multiple pets rescued from the streets of Israel. Steve is CEO and founder of Rainier, a leading public relations agency for B2B technology companies, including more than 50 Israeli firms. Steve travels to Israel every three months on business and is deeply committed to providing a voice in North America for Israel's innovation economy. Steve has BSEE and MBA degrees from Northeastern University and is an avid musician, vegetarian, hiker, photographer, gardener, and fitness enthusiast. Steve's *Liberation Haggadah* was published in 2009. ★



Steve Schuster



United States at The Children's Museum in Indianapolis.

In my last editorial, I wrote about a Holocaust survivor whom I had visited in our local nursing home. One correction is that the relative who sponsored her to come to the U.S. from Hungary in 1938 was from Minneapolis and not Detroit as I had written. I did not mention her name then, but since Martha Gelb will be 100 years old on May 23, 2014, the rest of this editorial is about her. The following in italics is an excerpt of a tribute written on the occasion of her 99th birthday by her daughter Elaine Gelb.

If living to be 99 years old isn't mind-boggling enough, being born in Vienna at the start of World War I, living through the Influenza Pandemic of 1918, and then slipping out of Europe shortly before the Nazi machine was in full force, is nothing short of miraculous.

For those who don't know, Mom was born to Sarah and Benjamin Schoenberg, on May 23, 1914 in Vienna. An only child, she grew up in a modern Orthodox home, attended the Chiam Gymnasium, and the University of Vienna, where she studied plant physiology and bio-chemistry.

In the spring of 1938, the German Anschluss foreshadowed menacing changes in her life. If one had a sponsor, the United States offered a safe haven for Jews. Mom found out she had first cousins living in Minneapolis, Minn. – the Schwartzbachs – but their address was unknown.

Undaunted, the enterprising Martha

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wrote a letter addressed only to: "Mayor of Minneapolis, Minneapolis, Minnesota, United States of America." Written I presume in perfect English, Martha asked the mayor for his help in locating her cousin Miriam Schwartzbach.

Amazingly, the mayor received her letter, and then took it to his Jewish dentist for help in this matter. "Of course I know Miriam Schwartzbach," the dentist said. "She is my wife."

Despite the fact that the cousins had never met, and Minneapolis, like every city, was in
(see Editorial, page 18)

Chassidic Rabbi

BY RABBI BENZION COHEN

I am writing this column in memory of a dear friend and relative who recently passed away, Rabbi David Avrahami, of blessed memory.

He was a first cousin of our mother Helen Cohen, of blessed memory. My mother's father and his mother were brother and sister.

He grew up in Israel, learned in *yeshivas* and became a respected Torah scholar and teacher. He served for many years as one of the heads of the yeshiva in Yerucham. Later in life he helped to establish and run a yeshiva in France. He helped thousands of students to learn Torah.

He authored a book, *Binyan Olam* (An Everlasting Edifice), about the importance of learning Torah. Out of modesty he published this book anonymously.

He lived in Jerusalem, so I did not see him a lot, but over the years we celebrated together many times. Whenever possible he attended our *bar mitzvahs* and weddings, and we attended his. He was always happy to see our family growing and living a life of Torah.

During *shiva* (the week of mourning), I went to comfort his family, and they told me a beautiful story.

One of their neighbors had come the day before me to comfort them. This neighbor told them how he had grown up in a secular home and lived a secular life. While studying in university he read the book *Binyan Olam*. It inspired him so much that eventually he went to learn Torah in a yeshiva. He became religious, married, and raised his family in a religious neighborhood. He was thankful for the beautiful life that he had found.

He had wanted to thank the author of this book that had inspired him, but no one could tell him who the author was. In reading the obituary of my dear friend and relative, he finally found who the author of the book was. It was his neighbor he had known all along.

Even though it was no longer possible to thank the author, he was able to at least thank his family and comfort them for their loss. This and other stories that they heard warmed their hearts in their time of grief and need.

We are now approaching the holiday of *Shavuot*, the holiday that commemorates the giving of the Torah at Mount Sinai. This is always a very special holiday for me. I know very well the importance of learning Torah.

I was born in Indianapolis in 1950. In those days the closest Jewish day school was in Chicago, three hours away. My



Kabbalah of the Month

BY MELINDA RIBNER

Iyar is a month of healing

We welcomed the new month of *Iyar* on May 1. We just completed the celebration of our departure from Egypt during the holiday of Passover. Hopefully we each had a taste of true freedom for at least a few moments during the holiday. Though the Jewish people left Egypt with miracles,

parents sent me to public school. I spent hours every day learning secular studies. My learning of Torah was extremely limited.

What were my goals in life? Have a good time. What was a good time for me then? Physical pleasure. I ate a lot of candy, got a lot of cavities, and spent a lot of money and time having my teeth fixed. I really wanted other physical pleasures too, but they were much harder to get. All I could do was read about them or dream about them. I was not very happy.

When I was 17, I read a book about yoga. There I was introduced to spiritual values. I gave it a try. I became a vegetarian and meditated every day. I was careful not to hurt anything or anybody. After a few months I came to believe in *Hashem* (G-d). I found happiness. Not from taking, but from giving.

Eventually I came to *Chabad*. I went to yeshiva and learned Torah 10 hours every day. Yoga taught me to avoid the physical world as much as possible. The Torah goes one step further. Our purpose is not just to live a good, happy and spiritual life, but to make the whole, physical world into a good, happy and spiritual place. How do we make the world holy? By using it for Torah and *Mitzvahs*. We use the stones to build yeshivas. We use the money to give charity. We use the food to make *Kiddush*. We use the internet to spread Torah and goodness.

Our Rebbe told us that we have almost accomplished this mission. It is up to all of us to learn more Torah and do more *Mitzvahs* to finish the job. Then our Rebbe and teacher, our righteous Messiah will finish his job to eradicate all evil, and we will live in a world completely good, happy, and holy.

We want *Moshiach* now.

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unfortunately Egypt was still within them. It was therefore necessary to wander in the desert for 40 years until they were sufficiently purified to be able to enter into the Promised Land. Because we are also still not completely free and the world has not been totally perfected, we remain on this journey of purification until we can occupy the Holy Land, internally and externally, fully and completely as divinely promised.

Healing, purification and refinement of our character traits is now needed to internalize the spiritual gifts we have been given and to open ourselves to future blessings. We must do this healing work throughout the year but we intensify this inner work during this month. The Hebrew letters for the name of *Iyar* spell out the initials of the verse "*Ani Yud-Yud Rofecha*" (I am God your Healer). This alone is a powerful mantra to meditate upon and repeat to ourselves often during the month. Take a few moments to sit in meditation, repeat and contemplate this verse.

All healing comes from our God connection. In order to heal, to be purified, we must go beyond our habitual ways of thinking, feeling and living. We must not only change our thinking, we must do something new and wonderful for ourselves. Does it make sense that we could facilitate healing and growth by doing the same things we have always done?

Iyar is the connection between the previous month of *Nissan*, which hosts Passover and the following month of *Sivan*, which hosts the holiday of *Shavuot*. A spiritual practice of Counting the *Omer* encompasses the entire month of *Iyar*. "You shall count seven perfect Sabbaths from the day following the Passover holiday when you brought the *Omer* as a wave offering until the day after the seventh Sabbath, when there will be 50 days." (Lev. 23:15-16)

The Counting of the *Omer* is a spiritual meditative practice that helps people become more aware of the preciousness of each day as well as to refine character traits. Each week of the Counting of the *Omer* is devoted to reflection and meditation on a particular *sephira* (divine attribute) in relation to the other *sephiroth*. The *sephiroth* constitute what is called the Tree of Life. When the Bible says that the human being was made in the image and likeness of God, these words are actually referring to the *sephiroth*. When the *sephiroth* were first created, they appeared in the form of a man. The *sephiroth* are not separate from the Creator, but they are not the same either.

The *sephiroth* are the ways we experience and know God. The *sephiroth* are considered vessels and lights – vessels because they

(see Ribner, page 15)

Story of the Jews continues to unfold



BY RABBI
DENNIS C. AND
SANDY E. SASSO

The “Story of the Jews,” a documentary on Jewish history by author and Emmy award winner Simon Schama, recently aired on PBS.

The premise of Schama’s documentary is that the endurance of the Jewish people has been in the telling and retelling of their story, from biblical times until the present. Faced with adversity, and often with the threat of extermination, Jews carried their narratives through exile, reinterpreting them as place and circumstance changed, adapting and renewing their faith and culture.

The renowned modern Israeli writers Amos Oz and Fania Oz-Salzberger in their book “Jews and Words,” also understand the power of words for “a people who loved books so much that they consecrated them.” The words are not merely scriptural, but refer to centuries of ongoing interpretation. If in the Christian narrative the word “becomes flesh,” in the Jewish narrative the word becomes “more words.” Words are cherished not just for what they may have originally meant but for what they have continued to mean in the lives of the people. The essential component is the conversation between the generations which is embodied in liturgy, ritual and celebration.

In one vignette, Schama shows the Arch of Titus erected in Rome to celebrate the Empire’s destruction of Jerusalem (70 C.E.) and the dispersion of the Jews. It graphically depicts the loot, including the seven-branched golden menorah, carried by the Roman legion from Jerusalem. What is conspicuously missing are the words of Torah, the teachings that continued to be transmitted by sages, teachers and parents. Those words and stories were carried by the people into exile and continued to live, preserving covenantal commitment and faith, origins and destiny.

The recent release of the Darren Aronofsky’s Hollywood film, Noah, has stirred controversy within some religious circles because it does not tell the story



Spoonful of Humor

BY TED ROBERTS

The next world

When the Lord, bored by the plants and animals, decided on his supreme challenge, man, one thought bothered him. It was this: mankind – those conceived and yet to be conceived – would note their limited time here on earth and it would quell their ambition. It would stultify their need for accomplishment. It might even damage their morality – after all, the whole adventure they called life was so short, so temporary.

They had seen the other forms of animal and plant life dry up and disappear. What a downer. The adventure called life was only temporary. A blink of eternity’s eyelid. Deeds, accomplishments, even possessions melted like ice under the fiery stare of time.



according to the details of the biblical narrative. The presumption is that the biblical account is the “true story.”

The truth is that many different narrative strands combined to create the biblical story of the flood. Subsequent generations read the Genesis text through the lens of their own experiences. They filled in the blank places of Scripture, helping them to tell the stories of their lives. Multiple meanings were carved out of the circumstances of individual and communal reality. The truth of the story is in its power to allow us to find new meanings and truths in different settings and situations.

The vitality of Jewish faith and culture and, we would claim, of any faith and culture, is its adaptability, its openness to new responses and possibilities. Faithful to the core values and narratives of our heritage, we deepen commitment and claim ownership by making the story our own, adding our yearnings and aspirations, our trials and hopes into the fabric of the tale that continues to be told. It is a tale in which we are not merely descendants of previous generations but ancestors of future generations; not merely recipients of a heritage but its shapers; not merely readers, but authors.

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 Mar. 31, 2014. ★

How would they, mankind, understand death? They would be shocked. So how could He, the Creator, show them there was a world beyond – a world reminiscent of the lost Eden – but absent of snakes? He could announce it like a carnival barker with a bullhorn, but that had no dignity and He hated to show his face and interfere in the natural order.

How to tell his new creature that life was not the brief tale it appeared to be. There was more – much more – and it was as blissful as an April morning.

Ah, He shivered with delight. The seasons: he’d make four instead of three. That’s how He would show them. He would demonstrate it with the flair of nature. He would cycle the year through its stages. Life would seem to perish in winter, but it would revive in spring. At first no one would understand the planetary cause of this effect – spring, that renews the heart of all G-d’s creatures; plants, animals, humanity. They would dream up myths that had nothing to do with Him and the natural world He so logically built. But let them.

“Look, the apple tree lives. Like us, it thrives and blossoms even though we thought it was dead. Persephone has returned, would say the mythmaker. There is no death. Even though we sleep like the tulip, lo, we live when our Creator calls with the sun.” It’s not too late to repent, to renew, to create. It is not too late – there is more.

They wouldn’t understand the mechanics, of course, but later generations would. They would understand that it fit into the natural world like a rose bush into a garden. There was no need to measure time and deeds to squeeze them into such a small box of life. Eternity was theirs. There was time to learn and do. And those that seem to be lost, like the apple tree, were only waiting.

Spring! Spring was the secret. Humanity would watch with fascination as green sprung from the once brown soil. The dead tree sprouted new limbs with joy and dead pods magically turned into blossoms that would guarantee future life. A hint to mankind that life was as eternal as the moon, another one of G-d’s creations. And what a demonstration of His power to conquer death.

This they would understand. Obviously, one world gave way to another in a never-ending cycling. Even at first with childish, but beautiful myths that strengthen their heart. Man would understand. Later they would fully comprehend how nature pointed to eternity; of how the gray meadow turned green again in obedience to His law. “Look, the apple tree is blooming.” Does not man and nature obey the self same

(see Roberts, page 5)



Jewish America

BY HOWARD W. KARSH

The economic boycott against Israel (BDS)

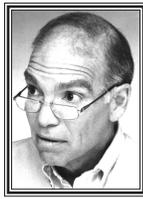
If you are lacking any information about the Palestinian Based Movement to Boycott Israel through economic divestment, BDS (Boycott, Divestment and Sanctions) on Wikipedia has a long and thorough background. But what is most important and interesting to me, as a Jew and more as a father, grandfather and great-grandfather of family in Israel, is my emotional distress that so many of the leaders are Jewish.

It would be easy to try to define them. I am not willing to do that. But at the same time, I wonder if all of these supporters are helping the Palestinians understand that the movement casts doubts on the legitimacy of Israel and a Jewish nation, and that recognizing Israel's right to exist would be a solid foundation on which to argue for more. If they are doing that, then I can listen to their outcry and read their positions. But in everything that I have looked at in preparation for this article, that does not appear to be the case, and absent that, I am that same father, grandfather and great-grandfather with two married children, 20 grandchildren, and as many great-grandchildren living in Israel, and once more, having their right to exist attacked.

I know of no other example where the losers of a long series of wars since 1948, with terrible losses to both sides, can expect the victors, winners or whatever we can call the Israelis, to simply acknowledge that there are any serious issues to be discussed, without first coming to the table to make peace and recognize the State of Israel.

If you can help me understand what I am missing, please write and help me out. If you or your children or the publications that you read can make a case for any realistic solution to this issue, I want to hear it and write about it.

My wife and I have been to Israel 4 times in the last year and a half, all "Mitzvah Trips." On each trip I saw hundreds of opportunities to expand the present working relationships between Palestinians and Israeli's. But I remain after all that, still an emotional outsider. I agree with the many commentators who write that the only solution will come when the



Shiplely Speaks

BY JIM SHIPLEY

A matter of age?

In 1977 we had been living in Orlando for less than two years. We had moved from Cleveland and seen a great city begin its slow slide out of greatness. We were active Zionists, frequent visitors to Israel and personal friends of one of the founders, Menachem Begin. Begin at the time was head of the Herut political party. What the Brits would call a "Back Bencher", Begin was in the minority party.

However, we awoke one morning in 1977 to the news that Begin had been elected Prime Minister of Israel and was forming a coalition which would become Likud, the party that now has Benjamin Netanyahu as Prime Minister. The U.S. government was stunned, as were we.

We immediately called the Begin home to say *Mazel Tov* and to wish him the best. Rachel told him "Remember, Menachem, I told you when we met nine years ago that one day..." and so it came to pass.

Over the years we met the Begins at the Prime Minister's residence in Jerusalem, in New York when they visited on official business and once even at our home in Cleveland. Perhaps the most dramatic time was in 1978 when the Begins were at Camp David for that grueling negotiation with Anwar Sadat overseen by President Jimmy Carter.

Aliza Begin, Menachem's wife called us from Camp David to report that, A, she was bored and B, it seemed Carter wanted to



two parties sit down together because fighting has only sapped their energy.

Some years ago, the *New York Times* writer, Thomas Friedman felt that he could broker a peace deal from his New York office. It fell apart when Yasser Arafat wasn't listening, but Friedman still hasn't given up. His latest articles in the *Times* – where a stunning percentage of Jewish liberals get their news and views about Israel – still resists the historical fact of winning and losing wars.

With it all, little embattled Israel, has managed to grow, prosper and maintain its status, and it does not appear that BDS will bring it down. What is missing in the world is a similar and popular front, Jews and non-Jews, to work toward peace.

Karsh lives and writes in Milwaukee, Wisc., and can be reached at hkarsh@gmail.com. (April 9, 2014).★

discuss scripture with the Prime Minister more than the nitty gritty of a peace accord. The next time we picked up the phone a bunch of weird clicks convinced us that the phone was bugged. And continued to be that way for about 90 days.

The next time we were together, I asked the Prime Minister about his discussions with the President and his view of the man. "What!" He exclaimed. "He doesn't even read a newspaper. The man has no overall view of the world." Well, yeah, it was an opinion. But look at the former president's latest statement.

He claims that Israel intends to make every citizen of Israel a Jew before they are eligible to live there. Why and where did he come up with this ridiculous idea? Could it be because Israel, as it has been since before Netanyahu, since before Begin – even before Ben Gurion, the Jewish Homeland, home of the Jews? This has nothing to do with citizenship and it has never been so. The Jewish Nation is perhaps the most inclusive nation on earth outside the United States. Arabs are citizens of the Jewish State. People regardless of religion or ethnic background born in the Jewish State are citizens. They are not all Jews. Not all Jewish.

Do you know that if your grandfather and father were not born in Malaysia you cannot be a citizen of that country? Say your grandfather and grandmother emigrated from China. They gave birth to your mother who married a Chinese born in Malaysia of Chinese parents. You cannot become a citizen even though you are second generation Malaysian. No so in Israel.

Carter is not and never has been a friend to Israel. Sadat wanted the Sinai out of the talks. He got it. Begin wanted a peace treaty with Egypt. After Camp David, Sadat came to Jerusalem and a treaty was signed. It has been a cold peace, but outside of a few brush ups and none with the Egyptian army, it has been a peace.

Carter and Begin met again in Georgia years later. Begin told us it was pleasant (see Shipley, page 19)



ROBERTS

(continued from page 4)

Creator? Look, there is more for us, too.

Ted Roberts, a *Rockower Award* winner, is a syndicated Jewish columnist who looks at Jewish life with rare wit and insight. When he's not writing, Ted worships at Etz Chayim Synagogue in Huntsville, Ala. 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.★



Wiener's Wisdom

BY RABBI IRWIN WIENER, D.D.

We will do and we will listen

Ever since the beginning when Abraham argued with God regarding the salvation of Sodom and Gomorrah, we have always had dialogue with God in one form or another. Some of us speak to God in our hearts, some through written words and some in deeds. Any of these connections form the basis for a concept called faith.

Then there is hope. Hope and faith are connected because hope gives us the ability to have faith in our lives. We hope for various things and we have faith that our hopes will be fulfilled. This has been the distinctive aspect of our lives as Jews. We know and understand that if we talk to God – in whatever form – God will listen. And, just as there are times when we listen but do not hear when others talk to us, so too God, may at times appear to be listening but not hearing.

The simple truth is that God speaks to us in different ways and listens differently. Things may not seem so clear, but the answer can be there and not be visible. There again, we need to have faith that our needs and desires regarding our welfare will be heard so that our lives will have meaning.

Each of us attends to this in varying ways. Some affiliate with a synagogue or temple to look for that connection that brings comfort. Togetherness is what this will bring us and helps in our desire to share the burdens and fulfillments of life with others. When we are sad, we rush to each other's aid, when we have joy in our lives we want everyone to share in our happiness in the hope that it will spill over into their lives too.

Some of us find this attraction through social or other institutional involvement. Some of us find contentment with acknowledging our heritage with support through charitable endeavors.

There are so many reasons to remember who we are, where we came from, and hope that faith in ourselves and our companions and friends will ensure our future.

Then there are times when our world seems to be in turmoil. Our community needs our participation to guarantee that our society will thrive in peace and harmony. Organizations cry out for

support so that their mission can be achieved. Families and friends flock to our side to remind us of our need for love and appreciation. Synagogue needs our help to ensure that this generation and the next and the next will be there to remind us that without hope and faith, our existence will be missing that one ingredient needed for completion.

Many congregations have members who have accepted the responsibility for our people's continuation and success, and have joined together to do just that. The task, at times can be daunting. And there are times when we lift our heads and realize that the good of the whole is what brings satisfaction to us as individuals.

I have heard numerous times the expression, "been there, and done that". Well, our obligations as a people do not end when we gain elder statesmen status, but rather it increases our responsibilities. The past brought us here and we need to remember that we need to ensure tomorrow. We all come from different areas and different expressions, but the one thing that is constant is that our people have survived unimaginable tragedies, and we are here to tell about it and know that the hope and faith of those who preceded us gave us a future. We can do no less for the next generation.

When God whispered to the people assembled at the Mount as the laws of society were formed, all cried in unison, "We will do and we will listen." We, all humanity, accepted the rule of law and survival and then worried about the content because we knew that without a civilized world there is no future for any of us. Laws were not intended to be a burden but rather a discipline. Without discipline we are no better than the monsters existing today or those from the past. Our annual commemoration of the Holocaust taught us that.

As we enter the next phase of our traditional celebrations, the holiday of *Shavuot*, let us remember that what we have built upon those words spoken thousands of year ago, emphasizing our acceptance of the continuity of the human spirit given to us by God and nurtured through the progression of understanding, is the ability to achieve salvation by remembering the past.

May we continue to be blessed with a concern for caring, sharing, loving, and, connection. "We will do, and we will listen," this is our mandate and our obligation.

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



Jewish Educator

BY AMY HIRSHBERG LEDERMAN

The day my mother stopped playing God

"My dear friend Eleanor died last week," my mother informed me sadly as if consoling us both. "I'll miss her terribly. She really changed my life and the way I viewed the world."

I turned and looked into my mother's face, aged not so much by years as by the losses and disappointments she has endured. She is not prone to 'waxing philosophical' so her statement intrigued me.

"What do you mean, mom?" I asked, quietly taking her hand.

"Do you remember when you told me that you and Ray were planning to get married?"

I nodded, recalling the conversation with great discomfort. My mother tends to lead with her anxiety, and this conversation was no different. Her primary concern was not, as you might imagine, about his emotional commitment to me or his prospective financial stability. It was about his health.

"I think you should reconsider," she cautioned me at the time. "A man with diabetes may not live a long time, and you could end up a widow with children to raise on your own. Or what if he gets sick and you have to take care of him? It could ruin your life."

Dagger words which punctured my heart with their fatalism even though Ray was in great health at the time. But considering that her own father died from diabetes when she was just two years old, understandable.

"I'm willing to take the risk," I told her emphatically. "I may only have five weeks or five months or five years with him Mom, but it would be more than most people get in a lifetime."

My mother's voice brought me out of my reverie. She continued with her story.

"I told Eleanor about my fears and all the problems I imagined you would face if you two got married. And do you know what she told me? She looked me straight in the eye and said: "Elise, STOP PLAYING GOD."

I have thought a lot about what my mother said, about my own tendencies to believe that if I worry enough, care enough, intervene enough, micro-manage

(see Lederman, page 7)



Shabbat Shalom

BY RABBI JON ADLAND

Pirke Avot 1:12 – *Hillel and Shammai received the Torah from them. Hillel said: Be of the disciples of Aaron, loving peace and pursuing peace, loving your fellow creatures and bringing them close to the Torah.*

May 2, 2014, Emor
Leviticus 21:1-24:23, 2 Iyar 5774

Racism is wrong. Prejudice is wrong. Anti-Semitism, anti-Judaism, anti-black, anti-Hispanic, anti-Catholic, Protestant, Hindu, Muslim, Arab are all wrong. Hate is a terrible word. Anti-gay or lesbian is just wrong. Despite how wrong, terrible, horrible are all of these, they are all still here – right in our face. Regardless of the fact that Donald Sterling, owner of the Los Angeles Clippers, said what he said to his “girlfriend” in private and it was recorded and released, he still said it and meant it.

The cowboy in Nevada, who had garnered such right wing support in his defiance of American law by grazing his cattle on public land that you and I own and had not paid the fees to support this land, finally let his true prejudice come out and all of those politicians and newscasters ran away. Add to this the terrible murders in Overland Park, Kansas and the supportive comments by the small town Missouri mayor and we have had a truly remarkable, hate-filled April.

This April is the same month Christians celebrated Easter and our community celebrated *Pesach* and commemorated *Yom HaShoah*. Easter and *Pesach* are two of the holiest days of the year for their respective communities whose themes of redemption and forgiveness sound loudly around the world. *Yom HaShoah* reminds the world of the ultimate end of hate and prejudice. Despite the depth of religiosity, spirituality, and meaning of this holy month, we have been reminded of what is inside the “hearts and souls” of too many people. Lest we think this is an American phenomenon, just look around the world. I don’t have to take your hand and lead you to the places where violence based on hatred and prejudice exist. Sadly, it is everywhere.

I wish I had the answers to stop all of this hate and prejudice and killing in the name of God who tells all of us in our holy books to love and respect each other, but I don’t. No one is born thinking or acting this way. Hate and prejudice are taught by those who learned it as well. As Pete Seeger wrote, “When will we ever learn, when will we ever learn?”

It must begin with you and me and there is no better time than tasting *Shabbat* both spiritually and physically. The prayers of *Shabbat* remind us to love and care for each other. They remind us that this world is our only world and we must work together to make it the best place possible. The prayers of *Shabbat* give us a taste of a better world that we can bring about through our actions and our words. The symbols and foods of *Shabbat* lead us this way as well.

The *Kiddush* wine is our symbol of joy and life. Our *challah* not only reminds us of where our food comes from, but the taste of the *challah* is also a taste of the messianic age when all of this negativity disappears and fellowship, kindness, trust, love, cooperation, and unity are what drives the world. Though we get a glimpse of this messianic time on *Shabbat* with our food, prayers, and even study, this age will only come about if you and I work towards it and for it.

It means that our actions must be ones that help bring about a better world. It means that our spoken words and the lessons we teach our children should be such that each day is better than the one before. We must stop teaching hate and prejudice and intolerance. We must teach about a better day when we learn to accept our differences and respect the person on our right and left.

In our Torah portion this week – *Emor* – we read about the festivals of *Pesach*, *Shavuot* and *Sukkot*. These festivals take us on our journey from Egypt to Sinai to the Promised Land. That is the journey we must walk today. We must throw off the shackles of the slavery that fills us with anger and hate and intolerance, and journey to the mountain where we can learn and understand how to be the best we can be. Then we can walk the walk toward the Promised Land of the messianic age.

Yes, we may trip and stumble at times, but when we finally reach that shore of a better place and a better day we will be ready to finally step back into that Garden of Eden which existed yesterday and has been waiting for our return which hopefully is tomorrow. We can do this, but it means everyone must be willing to go forward and not turn back.

When you light your *Shabbat* candles this week, light one for the promise of a better day. Light the other and let it lead us all on the journey. Maybe it will finally come in my lifetime, but if not I will have at least helped us down the road a bit.

Rabbi Adland has been a Reform rabbi *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. ✨*

LEDERMAN

(continued from page 6)

enough I can ultimately control the events not only in my own life but in the lives of others, especially my children. As if by sheer will, desire and a sense of what *should* happen, I can determine the outcome and change the way life will inevitably unfold.

The Jewish antidote to our anxiety about the future is a five letter word called FAITH. Rabbi Menachem Mendel of Kotsk once said that: “Faith is clearer than sight.” His words remind us that while human wisdom and understanding may not be sufficient to enable us to understand both the mysteries and tragedies of life, faith can provide the basis for belief in an inherent, holy order to the world. Faith is sensitivity to what transcends nature, knowledge and will; it is an awareness of the wholeness of life and of the holiness of life.

Maimonides, the great medieval Jewish physician and rabbi, wrote from personal experience about our inability to know what the future may bring. In his early 30s, his brother David tragically drowned on a ship which went down with the family fortune, leaving Maimonides destitute. His words, although seemingly scientific, are written by a man whose belief in God makes all things possible.

“...Whatever a man fears may happen to him is only a matter of probability – either it will happen or it will not happen. And just as it is possible that something painful, worrisome and fearful may happen, it is also possible that, because of his reliance on God, the reverse of what he feared may happen. Because both, what he feared and the reverse, are possible.”

My husband and I celebrated our 30th anniversary last summer by spending a week hiking through Montana. Yes, we have had our challenges over the past 30 years, including our current battle with lung cancer. But that hasn’t changed my feelings or belief that the true beauty of life and love and relationships lies in staying present to what is. And when I begin to feel worried about what the future may bring, I am reminded of that sagely advice from the Talmud which says: “Do not worry about tomorrow’s trouble, for you do not know what today may bring.”

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. ✨



Holocaust Educator

By MIRIAM L. ZIMMERMAN

Two Popes improved Jewish-Catholic relations

A prayer for the Pope: “May G-d bless and keep the Pope – far away from me.” This facetious blessing, modeled after the prayer for the czar in the musical *Fiddler on the Roof*, is not unreasonable for Jews. For two millennia, the Roman Catholic Church’s “Teaching of Contempt” and the resulting “longest hatred” between Judaism and Christianity, dictated the relationship between Jews and Christians.

In the book, *The Teaching of Contempt: Christian Roots of Anti-Semitism*, French historian Jules Isaac (1877–1963), an assimilated Jew, delineated Christian teachings that created an insurmountable wedge between the two faith communities. The Church asserted that the Jews were responsible for the crucifixion of Jesus and were punished by G-d for doing so; and further, that Christianity succeeded a degenerate Judaism as G-d’s chosen religion, a theology known as “Supersessionism.”

Such teachings, most Holocaust scholars agree, created a mind-set that allowed the Holocaust to happen. And because Jules Isaac lost so many close family members including his wife and daughter in the Holocaust, he was motivated not only to research the relationship between the Church and anti-Semitism, but also to effect change within the Catholic Church to stop such teachings.

Remarkably, he was able to do so. Isaac’s scholarship demonstrated that the Church’s anti-Judaism contradicted core beliefs of Christianity. His writings opened the doors of a Council, known as “Vatican II,” convened from 1962 to 1965 by Pope John XXIII (1881–1963). Vatican II created sweeping reforms in the Roman Catholic Church.

In 1960, according to the Jewish Virtual Library, Jules Isaac had an audience with Pope John XXIII. As a result, the Pope placed the points of concern raised by the Jewish scholar on the Council’s agenda. On Oct. 28, 1965, “*Nostra Aetate*,” the title of a Declaration on the Relation of the Church to Non-Christian Religions, emerged from Vatican II. This declaration changed the theology of how Catholics were to think of the Jews.

To illustrate the pre-Vatican II attitude toward the Jews, one of my best friends, a Catholic, would not attend my 1959 *Bat Mitzvah*. I will never forget the stricken look on Gloria’s face as she explained why. “My priest told me that if I set foot in a synagogue, I would go straight to hell when I died.”

In the next generation, Catholic friends of my children attended their *b’nai mitzvot* in the 1980s and 1990s without hesitation. Vatican II effectively opened the doors to changes in behavior by Catholics toward Jews and to Jewish-Catholic dialogue.

Even before he met Jules Isaac, Pope John XXIII suppressed the term “perfidious” from the Good Friday prayer, turning it into a “prayer for the Jews.” After the reforms of Vatican II, Catholics no longer prayed for our conversion in this prayer.

The Jewish Virtual Library pointed out that Pope John XXIII in 1959 “ordered an end to an annual pilgrimage to the shrine in Deggendorf, Bavaria, where thousands of pilgrims came annually to ‘celebrate’ the massacre in 1338 of the town’s Jewish community. He also deleted from the Mass a petition made during the consecration referring to ‘the blood called upon (the Jews) of old,’ and from the rite of baptism the formula in which the baptized were to ‘abhor Jewish unbelief and reject the Hebrew error.’”

On April 27, 2014, the Sunday after Easter, Pope Francis presided over a ceremony, which elevated Popes John XXIII and John Paul II (1920–2005) to sainthood. For the first time ever, the Catholic Church canonized two people on the same day. As a Jew, I do not quite “get” the idea of having saints. The idea of praying to saints is an anathema to me, since our prayers go only to the one living G-d. I also have problems understanding the Trinity as an expression of monotheism, the subject of another column.

That said, to me, if ever two men deserved sainthood, it is these two popes. We have already seen how, by convening Vatican II, Pope John XXIII opened the doors to changes in the Church on a theological level. It would take another pope to implement these changes. Pope John Paul II acted on the opportunity afforded by Vatican II’s *Nostre Aetate* to improve relations between Catholics and Jews.

The conservative “JP2,” as Sister Pat McGlenn of Notre Dame de Namur University irreverently called John Paul II, was in stark contrast to the reforming John XXIII. Sr. Pat and her liberal Sisters chafed under the conservative papacy of the more recent pope. Perhaps by honoring both Popes together, the reformer and the conservative, the Church opened the doors to healing between opposing trends within its ranks.

The following thoughts in italics below appeared in the July 11, 2001 edition of *The Jewish Post & Opinion*, in an article, “My kind of pope,” appearing under the byline “One Woman’s Voice.” I was that woman; it was my voice praising Pope John Paul II.

Although most of the academic nuns and priests I have encountered in two different Catholic universities where I have taught deplored Pope John Paul II’s theological conservatism, to me, he is one of the best popes ever because of his public statements in support of the Jewish people and his willingness to raise his followers’ consciousness about the Holocaust. The Polish-born pontiff widened the aperture created by Vatican II and propped the doors firmly open by making Jewish-Catholic reconciliation a priority in his papacy.

On June 24, 2001 in Kiev, Ukraine, Pope John Paul II remembered the victims of Babi Yar. His speech to representatives of the All-Ukrainian Council of Churches and Religious Organizations was available on the Vatican website at that time. An excerpt from the Pope’s speech follows:

“I wish to recall the significant presence of the Jews, who form a community that is solidly rooted in Ukrainian society and culture. They, too, suffered injustices and persecutions for having remained faithful to the religion of their ancestors.

“Who can ever forget the immense tribute of blood which they paid to the fanaticism of an ideology propounding the superiority of one race over others? Here, in Kiev, at Babi Yar, during the Nazi occupation, countless people, including over 100,000 Jews, were killed within a few days.

“This is one of the most atrocious of the many crimes which the history of the last century unhappily has had to record. May the memory of this episode of murderous frenzy be a salutary warning to all....

“May the memory of such painful experiences help humanity today, especially the younger generation, to reject every form of violence and to grow in respect for human dignity, by safeguarding the fundamental rights rooted in it, not least the right to religious freedom [emphasis added].”

John Paul II actually visited Babi Yar and delivered a prayer of mourning with Rabbi Yaakov Dov Bleich, chief rabbi of Kiev and all Ukraine, standing at his side. Because of his experiences in Poland during the Holocaust, the pope realized the need for Christians to understand the Holocaust to improve Jewish-Catholic relations.

During his papacy, the Polish pope has been responsible for many firsts in Jewish-Catholic relations: he was the first pope to visit a synagogue, the first to hold a Yom HaShoah observance in the Vatican, the first to serve a kosher lunch to Jewish dignitaries

(see Zimmerman, page 13)

Empowering people with Parkinson's Disease

BY MIRIAM KATES LOCK

The Dead Sea is known for its healing properties and the air at the Dead Sea is no less healing than the water of the sea itself. It is at the Dead Sea that the Israel Parkinson's Association (IPA) has been conducting its winter seminars for close to 15 years. This past February, 120 people in varying stages of Parkinson's Disease, together with spouses or caregivers, descended upon the Crowne Plaza Hotel in Ein Bokek for the annual winter seminar. The five-day program offered workshops in dance and movement, Tai Chi, Feldenkrais and laughter yoga, along with lectures, art therapy, reflexology treatments, support groups and more. In the evenings there were musical performances, sing-a-longs, and dancing.

Parkinson's Disease is a complex, progressive disease, characterized by muscle rigidity, tremors, and changes in speech and gait. Typically diagnosed between the ages of 50 and 65, it gradually affects the way the patient moves and walks, making daily activities increasingly difficult. The progression of the symptoms is different for each person and there is no known cure, but there are various ways to relieve the symptoms.

Parkinson's not only affects the patient physically, but also emotionally and socially, and in later stages, the patient can also be affected mentally. It is a disease that has an effect on the whole family and its functioning. The more information the patient and his family have about the disease, the better prepared they are to face the challenges. The Israel Parkinson's Association, founded in 1993, was established in order to make this information more accessible. The IPA provides emotional support, social programming, exercise classes, and twice-yearly retreats for patients and their families. The IPA is a member of the European Parkinson's Association and the World Parkinson Coalition.

The exact number of Parkinson's patients in Israel is estimated as being between 25,000 and 28,000. Out of this number, 2,500 belong to the Israel Parkinson's Association, which has 20 branches throughout the country.

"The people who attend the IPA's twice-yearly seminars and activities in the local branches are the ones who are reaching out for help, for information," said Aviva



A woman with Parkinson's paints in an art therapy workshop at the IPA Winter Seminar. Photo by Nehemia Bein.

(not her real name), the wife of Yossi, who has Parkinson's. She volunteers for the IPA and joins her husband at the seminars.

"We become friends and a source of support for each other," Aviva continues. "Some come alone but many come with a spouse. When we see each other at the seminars, it is like getting together with your family." The IPA actively tries to attract the people with Parkinson's Disease who have not yet joined the organization.

The participants of the recent IPA winter seminar were kept busy with a program that focused on physical exercise and alternative treatments. During a couples' reflexology workshop, the relationship between the spouse who has Parkinson's and the healthy spouse was supported as the ill spouse received a treatment intended to promote relaxation, improve circulation, and encourage natural healing processes. The workshop was taught by a woman who is a Parkinson's patient herself.

In another workshop, close to 50 people sit facing Chaya Wasserman, a lively woman who lost her husband in a terror attack in 2008. Chaya, who wrote a book about her own journey through grief after her husband's murder, explained to the group why laughter is so good for both your physical and emotional health. Chaya guides the group in deep yoga breaths, making sounds for them to repeat, "He, he, he, ho, ho, ho." She explains that your brain does not tell the difference between natural laughter and contrived laughter, and the benefits are the same. As they repeat the sounds, husband and wife pairs, people in wheelchairs and foreign caregivers alike begin to giggle. No one is left untouched by the laughter and when the session is over,

(see Parkinson's, page 12)

Israeli Soldier Stories

BY ALESSANDRA RABELLINO



If you check the mailboxes of the average American 17-year-old, you might find birthday cards from relatives, high school report cards, and informational college brochures. In the United States, a high school junior has unlimited options and possibilities lying ahead. Travel 6,000 miles across the globe to Israel, however, and you'll find something quite different in the mailbox of a 17-year-old. Rather than preparing for college and exploring life's endless possibilities, high school juniors in Israel are receiving a draft notice from the Israeli Defense Force (IDF). At 18, Israelis must pack their bags, leave their homes behind, and learn to defend their country.

On Sun., March 30, two Israeli soldiers shared their experiences with attendees at Butler University in Indianapolis. Because the experiences of youths across the world are so inherently different from those of the Israelis, it is immeasurably important to hear directly from the soldiers themselves. The two soldiers, Iris and Anat, made their first stop on a tour of the Midwest sponsored by StandWithUs. An international educational organization dedicated to informing the public about Israel, StandWithUs puts on a yearly tour known as "Israeli Soldier Stories." As part of this program, Iris and Anat shared their upbringings, their experiences in the IDF, and their insights on the Israeli-Palestinian conflict.



(L-R) Iris and Anat at Butler University.

Iris, 30, is a 4th generation Israeli studying medicine in Ashkelon, just south of Tel Aviv. At 18, she joined the Israeli Air Force and soon joined an elite paratroopers unit. She was one of ten women in a group of 400 men teaching combat teams how to use high technology weapons and organizing operations against terrorist groups, such as Hezbollah and Hamas. Her job came with much responsibility: many terrorist groups run their operations in or near schools and places of worship,

(see Rabellino, page 12)



Seen on the Israel Scene

BY SYBIL KAPLAN
PHOTOS BY BARRY A. KAPLAN

The Pope is coming to Israel

Background of Papal Visits

Since the creation of the State of Israel, only two popes have visited Israel. In 1964, Pope Paul VI came to Jerusalem for 11 hours, although the Vatican had not yet officially recognized Israel. His purpose was to promote unity within the Christian community, although he did meet with President Shazar.

In 2000, John Paul II came on an official six-day visit and went to the Western Wall and Yad Vashem, and he paid respects to Jewish, Muslim and Christian holy sites. He met with the chief rabbis, the Grand Mufti of Jerusalem, President Ezer Weizman, Prime Minister Ehud Barak and Palestinian Authority Chairman, Yasser Arafat.

The visit of Pope Francis will commence on Sat., May 24, when he will visit Jordan. Sun., May 25, he will fly to Bethlehem for the day, then fly to Ben-Gurion Airport and spend the afternoon and evening in Israel.

On Mon., May 26, he will visit Jewish and Muslim sites and meet with the chief rabbis, the President and Prime Minister; lunch at the Pontifical Institute-Notre Dame; he will also meet with Christian religious leaders; and leave Israel that evening.



The Pontifical Institute Notre Dame of Jerusalem Center.

Background of the Notre Dame Center

The Pontifical Institute Notre Dame of Jerusalem Center was built between 1885 and 1904. It is the property of the Vatican in Israel acquired in 1970. Since 2004, it has been managed by the Congregation of the Legionaries of Christ (a congregation of priests and seminary students who make Jesus the model for their lives).

The sections of the center include: a guest

house and interfaith center for pilgrims worldwide, an ecumenical and pastoral center for Jerusalem Christians; an auditorium and convention center; three restaurants; a permanent exhibition about the Holy Shroud; and a professional promotion hospitality center which provides post-high school training and education to Palestinians seeking a career in hospitality management, catering and food service.



View of the Old City from the Notre Dame rooftop.

Briefing by Father Juan Maria Solana

Father Solana presented a description of the activities of Holy Week, taking place April 13–20 culminating in Easter Sunday, “the most important celebration of the year for Christians.”

Regarding the visit of Pope Francis, he explained that it is “very, very symbolic” because the main feature of the visit is his private meeting with the Ecumenical Patriarch of Constantinople Bartholomew I. Fifty years ago was the first such meeting and now, after 50 years, “this is a signal for Christians to continue fostering understanding, charity and love among Christians.”

The Pope will have lunch with his delegation, at Notre Dame and will bless a Tabernacle project, a symbolic event telling the center to continue with new projects. The Vatican delegation and press corps will be based at Notre Dame, while the Pope will stay at the Vatican Ambassador’s residence on Mount Scopus.

Other activities of the Pope include a courtesy visit with the Chairman of the Palestinian Authority; holy mass in Manger Square (center of Bethlehem, opposite the Church of the Nativity); a private visit to the Grotto of the Nativity (place where Jesus was born); and lunch with families in Bethlehem.

Once he arrives in Israel, he will meet with the Ecumenical Patriarch of Constantinople (spiritual leader of the Eastern Orthodox Christians, 300 million worldwide); and then with the Patriarch Athenagoras I in the basilica of the Holy Sepulchur (site where Jesus was crucified). He will then dine with Patriarchs and Bishops at the Latin Patriarch.

On the final day, after meeting the Grand Mufti of Jerusalem, he will visit the

Western Wall, lay a wreath at Mount Herzl (Israel National cemetery); visit Yad Vashem (Holocaust Martyrs’ and Heroes’ Remembrance Authority); meet the chief rabbis, visit the President at his home and have a private audience at Notre Dame Center with Prime Minister Netanyahu.

After another visit with the Ecumenical Patriarch of Constantinople, he will visit the Church of Gethsemane (where Jesus and his disciples prayed the night before the crucifixion) to meet with priests and people of religious seminaries; he will then celebrate a mass in the Room of the Cenacle (site of the Last Supper on Mount Zion). Finally, he will be transferred by helicopter to Ben-Gurion Airport.

An architect for Barcelona’s Jewish history

By definition, an architect is one who is trained and licensed to plan, design and oversee construction of buildings. But in Barcelona, Spain, a trained architect, formerly from Buenos Aires, took on a new role in 1999 because, as she says, she “became aware of the need and connection between the past and present.” And so she formed the Urban Cultours Project.

Dominique Tomasov Blinder is a very impassioned, dedicated and knowledgeable woman who offers tours of Jewish Barcelona.

One might know Barcelona is the port where Christopher Columbus (who may or may not have had Jewish roots) set sail in 1492; or if one is more Jewishly educated, one knows of Nachmanides (the Ramban) and the disputation with Pablo Cristiani before King James I of Aragon; one might also have read about Rashba, one of the greatest Middle Ages Torah scholars, and the most respected rabbi consulted on Jewish issues all around the Western world of the time. He was also one of the longest-serving rabbis of Barcelona’s Sinagoga Mayor.

Although records are known from the 9th century (mid 800s), Jews probably lived in Barcelona after the destruction of the Second Temple in 70 CE.

Why Jewish tours?

Dominique is the granddaughter of Russian Jews who left Belarus and the Ukraine in the first decade of the 1900s for Buenos Aires. Her grandparents were founders of that Jewish community. Her parents, both architects, spent some time in New York where she was born 59 years ago and then they returned to Buenos Aires when she was an infant. She grew up in what she calls “a very secular Jewish

home,” and became an architect. After traveling in Europe for a year, she landed in New York in 1979 where she lived for the next 12 years and worked as an architect.

Meanwhile, her mother relocated to Madrid and, by chance, Dominique came to Barcelona to work on a project and stayed. As the next few years passed, she began making friends and became involved with some families starting a Reform Synagogue. In 1997, they registered the first non-Orthodox congregation in Spain, Congregation Atid (meaning “future”).

She also became aware there was “another dimension to explaining Jews and there needed to be a Jewish voice to storytelling.” In 1999, she started the Urban Cultours Project, whose website says, their goal is: Revisiting Jewish heritage in Spain and the memory of Sepharad in Catalonia. (Catalunya comprises the four provinces of Barcelona, Girona, Lleida and Tarragon whose capital and largest city is Barcelona.)

“I am an architect specializing in Jewish heritage, to keep the Jewish voice alive and give another perspective in how we look at history,” says Dominique.

Montjuic – the cemetery

One obvious site, noticeable to the Jewish visitor to Barcelona, for example, is the towering Montjuic, which was home to the 1992 Olympic stadium. It was so named because at this site, in the Middle Ages, the Jewish cemetery occupied a small fraction of this hill and it was given the name, Montjuic, mountain of the Jews.



Atop Montjuic, part of the unmarked Jewish cemetery.

Since 2006, Dominique and a member of her congregation have been working to preserve this cemetery which dates from at least the 9th century. Between 2008 and 2012, Dominique was instrumental in the formation of a research center of studies to find the borders of the cemetery. The Barcelona congregations (there is one Orthodox, one Reform and *Chabad*) presented a petition to the government of Catalunya to make the cemetery a landmark according to Catalan heritage laws, as it is



The architect/Jewish Barcelona guide, Dominique Tomasov Blinder stands next to an indentation on a stone entryway (to her right) where a mezuzah once hung.

meaningful to the history of the city and beyond. The landmark was approved in 2009.

On March 31, 2014, the anniversary of the signing of the edict of expulsion of the Jews by Queen Isabella and King Ferdinand in 1492, Dominique presented to the Architectural Association of Catalunya a lecture, explaining the results of the research and somewhat defining these borders of the cemetery which is now a grassy field with no markings.

A Quick Taste of Touring Jewish Barcelona

Why take a tour of Jewish Barcelona with Dominique? Jews lived in the city, for sure, since 800 CE. By the mid 1300s, they comprised between approximately 10 and 12% of the city's population and there were five synagogues. After pogroms and an attack on the Jewish quarter in 1391, where 400 Jews were murdered, the majority of survivors converted or moved to other neighborhoods. By 1398, all of the Jews had left, and there was no Jewish life in Barcelona for 500 years.

A note of explanation: when the inquisition was created in 1478, one of the heresies was the hidden practice of Judaism (as well as of any other faith) if you had been baptized. *Conversos* or “new Christians” were those who converted to Catholicism. *Marranos* (meaning piglets) were those who practiced Judaism in hiding. *Anusim* is the Jewish term for those who were forced to convert.

Moroccan Jews and those from the old Ottoman Empire were the first Jews to move to Barcelona in the late 1890s. By World War II, when Hitler asked for lists of Jews in all countries, Spain claimed there were 6,000. If Jews were caught coming in illegally (without papers, through the Pyrennes or other borders, they were incarcerated and, many times, returned to their countries of origin. This was the case

of some German Jews in Barcelona. After the death of Franco in 1975, when democracies were being rebuilt, Jews came to Barcelona from South America. Today, Barcelona has about 5,000 Jews.

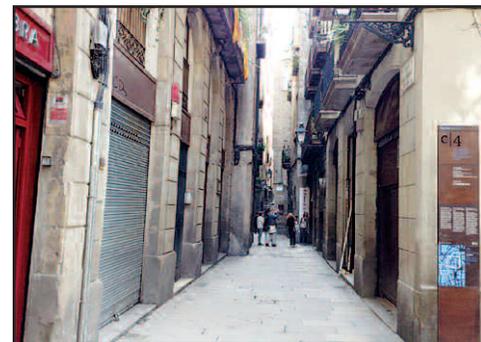
The Call

The Jewish quarter is called the “Call,” a Catalan word meaning cul-de-sac. To walk there with Dominique is an amazing experience. You can sense her enormous pride and deep feeling for this area. Walking through narrow streets, there is no sun coming through. You can feel the presence of the Jews who lived here through the chill of the stone buildings.

Like many Jewish buildings donated by benefactors today, you might laugh at the only artifact displayed on the street on the wall of a house. It is a plaque (a replica of the original) indicating that the rabbi and scholar, Shmuel Hasardi donated this property to the community in 1260.

Stepping down into the Sinagoga Major de Barcelona (or Barcelona's Major Synagogue) feels like a true step into history as an Israeli guide from *Kibbutz Ketura* describes its history. Although they say it dates to the 3rd to 4th century, there are no references of any kind referring to that old past. Roman foundation stones are found in all the area that once was the Roman city, so that is not an indication. Rashba, a great Torah scholar, served as its rabbi more than 50 years; even King James I visited here at the end of the Barcelona Disputation.

Walking through the Call, Dominique points out another Jewish sign – an indentation by a building entrance where a *mezuzah* was once placed. The Museum of the history of Barcelona has a showcase which holds remnants of ceramic Sabbath and *Chanukah* lamps found in this Jewish quarter. Around the corner, a contemporary *Chabad* Store offers wines, books and giftware. Outside the Call, one can also see a wall with Hebrew letters on bricks, fragments of gravestones used for construction.



A street in the Call.

For the true Jewish history *aficionado*, there is the rebuilt King's Palace. One can (see Kaplan/Israel, page 12)

KAPLAN/ISRAEL

(continued from page 11)

only say, "Wow!" as Dominique points out a building with some windows. The room beyond the large windows is part of a major renovation of the Palau Reial Maior (Major King's Palace) dating from the 1100s, which was the main hall of the palace and the room where the 1263 disputation between the Ramban (Nachmanides) and Pablo Cristiani was held before King James I of Aragon.

In addition to fascinating tours, Dominique also takes visitors to the local Holocaust Memorial and Montjuic. *B'nai Mitzvot*, visits to the synagogues, holiday celebrations, meetings with local Jews, lectures, kosher meals and genealogy research are also available—"anything that can add to a truly Jewish experience in Barcelona," adds Dominique. Website: www.urbancultours.com or email: info@urbancultours.com

Overland Park – our home town

Reprinted from the Jerusalem Post April 24, 2014.

As we were sitting in Barcelona, Spain, we were shocked to see the BBC News announcing the murders of three people in our home town of Overland Park, Kansas, on our Jewish Community Campus. Barry and I both grew up across the state line in Kansas City, Mo.

When he returned to the area, he resided in another nearby Kansas suburb. When we got married, we chose to live in Overland Park because it was near our synagogue (one of seven in town) where we both served on the board and were active and where I was librarian for 17 years and PR director for five.

Overland Park was also close to the Jewish Community Campus where I worked as a substitute teacher and special teacher for the day school for 11 years, as a teacher for the Jewish community high school for six years and for the senior citizen center as an ESL teacher for seven years.

My daughters attended the campus summer day camp, my youngest, Elissa worked at the pool kiosk one summer. Barry went to the athletic department to work out from time to time and we both enjoyed the pool and the many lectures and cultural activities offered there.

In short, the campus was very much a part of our lives, and we were active members of the 20,000-strong Overland Park Jewish community.

We were not blind to the fact that

PARKINSON'S

(continued from page 9)

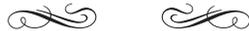
participants leave the room with smiles.

The Israel Parkinson's Association is entirely managed and directed by devoted volunteers. No one receives a salary. Many of the volunteers are spouses of people with Parkinson's or have lost spouses to the disease.

World Parkinson's Day is celebrated annually on April 11. In Israel, the day is marked a month later as it falls on or close to Passover. This year, the IPA is celebrating Parkinson's Day on May 14, with a day of fun and activities at Kibbutz Shefayam.

For more information about the Israel Parkinson's Association visit their site at <http://www.parkinson.org.il>.

Miriam Kates Lock is a freelance writer who focuses on health, education, social issues, books, and life in Israel. She has been living there for more than 30 years and can be reached at miriamleah52@gmail.com. ✨



Overland Park may have had its share of PLO cells, white supremacists and even KKK, but they were all fairly low-key, at least in the 20 or so years Barry and I called OP home. For Jews, it has been a thriving, safe and secure environment. One of the major supermarket chains allowed their bakery to be made kosher and carried a large amount of kosher products and even meat. A Chinese restaurant koshered a room and its contents in order to offer a Sunday of kosher Chinese food once a month. A Subway franchise for some time had its place kosher.

To know that people of all faiths could enjoy the activities of our campus has always been special. To hear that well-meaning Christians were gunned down by a fanatic is not only disturbing but frightening to those relatives and friends who live there today.

The Jewish community is closeknit, with positive ties to the non-Jewish world around them. Regretfully, one of those connections turned out to be fatal to three non-Jewish individuals. It is ironic that the racist murderer could not even tell the difference between Jewish and non-Jewish individuals.

We are sorry that this is the way people will now think of Overland Park, because we still call it our "home town."

Sybil and Barry Kaplan are a journalist/photographer team of foreign correspondents who live in Jerusalem. Sybil is a food writer and cookbook author who leads weekly walks in English in Machaneh Yehudah market and is co-president of one of the English-speaking chapters of Hadassah-Israel. The Kaplans are also active members of Kehilat Moshet Avraham. ✨

RABELLINO

(continued from page 9)

forcing soldiers like Iris to weigh the dangers of carrying out attacks against them. Nonetheless, Iris emphasized her desire to serve in the IDF.

Like most Israelis, she'd been personally affected by the country's conflict. Her great-grandfather, a prominent pre-independence physician, was murdered by one of his Arab patients; her childhood friend was the victim of a suicide bombing when Iris was just 13. Growing up, she knew she had the duty to try and achieve peace.

Nowadays, Iris is training to become a doctor in the reserve army, and as part of her training she tutors Arab women wanting to enter the medical field. Iris's story is a heartwarming and hopeful illustration of the motivations guiding many Israeli soldiers. Despite personal traumas, Iris wants nothing more than to reach a peaceful solution to the conflict.

Much like Iris, Anat also hopes for reconciliation for her country. At 24, she is studying social work at Ben Gurion University in the Negev desert. Her childhood experience was a pleasant one, in a rural village in central Israel. She recalled running barefoot in the orchards and making friends at summer camp. When it came time for her to join the IDF, she became part of the spokesperson unit, acting as the liaison between the IDF and the outside world. The difficulties in this job lie within the frequent misunderstandings and miscommunications in the outside media. On one assignment, Anat had to investigate an incident in which Israeli soldiers had allegedly shot a van of civilians waving white flags. She found out that the media had not reported the fact that the civilians were armed. This was just one of many instances in which the Israeli-Palestinian conflict was reported out of context.

Together, Anat and Iris, sponsored by StandWithUs, are working to provide the context that is so frequently left out of the conversation. By speaking at college campuses, synagogues, and churches, these soldiers can help put a face to the IDF uniforms, offer valuable insight into their experiences, and perhaps most importantly prove that despite their obligatory military service, they are at heart just like typical youths, optimistic about the future and hoping for peace.

Rabellino is a junior psychology major and French minor at Butler University. A true believer in the liberal arts, she is absorbing a broad spectrum of information as an undergrad before pursuing an M.F.A in Graphic Design. She was recently in Israel on a Birthright trip. ✨

ZIMMERMAN*(continued from page 8)*

visiting the Vatican, and, most importantly, his was the first papacy to recognize the State of Israel (in 1994). He was the first pope officially to visit Israel, including Yad Vashem (the Israeli institution dedicated to Holocaust memory, education, and research), and the first pope to engage officially in an act of repentance for the Catholic Church's historical treatment of Jews.

Professor Israel Gutman, chief historian of Yad Vashem, wrote a description of some of the accomplishments of Pope John Paul II vis-a-vis the Jewish people.

Dr. Gutman began, "Karol Wojtyla – Pope John Paul II since 1978 – was born in 1920 in Wadowice, a small city in southwestern Poland between Krakow and Auschwitz. As a young man, he had a penchant for writing and authored poetry and plays. He completed his studies with a doctoral degree in philosophy and theology and served as a professor at the universities of Lublin and Krakow.

"He was ordained into the priesthood in 1946 (after attending an underground Catholic seminary in Nazi-occupied Warsaw) and was named to the College of Cardinals in 1963. John Paul II is the first non-Italian pope in more than four centuries....

"In several respects, however, John Paul II has left his personal imprint by hastening processes and making innovations. Examples are his trailblazing initiatives in understanding and outreach between various Christian churches and the monotheistic faiths and, especially, his calls for dialogue with Jews.

"John Paul II considers religion-based ethics and humanism a solution to the conflicts and disasters embodied in extreme ideologies, revolutions, totalitarian regimes, and wars that have beset Europe and the world in the 20th century. In his opinion, the dangers that menace humankind may be averted by an intensification of faith and ecumenical outreach.

"In his public appearances, in visits to Poland and in encounters with Jewish groups, he often refers to the Holocaust (he often uses the Hebrew term, Shoah) and anti-Semitism. In his 1998 letter, marking the publication of the document, 'We Remember: A Reflection on the Shoah,' produced by the Commission for Religious Relations with the Jews, the Pope states, 'On numerous occasions during my Pontificate, I have recalled with a sense of deep sorrow the sufferings of the Jewish people during the Second World War.

"The crime, which has become known as the Shoah, remains an indelible stain on the history of the century that is coming to a close. Remembrance of the Holocaust is an essential component in fashioning the future."

Carpathia – the stolen, forgotten province



BY MICHAEL BLAIN

Ukraine has been much in the news lately as has President Putin and the Russian takeover of Crimea. Years ago, I witnessed a Kremlin engineered takeover of land not belonging to it.

Ever hear of Carpatho-Ruthenia? This area, where I was born in 1918, was part of Czechoslovakia (1918–1939). Remember the 1938 Munich Pact? Chamberlain? "Peace in Our Time?" the Sudetenland? Remember the Western allies betraying Czechoslovakia?

When the Nazis took over the Sudetenland in 1938 and subsequently invaded the rest of what is today the Czech Republic, the Hungarians, allied with Germany, took possession of Carpathia (Ka'rpá'talja in Hungarian). Carpathia was a small area with a diverse



Professor Gutman pointed out that the Church's attitude toward Judaism and Jews had already been improved considerably by Vatican II, specifically, the Oct. 28, 1965 Declaration on the Relation of the Church to Non-Christian Religions that is known as *Nostra Aetate*, 'In Our time.'

Professor Gutman thus brings us full circle, back to Pope John XXIII and the reforms of Vatican II. The promise of *Nostra Aetate* to erode the longest hatred between Jews and Christians was, to a great extent, fulfilled by Pope John Paul II. The latter pope built on the theological transformation of the Church begun by the former pope to implement necessary changes.

Just as there needed to be movement in Church theology to permit understanding and acceptance of Jews, it seems to me that as a Jew, I could be more understanding and accepting of the concept of sainthood in Catholicism. A new prayer for "my kind of pope": "Dear G-d, please bless and keep the souls of Saint John XXIII and Saint John Paul II close to Your Eternal Presence. Let the goodness of their lives inspire us to strive to be better Jews or Christians. May the memory of their spirits help us Jews and Christians, at last, to become a blessing for one another. May it be Your Will to help us make it so."

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. ✨

population of some 700,000. The natives were called Russyns or Ruthenians.

There was a large Hungarian minority and an even larger Jewish population of some 100,000. Most of the Jews fared relatively well compared with what was going on in neighboring countries. All this changed 70 years ago, March of 1944: I was in Budapest and witnessed Adolf Eichmann and Nazi troops taking over Hungary.

Eichmann arrived in March, by April all Hungarian Jews (except Budapest) including Carpathian Jews, were in ghettos, by May they were in Auschwitz. Most went directly to the gas chambers, only about 10,000 Carpathian Jews survived. Today only a handful remain there.

I was liberated in January, 1945 and as soon as trains started running again, I returned to my village in Carpathia, expecting it to be part of Czechoslovakia again. Very sadly, I discovered no sign of a Czech presence, but many Soviet troops and a Soviet style village administration.

The borders were open most of 1945 and I traveled freely between Prague, Budapest and Bucharest searching for family survivors. (Of 13 members in my immediate family only three survived.) Each time I returned I hoped for and expected to see a Czech presence but this never happened.

For about a year the status of Carpathia was in a limbo: was it going to be a Czech or a Ukrainian province? By the end of 1945 we found out, the borders were suddenly closed and it was announced that now we will be part of the Soviet Union and specifically a district of the Ukrainian Soviet Republic.

Natives were basically told "you are not really Russyns, you are Ukrainians." It was also said that the Russyns asked to be incorporated into Ukraine but I saw no evidence of this, nor did I see any Crimea-style referendums taking place. I don't remember hearing any protest from any source against this Soviet takeover of Carpathia.

This was another betrayal of the Czechs, a decent peace loving people, who suffered so much under the Nazis and later under Soviet domination. The takeover of Carpathia was soon forgotten but not by me. To this day, I cannot believe or accept that the Soviets did this to an ally: a Czech Legion fought the Nazis side by side with Soviet troops.

Trans-Carpathia (Zakarpatya in Ukrainian) has been part of Ukraine for the past 70 years, forgotten, nobody even heard or ever protested of this Soviet takeover and I predict Crimea will soon be forgotten also.

Mike Blain escaped from the Soviet Union in 1946, making his way to Czechoslovakia and from there to London, and finally in 1949 to America. He now resides in Cleveland, Ohio. ✨



Media Watch

BY RABBI ELLIOT B. GERTEL

Noah and Walking with the Enemy

Noah

From time immemorial, even within the Holy Scriptures themselves, Jews have engaged in *midrash* or textual interpretation and reinterpretation to “search out” (the literal meaning of the term, *midrash*) the nuances of biblical language and the implications of biblical stories and teachings and laws.

Noah is the Darren Aronofsky-Ari Handel midrash on the flood story in Genesis, and a rather bold midrash it is. The midrash here is light years more graphic than past *midrashim* because of state of the art cinematography and the earnestness of skilled actors.

For millennia the classic understanding of the Hebrew Sages was that Noah lacked the character of Abraham, who argued with God when informed of the pending Divine destruction of Sodom and Gomorrah. (Gen. 18: 17ff.) Many of the Talmudic Sages were critical of Noah for not arguing with God.

In the Aronofsky-Handel view, Noah had the courage of his convictions. He simply did not see anything in humanity worthy of being saved. The Aronofsky-Handel Noah (more *midrashic* license) witnessed his father killed in cold blood by a descendant of Cain and regarded the neighboring kingdom of Tubal-Cain (his father’s killer, according to Aronofsky-Handel) as totally corrupt. The industrial civilization of Cain polluted the world both ecologically and morally. Its inhabitants became carnivores, murderous of both animals and people. The pious, vegetarian descendants of Seth, Noah’s ancestor, tried to preserve the earth.

The Aronofsky-Handel Noah can say without reservation: “The time for mercy is past. Now our punishment begins.” And this despite the teaching of the ancient Midrash that God caused the waters to drip slowly and steadily for years, until the last moment, to prod humanity to repentance. The Midrash envisions God exhorting humanity to repentance, through Noah, for 120 years, and even giving people a foretaste of Heaven to change their hard hearts!

Aronofsky and Handel take midrashic license in many other ways. They introduce new creatures (or, rather, creatures mentioned



in ancient Aprocryphal books) into the Noah story: the Watchmen, fallen angels commissioned with “tending” to Cain. These formidable but pitiable creatures of pure light became encased in earthly crusts, reminiscent of the *kelipot* (shells) of *Kabbalistic* lore. Noah wins the respect of the chief Watchman, who sees a glimmer of Adam, the primordial human soul, in Noah. The Watchmen angels are a touching, creative, likable flourish. They are also extremely useful and productive, doing much of the work in the building of the ark and assuring the protection of Noah and his family. (In the bookish, pre-cinema ancient Midrash, it is a book that guides the construction process.) In the film the Watchmen fight the rioting crowds. In the ancient Midrash, the wild animals intervene.

Some Aronofsky-Handel midrashim seem rooted in drug culture. Noah’s venerable grandfather Methuselah gives him a drug to help him “envision” God’s plan. Incense and drugs are used to put people to sleep at key moments. And herbs are, according to Aronofsky-Hadel, the way the animals are put to sleep in the Ark so that there is not chaos or mayhem. To my knowledge, the ancient Midrashists did not consider that.

But some Aronofsky-Handel midrashim do build upon the ancient sources. The Midrash does contrast the evil of the line of Cain with the goodness of the descendants of Seth, but concludes that all became corrupted in the end. In the film, Methuselah gives Noah a seed from the First Garden (Eden) that, when planted, produces streams and trees – a scenario reminiscent of a midrash that the Israelites had so much water in the desert due to wells that accompanied Miriam that they had to use gondolas. Noah refers to the aftermath of the coming flood as a “new and better world,” echoing the Rabbinic inclusion of Noah among those who witnessed a “new world” (*olam chadash*). The association in ancient Midrash of the sexual immorality of the *nefilim* or fallen angels (Gen. 6:1-4) with violence (*hamas*)

as the immediate cause of the flood (Gen. 6:13), is not lost on Aronofsky-Handel, who condemn Noah’s neighbors for sex trafficking.

The most controversial midrash here is the suggestion that God speaks to Noah indirectly, at best suggestively, and that Noah must figure out not only the details but the plan for the future – with a little help from his grandfather, drugs, and the Watchmen, and then the women in his life (in that order). Abraham Heschel, Yehezkel Kaufmann, Moshe Greenberg and other Bible scholars emphasized, by the way, that Hebrew prophecy differed from ancient Near Eastern religions in that the God of Israel was concerned about the details instead of leaving the fine points to chosen human leaders.

For most of the movie, Noah is cocksure that humanity must end. Though the Torah speaks of Noah entering the ark with his wife, three sons and their wives, Aronofsky-Handel have him enter the ark with his wife; with the child Japheth; with a frustrated Ham, angry that Noah would not save his beloved, let alone allow him to marry; and with Seth coupled with a barren orphan whom the family found years before in a massacred community and adopted. Noah is confident that Japheth will be the last man and that creation will be left alone, safe, in pristine beauty.

But Noah’s wife seeks a fertility blessing from Methuselah in behalf of her barren adopted daughter. When Noah discovers that the young woman is pregnant, he vows to cut down the child if it is a female. But in the end, when twin girls are born, Noah cannot kill them. His daughter-in-law reassures him that God had been asking all along that Noah choose love and another chance and appreciate that humanity is worth saving. The women here are wise and life-affirming and take bold steps and say bold things, not unlike the biblical Matriarchs.

Aronofsky-Handel suggest that Noah did not understand God well, or that God was unclear. This is reminiscent of some popular midrashim, modern and ancient, that Abraham did not in fact hear a Divine command to sacrifice his son Isaac, but misinterpreted the Divine message. (Personally, I have always found that midrash to be avoidance, a failure to struggle profoundly with a difficult biblical text.) Indeed, the scene when Noah almost slashes his newborn granddaughters is reminiscent of Abraham lifting the knife toward Isaac before he is stopped by the angel. But, then again, Noah is not told to “be fruitful and multiply” until after the flood, though Abraham does expect generation through Isaac. Yet Noah is told at the outset that God will establish a covenant with him and the animals

(Gen. 6:18) which does imply regeneration.

Aronofsky-Handel suggest that some of the Divine commandments in Genesis misconstrue the Divine will. In the Aronofsky-Handel midrash, Tubal-Cain becomes a stowaway on the ark, attempting to manipulate the angry Ham into open rebellion against Noah. (In the Bible, Ham sins against Noah after the flood and is cursed by him.) In the movie, Tubal-Cain helps himself to the flesh of some sleeping beasts (thus wiping out a species) and speaks of the human mandate to subdue the beasts and have domain over them. Is he violating the biblical charge (Gen. 1:28-9) or exposing it as an example of Divine will misunderstood (in the absence of enlightening drug-induced vision)?

Indeed, at some junctures it seems that the film is suggesting that animals are more pristine and innocent than people. (According to the Midrash, most of the animals preserved had displayed sexual purity.) Noah observes that evil is not just in "civilization" but "in all of us." He does come across as more knowing than his wife's theory that love is all that is needed for their sons' hearts to be good. But the movie suggests that Ham's murdered girlfriend was "innocent" as well, a term clearly not reserved here only for the animals.

Biblical scholars have noted for millennia that the covenant God makes with Noah (Genesis 9) demands respect for animal life as well as human life, including a prohibition against eating the blood of animals because "the blood is the life." After the flood, people may eat animal meat for the first time, but with restrictions. The images in this film of the earth being polluted by the blood of murdered people, and the concern for the protection of animals, are consistent with authentic biblical theology of a covenant between people and animals within God's covenant with Noah. These themes are found as well in the prophecies of Hosea. But the bottom line in the Bible is the primacy of human life in any covenantal equation, and Aronofsky-Handel do not cross that line, though they come close once or twice. All in all, however, the film remains within the legitimate province of midrashic inquiry.

Do Aronofsky-Handel foreshadow a special role for the Jewish People in the restoration of humanity and of the earth, and in the Covenant that God makes with humanity in behalf of humanity, the animals and the earth, as indeed the *Torah* does? After all, the birthright heirloom of the line of Seth is strikingly reminiscent of the *tefillin* to be wrapped on the hand and between the eyes as a sign of Jewish devotion to the God of Exodus, redemption and commandment. (Exodus 13:9; Deut. 6:8)

Walking with the Enemy

Mark Schmidt's *Walking with the Enemy*, written with Randy Williams, is a sincere and honorable tribute to Hungarian resistance against the Nazis by Hungary's Regent Horthy (Ben Kingsley) who could not save his own country, let alone its Jews, with political compromises; by Catholic nuns; by an heroic Jew, Elek Cohen (Jonas Armstrong), based on the real-life Jewish fighter Pinchas Rosenbaum, a rescuer and hero to Hungarian Jewish survivors; and by Carl Lutz (William Hope), the Swiss diplomat who gave Jews sanctuary in a building called the "Glass House," providing as many immigration documents to his country as possible.

While at times documentary-like cliché and clumsy in acting, writing and direction, this self-styled historical-drama-with-love-story demonstrates, though not very penetratingly, that if Nazis come across as cartoon villains it is because they were steadfast in their evil and regarded compassion as weakness. The same can be said for the Hungarian fascists, led by Szalasi (Simon Hepworth) whose Arrow Cross organization seized power and was committed to the annihilation of Jews. The fanatical, rabid priority of killing Jews is brought home in scenes of Jews being marched to their deaths even after the Russians bombed all the railroad tracks around Budapest.



Time after time, Erekle ventures forth from the safe Glass House, dressed in a Nazi uniform, to mingle with the enemy, to ascertain their plans for the Jews, and to rescue fellow Jews. At one point he declares that he must keep on saving Jews because the Nazis took everything he had loved and known – his religious family, his friends, his world. But one misses any attempt on the part of the writers to explore Erekle's motivations further, if only for character development. It is clear from the outset that he is a fighter. Does he become a rescuer because he is scrappy or a daredevil or idealistic, or a bit of each?

The writers do not even address obvious questions, let alone the mysteries of character. At the end of the film, it seems
(see Gertel, page 19)

RIBNER

(continued from page 3)

delineate and limit *Ein Sof* at the same time, and lights because they reveal *Ein Sof* in ways that can be received directly. Meditating and experiencing the sephirot in our own bodies is a very powerful, holy and profound spiritual experience. Each day during Iyar when Jews count the Omer, they meditate on the qualities of the sephirot in relation to the other sephirot so as to expand their capacity to experience and embody the divine attributes in their life.

Meditating on the sephirot gives us an opportunity to call forth various emotional energies for different situations. For example, at times we have to be strong and set definitive boundaries; at other times we have to be unconditionally loving and have no boundaries. Not having the capacity to express what is appropriate in any given situation is limiting and detrimental to ourselves and others. Though we have a propensity in one direction, for example some of us are more kind than strong, we need to cultivate the whole spectrum of emotional capacities as presented in the Tree of Life.

Abraham, known to embody the quality of *hesed* (lovingkindness) was constantly challenged to demonstrate *gevurah* (strength). For example, it was not his nature nor his desire to send his son Ishmael away but he did. In this way, he gained the capacity to choose what was needed and appropriate for a situation, rather than be limited by the feeling of "this is the way I am". This month, let's be mindful of when we limit ourselves in this way.

Purification is a major theme reflected in the Torah portions for this month of Iyar. The Torah instructs us that it is in the sanctification of the basic physical aspects of life that we experience holiness and become holy people. It is not enough to simply meditate. Through the mundane world with its myriad of physical activities like food, sex, love, money and business we have an opportunity to experience God. In this way we purify ourselves and the world. So may this month be one of healing, becoming more whole, more open, vital and alive.

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. ✨

BDS is the new antisemitism & the college campus is the new battlefield

By PROFESSOR TAMMI ROSSMAN-BENJAMIN

Boycotts of Israeli universities and scholars are the newest expressions of anti-Zionism and antisemitism. In the U.S., more than 1,000 scholars on more than 300 college and university campuses across the country have endorsed an academic boycott of Israel, including professors at IU Bloomington, IU South Bend and Purdue University.

The anti-Israel Boycott, Divestment, and Sanctions (BDS) campaign was established in response to a call by Palestinian organizations, including terrorist organizations Hamas and the Popular Front for the Liberation of Palestine, to facilitate the elimination of Israel. Omar Barghouti, founder of the Palestinian Campaign for the Academic and Cultural Boycott of Israel, has publicly described his desire to “euthanize” the “Zionist project.”

The American Studies Association’s recent adoption of a resolution boycotting Israeli universities and scholars has been subjected to scathing criticism by several prominent academic associations, including more than 250 university presidents, hundreds of state and federal legislators, and virtually every mainstream Jewish organization.

These groups have argued that a boycott of Israeli universities and scholars violates the tenets of academic freedom and is discriminatory. Faculty members’ unbridled use of the university for promoting the boycott of Israel has had dangerous consequences.

Corruption of the academic mission of the University: The political nature of the campaign to promote a boycott of Israel damages the educational endeavor that is at the heart of a university. When the focus of a professor or department is political advocacy, the quality of teaching and research is severely compromised. One-sided partisan teaching limits the access of students to vital information and violates their fundamental right to be educated, not indoctrinated.

Creation of a hostile environment for Jewish students: Professors who use their official positions and resources to promote campaigns to harm or dismantle Israel and who encourage students to do the same, contribute to the creation of a hostile and threatening environment for many Jewish students, who report feeling emotionally and intellectually harassed



Professor Tammi Rossmann-Benjamin and Professor Alvin Rosenfeld, head of the Institute for the Study of Contemporary Antisemitism at Indiana University, and the conference organizer. Photo by Gabriel Brahm.

and intimidated by their professors and isolated from their fellow students. Since no other racial, ethnic or religious group has been subjected by faculty to such pervasive harassment and intimidation, Jewish students experience this flagrant double standard as a kind of institutional discrimination that is antisemitic in effect if not in intent. Unfortunately, Jewish students who feel emotionally or intellectually threatened as a result of their professor’s anti-Israel advocacy are often afraid to come forward and confront the professor or to complain to an administrator, because they are concerned about potential retaliation.

Giving academic legitimacy to global campaigns to harm Israel: American colleges have become a critical front in the war being waged against the Jewish state. The language and imagery used to demonize Israel and portray it as worthy of destruction, as well as the BDS campaigns intended to be the first steps towards that end, are the main weapons of this war, have caused significant harm to Israel’s reputation. Moreover, when antisemitic tropes and campaigns are promoted by faculty, a cloak of academic legitimacy attaches to them, considerably enhancing their ability to flourish on campus and contributing to the growth of global antisemitism.

What can be done?

The problem is a serious one and worsens with each campus-based boycott effort that goes unchallenged. Pressure must be brought from outside of the university.

- **Public Pressure** – Information about faculty who endorse BDS, should be published and circulated widely. Then, students, prospective students, alumni, parents, donors, and taxpayers should express outrage at the university’s collusion with an antisemitic campaign. Potential loss of student or donor revenue



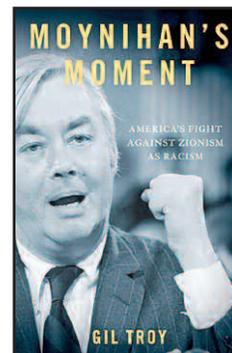
Book Review

REVIEWED BY RABBI ISRAEL ZOBERMAN

Words matter

Moynihan’s Moment (America’s Fight Against Zionism As Racism). By Gil Troy. Oxford University Press. 2013. Pp.357. Hardcover \$29.95.

Author Gil Troy’s latest book is a literary triumph for this distinguished Professor of History at McGill University with a Harvard doctorate. He boldly resurrects the likely lowest point for the United Nations coupled with the highest point. This is for a most memorable U.S. Ambassador to a world body that may never fully recover from its tarnished reputation following the fiasco of the UN General Assembly Resolution 3379 of Nov. 10, 1975, equating Zionism with racism.



That watershed event, described by President Ronald Reagan on Nov. 12, 1985 “Few events have so offended the American people as the ‘Zionism is Racism’ resolution” (Pp.8, 9). This provided the historic opportunity for a representative of the free world’s leader to speak truth to **(see Zoberman, page 19)**



and the erosion of goodwill of the taxpaying public send a compelling message to university administrators.

- **Legal Pressure** – When the behavior violates state or federal law, legal action may prove effective.

- **Legislative Pressure** – Virtually all universities are beholden to state and federal legislators for funding. To date, legislation which would withhold public monies from universities that engage in anti-Israel boycotts has been proposed in five states, as well as in the U.S. Congress. Such legislation could go a long way towards curbing the behavior of academic boycotters.

In the 1930’s, thousands of Jewish professors were kicked out of German universities because they were Jews. Shamefully, today in the U.S., Jewish professors are threatened with being thrown out of scholarly conferences, prevented **(see Rossmann-Benjamin, page 19)**

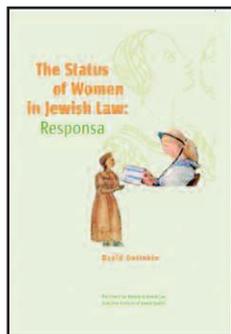
Book Review

REVIEWED BY SYBIL KAPLAN

Informative and absorbing

The Status of Women in Jewish Law: Responsa. By David Golinkin. The Center for Women in Jewish Law at the Schechter Institute of Jewish Studies. \$25 hardcover. 2012. 413 pp.

While I have a very good Jewish background, enhanced by the hundreds of books I have reviewed over the years, I am, by no means, a scholar. However, when I heard about this book, I wanted to read and review it because there are a number of issues today – and even in books I have reviewed – that are expounded and discussed by Rabbi Golinkin.



When I read *Rashi's Daughters*, for example, I was intrigued by the author, Maggie Anton, writing that the daughters laid *tefillin*, studied *Talmud* and commented on their father's *responsa*.

The violent, aggressive, brutal behavior of seemingly Orthodox men and women toward the "Women of the Wall," who have tried for 25 years to have a respectful *minyan* on *Rosh Chodesh* each month, observing their personal traditions, further motivated my reading of this book.

Rabbi Reuven Hammer, former president of the International Rabbinical Assembly, recently wrote in his *Jerusalem Post* column: "I cannot help but wonder what the problem is with the desire of some women to wear *tallitot*, *tefillin* and read from the *Torah* at the Western Wall. I am further amazed at the extreme statements made by the rabbi in charge of the site and by other leaders of the *Haredi* (ultra-Orthodox) community calling on their followers to come out and protest, as well as by the silence of moderate Orthodox authorities on this issue. I cannot believe that they really think that what these women are doing is in violation of Jewish law.

"Surely they know as well as anyone else that all of this is permitted.

"Women may not be required to do these things within traditional *Halachah*, but nowhere are they prohibited from doing them, any more than they are prohibited from sitting in a *succa*!"

Rabbi Hammer concludes: "My only conclusion is that this...has nothing to do with Jewish law and nothing to do with the sanctity of the Wall and nothing to do with offending others, and everything to do with protecting an insular way of life....These groups... have absolutely no right to force their practices upon others and to make the totally false claim that what they say represents the official position of traditional Judaism. It simply does not.

"The Sages in the second century CE exempted [women] from certain *mitzvot*, but did not prohibit them from performing them. There is no excuse for us, nearly 2,000 years later, forbidding what neither the Torah nor the Sages forbade. Let us put an end to all this fuss and support the right of women to perform these mitzvot within the framework of traditional Judaism."

In Rabbi Golinkin's book, we learn that many Orthodox rabbis ignore non-Orthodox rulings on women in Judaism; in fact there are Orthodox rabbis who made innovations for women, and there are Orthodox *halachic* sources which Orthodox rabbis choose to ignore.

In his introduction, "The Participation of Jewish Women in Public Rituals and Torah Study," Rabbi Golinkin surveys 41 events between 1845 and 2010, regarding women in Judaism and one finds some fascinating facts here. He concludes that changes did not necessarily move from Reform to Conservative to Orthodox. For example, the *Bat Mitzvah* ceremony, credited to Conservative Rabbi Mordecai Kaplan in 1922, was preceded by rabbis in Italy, France and Baghdad and by Reform Rabbi Yehezkel Karo in 1902.

Women have been ordained by the Reform movement in the U.S. since 1972, but Regina Jonas was ordained as a rabbi in Germany in 1935. The *mehitzah* was abolished by one Conservative synagogue in 1874, but by 1947 99% of the Conservative synagogues had done so.

Women had *aliyot* in 1893 including Henrietta Szold in 1922 but it was not until 1995 that 88% of the Conservative synagogues allowed *aliyot* for women. Orthodox rabbis began to allow separate women's prayer groups in the 1970s but some Conservative rabbis had done so since 1949.

In reality, the basic issue is that Orthodox rabbis ignore *responsa* by non-Orthodox rabbis. Regarding women's roles in Judaism – Reform efforts lasted from 1846 to 1972; Conservative, from 1874 to 2001; and Orthodox from 1978 to 2010.

In the next introduction Rabbi Golinkin presents nine approaches to the status of women in Jewish law in the 20th century, and writes, "The tension between *halakhah*

and modernity has caused, is causing and will continue to cause division and disagreement within the Jewish people."

Rabbi Golinkin adds, "The status of women in *halakhah* has begun to cause division between modern Orthodox and the *Haredi* (ultra-Orthodox) camp in Israel and abroad."

He then lists the nine approaches to change in *halakhah*: (1) those who oppose any change in Judaism; (2) opposition specifically to changes in the synagogue; (3) acknowledging equal status between men and women, expressing it through different roles and *mitzvot*; (4) willingness to accept certain changes so as not to drive women from Judaism; (5) change within the framework of traditional *halakhah*; (6) adjusting discriminatory *halakhot* according to our time; (7) changing *halakhah* with equality for women; (8) feeling *halakhah* is not binding and men and women are equal in Judaism; (9) suggesting a *halakhic* revolution.

The remaining 15 chapters consist of *responsa* to critical questions. In each case, Rabbi Golinkin surveys the rabbis who had *responsa* on the particular issue – for and against – and then concludes with "practical *halakhah*" – summarizing and coming to a conclusion. Also after each *responsa*'s conclusion is a complete bibliography. Below are examples of a few of the *responsa*.

Responsa 1 – Women and Tefillin: Rabbi Golinkin writes that the *responsa* show "ample *halakhic* justification" for allowing women to wear tefillin – as long as they are worn with "the same devotion and *halakhic* requirements which apply to men."

Responsa 6 – Aliyot for Women and hearing Torah read in public: Rabbi Golinkin writes that women are obligated to hear the Torah read in public and can be called for an *aliyah*.

Responsa 15 – Ordination of women as rabbis, holding public office, studying Torah, serving as witness: Rabbi Golinkin writes that women may be ordained as rabbis "on condition that...they undertake upon themselves all PTBC (positive time-bound commandments) and refrain from participating in *Batei Din* for conversion or to serve as witnesses at marriages and divorces."

Women are also permitted to render *halakhic* decisions, "to study and teach Torah and all subjects related to the Torah," and "it is permissible for a woman to serve in public office."

Eulogies delivered by Rabbi Golinkin and a glossary are at the end. For anyone who is interested in the sources and issues regarding the role of women in Judaism, this book holds the answers and will be an informative, absorbing, remarkable read. ✨



My Kosher Kitchen

BY SYBIL KAPLAN

Yom Yerushalayim and Jerusalem dishes

May 27 (27-28 of Iyar) is *Yom Yerushalayim* celebrating from the 1967 Six-Day War, the breakthrough of the wall dividing Jerusalem and its reunification with the Old City, as well as the return to the Western Wall. In 1998, the Knesset passed the Jerusalem Day Law, making it a national holiday.

One might then ask, are there such things as foods indigenous to Jerusalem?

One of our favorite dishes is *Meorav Yerushalmi* – mixed grill. A number of the hole-in-the-wall kiosk/restaurants on Machaneh Yehudah's Agrippas Street lay claim to inventing this dish. The story goes that late one night someone stopped at one of these places and was hungry. The owner was about to close but said he would see what he could put together. He took chicken pieces, as well as parts such as livers and hearts, added onions and spices and stir-fried them. When done, he scooped them into pita and *Meorav Yerushalmi* was born. Below is the version I make at home, source unknown.

Jerusalem Mixed Grill (6 servings)

- 9 ounces diced chicken livers
- 7 ounces cleaned and halved chicken spleens*
- 9 ounces chicken hearts
- 1 whole diced chicken breast or other parts
- 4 sliced onions
- 1 tsp. Baharat spice mix **
- 1 tsp. paprika
- salt to taste
- olive oil

*I eliminate this ingredient

**Baharat spice mix:

- 1 Tbsp. cardamom
- 1 Tbsp. black pepper
- 1/2 Tbsp. allspice
- 1 Tbsp. cinnamon
- 1 Tbsp. ginger
- 1/2 Tbsp. nutmeg

Combine all of these spice ingredients in a jar. Close and shake until mixed well.

Mix the various chicken parts in a bowl with onions, spices and oil. Refrigerate at least 5 hours or overnight. Heat a non-stick frying pan. Add chicken, onions, spice and oil and stirfry 12–15 minutes until meat is cooked. Spoon into pita and serve with pickles, pickled peppers (optional) and *tahini*.

This next recipe originally appeared in Joan Nathan and Judy Goldman's 1970s book, *The Flavor of Jerusalem*. It did come from a woman living in Jerusalem, but I have been making it ever since, and I probably made changes from the original, so this is my version.

Sybil's Coffee Chicken (6 servings)

- 4 pounds chicken parts (I like to use wings, thighs and legs)
- 1 Tbsp. instant coffee
- 3/4 cup hot water
- 1/3 cup catsup
- 3 Tbsp. soy sauce
- 2 Tbsp. lemon juice
- 2 Tbsp. wine vinegar
- 1 Tbsp. vegetable oil
- 1/3 cup brown sugar

Grease a casserole. Place chicken around. Preheat oven to 350°F. In a bowl, combine coffee, boiling water, catsup, soy sauce, lemon juice, wine vinegar, vegetable oil and brown sugar and mix well. Pour over chicken. Bake in preheated oven one hour or until chicken is done. Serve over cooked rice.

(Note: even if you make this for three people with two pounds of chicken, use the full amount of ingredients for the sauce.)

According to Joan Nathan (*The Foods of Israel Today*), the Jerusalem *kugel* came to the city in the 18th century. Here is the recipe from her cookbook given to her by a Hungarian woman, Bluma Zegal, for her 2001 cookbook.

Jerusalem Peppery Kugel (6–8 servings)

- 6 cups water
- 1/2 tsp. salt
- 12 ounces capellini or other thin spaghetti
- 1/2 tsp. freshly ground black pepper
- 2 tsp. salt
- 3 large, lightly beaten eggs
- 2/3 cup sugar
- 1/3 cup vegetable oil
- 1/3 cup sugar
- vegetable oil

Preheat the oven to 250°F. Bring water to boil in a pot, add 1/2 tsp. salt and the

EDITORIAL

(continued from page 2)

the midst of the Great Depression, Mom's American relatives encouraged her to immigrate to the United States as soon as possible.

By June, 1938, her cousins signed affidavits of sponsorship, and despite great misgivings, Mom left her parents in Vienna and arrived in Minneapolis in early 1939.

Before long, Martha met Amiel Gelb, her Bashert. She fell in love with him and his entire family. They were a large, modern, educated Jewish family with strong Zionist ideals. Mom not only found her love and soul mate, but she now had the brothers and sister she always longed for. Martha and Amiel were married Sept. 29, 1940, and honeymooned in Chicago on their way to a new life in Indiana.

But her family in Vienna was never far from her heart. As news of the war's growing horrors increased, I can only imagine how difficult it was for Mom to read her parents' letters. And then, how painful it was when their letters no longer arrived.

I believe that losing her parents in the Holocaust is what has driven Mom's fierce loyalty to family, her desire to help others in need and her unvarnished look at life's hardships. No matter what happens, through triumphs and disappointments, joys and pain, Mom has always been there to offer support and love.

I hope you, dear readers, enjoy the variety of different articles and photos that we have in this edition.

Jennie Cohen, May 7, 2014 ✨



capellini or spaghetti. Cook 5 minutes or according to package directions until al dente. Drain, rinse and place in a bowl. Add pepper, 2 tsp. salt, eggs and 2/3 cup sugar. Mix well. Heat oil in a saucepan and add 1/3 cup sugar. Stirring constantly, cook over medium heat until the sugar melts and starts to turn brown. Keep an eye on this, for once it begins to color, it darkens quickly. Pour the caramelized sugar over the pasta, mixing well. Don't worry if some of the caramel hardens; it will soften later. Grease a Bundt pan with vegetable oil and pour the sugar-spaghetti in. Cover with tin foil and bake overnight, removing the foil for the last 1/2 hour or for 1 hour at 350°F uncovered.

For an old Sephardic Jerusalem variation, add to the cooked pasta the following ingredients: 2/3 cup of plumped raisins, 3 chopped and sauteed onions, 3 Tbsp. light-brown sugar, 1 clove crushed garlic, 1/2 tsp. ground cinnamon, 1/4 tsp. ground nutmeg, 1/8 tsp. ground allspice, 1/8 tsp. ground cloves, 1 tsp. salt. Proceed as above. (See bio. on page 12) ✨

SHIPLEY*(continued from page 5)*

and he kept it that way. But Carter is getting old now. Yes, he builds houses with Habitat for Humanity. But Begin said “the man does not even read a newspaper.” If he does today, he either is reading the wrong one or misreading what he sees.

Perhaps it is age. But to state that everyone who lives in Israel must be a Jew? We make it really tough for anyone to become a Jew. Moving to Israel alone won't do it. To become a Baptist like Carter? I dunno. Maybe it's easier.

Look, in the long run, it does not look like Obama is going to go down in history as a great friend of the Jewish State. Bush 41 and his Secretary of State Jim Baker were certainly no friends of Israel. Reagan was a lot more interested in Gorbachev than he was in Israel and the Palestinians. Bill Clinton did his damndest to get Yassir Arafat to sign a deal where Netanyahu damn near gave away the store and Arafat lost another opportunity.

Two State Solution? Not with Gaza in the hands of Hamas. Not with the kind of pre-conditions Abbas wants. What is needed is serious, dedicated people and an open forum. Senile home builders like Jimmy Carter are not helping with their misreading of news stories.

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. ★

**GERTEL***(continued from page 15)*

that a main character will not survive being shot by a Nazi, but he does survive. We are left wondering how that happened.

Walking with the Enemy is a worthy effort to tell the story of aspects of Hungarian Jewish resistance. But it would have been more compelling, dramatically speaking, had it addressed both obvious and unasked questions. It is a first, valuable history lesson on the plight of Hungarian Jews, as tragic as the plight of other European Jews, but met with unique forms of resistance on the part of Jews and others.

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. ★

ZOBERMAN*(continued from page 16)*

a potentially powerful institution created with high hopes and U.S.' pivotal backing in 1945 in the wake of WWII and the Holocaust's annihilation of European Jewry. It was tailor-made for Ambassador Daniel Patrick Moynihan's (1927– 2003) flare for drama with that Churchill-like noble touch summoning attention, along with a bit of Ivy League elitism reflecting Moynihan's academic bond with Harvard University as a professor in its School of Education.

Moynihan was appointed UN Ambassador on June 30, 1975 by President Gerald Ford. Even though it lasted only eight months, Moynihan's arousing words of moral indignation following Resolution 3379's adoption (72 votes for, 35 against, 32 abstentions, 3 absent), will long echo, “The United States rises to declare, before the General Assembly of the United Nations, and before the world, that it does not acknowledge, it will not abide by, it will never acquiesce in this infamous act” (p.4).

Moynihan's courageous stance of defiance and his subsequent standing up to 130 representatives seeking a UN press office while denying their own people a free press, irked those bent on improving relations with the Soviets and courting Third World countries. However, once resigning from his brief though illustrious stint in the UN, he became a most sought after speaker and catapulted to winning the January 1977 tough NY Senatorial race, serving four terms in Congress.

Resolution 3379 was repealed on Dec. 16, 1991 with a clear majority. Moynihan's doggedly delivered 750 speeches (!) made the difference in the final outcome. However, claims the author, the repercussions are still evident in the campaign to de-legitimize the State of Israel, the child of the vilified national Zionist movement.

A tumultuous era is expertly set up as a backdrop by Professor Troy. This includes the receding Vietnam War, the 1973 Yom Kippur War, the Helsinki Accords of 1975 of improved Human Rights and a thaw for the two super powers, Secretary of State Dr. Henry Kissinger's détente policy, PLO leader Yassir Arafat's toting his revolver in the UN and Uganda's dictator Idi Amin's menacing appearance there as well. The book's thorough research and meticulous notes are indicative of its high academic standards that do not detract from a compelling writing style, weaving a great drama. Moynihan's insistence that “words matter” is amply proven.

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

ROSSMAN-BENJAMIN*(continued from page 16)*

from publishing in scholarly journals, and denied research or employment opportunities, simply because they are citizens of the Jewish state. Although the problem is a global one, it must be fought locally, on each and every campus where the antisemitic boycott of the Jewish state rears its ugly head.

Professor Rossman-Benjamin is a lecturer at University of California Santa Cruz and the co-founder of AMCHA Initiative, a non-profit organization that combats antisemitism on college campuses across the United States. She recently delivered the above remarks at Indiana University's Institute for the Study of Contemporary Antisemitism international scholars conference, “Deciphering the New Antisemitism.” ★

**A. FRANK SAPLING***(continued from page 20)*

any one dictator or tyrant, but by and for the people.

Unsurprisingly, then, it is also the American people's pulpit of sorts. In its front yard – The National Mall – millions have protested against various injustices, the most memorable gathering being the March on Washington in 1963, at which Martin Luther King, Jr. gave his famous “I Have a Dream” speech. At other times, people from all over the country have come together here to champion for women's rights and speak out against the wars in Vietnam and Iraq.

Last but not least, the Capitol can be viewed as a living monument to the future of democracy, hosting presidential inaugurations every four years and also providing a space for the general public to pay respects to many former presidents, senators, as well as public heroes – like the civil rights icon Rosa Parks – who have all lain in state at the building. As a symbolic message of hope and justice, Anne's tree is well at home on its grounds.

More information can be found about the Sapling Project at www.annefranktreeusa.com. ★

**CITADEL***(continued from page 20)*

in challenging the nation to live up to the lofty ideals enshrined in the country's founding documents. Sarah Katchen and Rabbi Stephanie Alexander will become the most recent examples of this historic and heroic impulse.”

Read more about this and other news at www.americanjewisharchives.org. ★

Anne Frank Memorial Tree planted at U.S. Capitol

WASHINGTON, DC – Congressional leaders planted an Anne Frank Memorial Tree on the West Front Lawn of the U.S. Capitol on Wed., April 30. The dedication took place at 3 p.m., at the National Statuary Hall of the United States Capitol. The event was hosted by Speaker John Boehner (R-OH), Senate Majority Leader Harry Reid (D-NV), Senate Republican Leader Mitch McConnell (R-KY), and House Democratic Leader Nancy Pelosi (D-CA).

Speakers included Congresswoman Debbie Wasserman Schultz, House Majority Leader Eric Cantor, Senate Majority Leader Harry Reid, Senate Republican Leader Mitch McConnell, Executive Director of The Anne Frank Center Yvonne Simons, and Dutch Minister of Foreign Affairs Frans Timmermans, among others.



More than any other building, The U.S. Capitol captures the American ideals of freedom and democracy. Home to both houses of Congress, the building has been at the heart of landmark legislation promoting tolerance and equality – including the 13th Amendment, which outlawed slavery; the 19th Amendment, which gave women the right to vote; and the Civil Rights Act of 1964, which outlawed discrimination based on race, color, religion, sex, or national origin. As such, the building is a constant visual reminder that the country is not run by **(see A. Frank sapling, page 19)**

The Jewish Post & Opinion

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Baccalaureate service at the Citadel will be “historically significant” for American Jewry

May is Jewish American History month – and history is about to be made at the Citadel in South Carolina.

On May 7, 2014, Cadet Sarah Katchen – who served as the first Jewish Regimental Religious Officer at the Citadel in South Carolina for the past year – will take her seat at the Baccalaureate Service for the Class of 2014.

Then, early in the ceremony, Rabbi Stephanie Alexander of Charleston’s Kahal Kadosh Beth Elohim will become the first female and the first Jewish member of clergy to offer the prayer at the historic service. Rabbi Alexander received her rabbinic training at the Hebrew Union College-Jewish Institute of Religion



Rab. Alexander



(L-R): Dr. Gary P. Zola with Cadets Sarah Katchen, Jonathan Rosen, Benjamin Young, Lawrence Scarano at the Citadel.

in Cincinnati and New York.

“In serving this past year as the Regimental Religious Officer for the cadets at the Citadel, Sarah Katchen has epitomized our nation’s commitment to religious freedom,” said Dr. Gary P. Zola, Executive Director of the Jacob Rader Marcus Center of the American Jewish Archives, and Professor of the American Jewish Experience at Cincinnati’s Hebrew Union College-Jewish Institute of Religion. “She has proven that in America, differing religious traditions respect one another and all are entitled to equal access under the law.

“It is particular fitting that this ‘first’ in the history of the Citadel takes place when we commemorate Jewish American Heritage Month. From the very beginning of the Republic and up to our present day, American Jews have played a unique role **(see Citadel, page 19)**



Sgt. Sirlen Arriazi (above) lights a memorial candle for the six million at a Yom HaShoah Commemoration in Kandahar. She is an Orthodox Jewish woman who was living in Indianapolis when she enlisted. Originally from Costa Rica, she is currently deployed in Afghanistan **(program poster to the right).**

RC(S), CJTF-4, Kandahar, Airfield
Join us as we commemorate...

Yom Hashoah Holocaust Days of Remembrance

עֵשֶׂת מִלְיוֹן
שֵׁשׁ מִלְיוֹן
שֵׁשׁ מִלְיוֹן

Date: 28 April 2014
Time: 1500-1600
Location: MWR Fest Tent

Point of contact for this observance:
SFC Ayala, Elizabeth Z.
(216) 421-8140

Confronting the Holocaust: American Responses