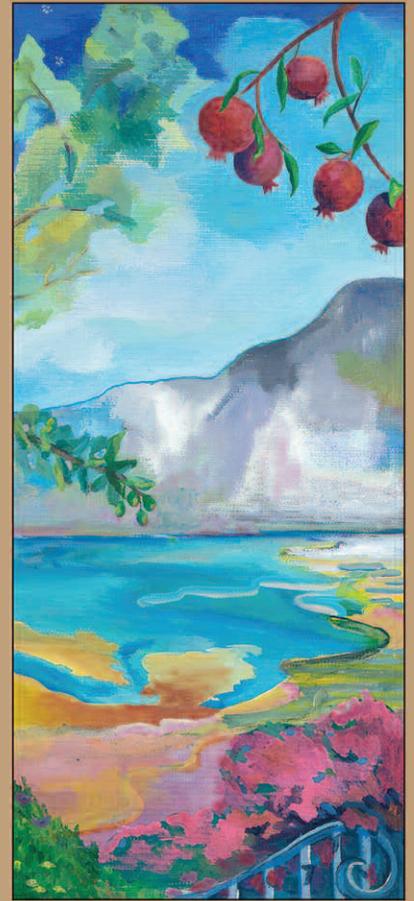
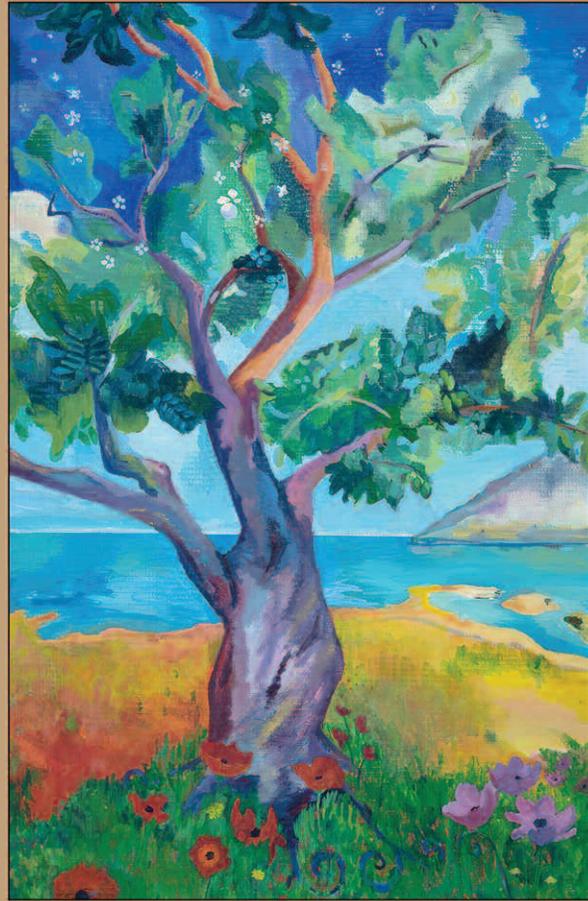
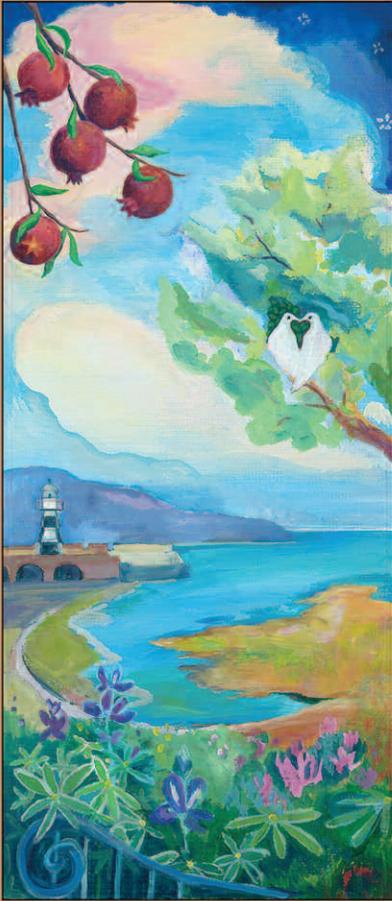


# The Jewish Post & Opinion • National Edition

Presenting a broad spectrum of Jewish News and Opinions since 1935.

Volume 81, Number 4 • May 27, 2015 • 9 Sivan 5775

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## Multi-cultural mosaic promotes unity

INDIANAPOLIS — Previously, this space has promoted the therapeutic benefits of art to help heal emotional wounds. On the surface this Tree of Life mosaic, an art project, by local artist Joani Rothenberg and her Israeli cousin Yael Buxbaum, fills that purpose but it goes a step further. It was definitely therapeutic to survivors of cancer and their loved ones, but also approximately 4,000 people of diverse backgrounds and locations contributed to this – not at the same time – uniting many people who do not always get along.

(see Mosaic, page 19)

# Editorial

On April 30, the first four American Jewish women of each denomination to become rabbis, gathered at Congregation Beth-El Zedeck in Indianapolis (see reception photos on page 20) where the first ever rabbinic couple, Rabbis Dennis and Sandy Sasso served together for 36 years.

The four are Sally Priesand, Reform ordained 1972; Sandy Eisenberg Sasso, Reconstructionist ordained 1974; Amy Eilberg, Conservative ordained 1985; and Sara Hurwitz, Orthodox ordained 2009. Dr. Gary Zola, director of the American Jewish Archives in Cincinnati was the moderator of a panel discussion with the women.

Even though to this day discord takes place among the denominations (see a prime example at the end of this editorial), none was apparent on this *bimah*. This was one of the most harmonious discussions to take place between the four denominations.

The four women had remarkably similar stories to tell. It was interesting to hear what factors led up to their wanting to become rabbis. For the most part it was that they loved Judaism – the rituals, synagogue, prayers, theology, holidays – and under their tutelage, they wanted to be able to help others discover that too.

All four told about the opposition they endured such as not getting jobs, and grossly inappropriate questions asked by the search committees. However, all four also reported having one or more male rabbis who were enormously supportive.

One example of opposition was told by Amy Eilberg, ordained in 1985. One year prior, the Conservative movement agreed to accept women into their rabbinical program. Before that time women were allowed to take the same classes that were required of men studying to become rabbis. By 1984, Eilberg had already done well in those classes. After she was ordained one year later, she got a letter from a man complaining that he had to go several years to get ordained so they must be making special exceptions for women. In reality, she had been studying for nine years and women students were held to a higher standard than the men.

During this two hour discussion it was intriguing to hear about these and other women rabbis going to Germany with Dr. Zola to walk in the footsteps of the first woman rabbi in Jewish history, Regina Jonas. She studied at a liberal rabbinic seminary, completing the entire rabbinic program and her thesis. She was scheduled to be ordained but the Talmud teacher with the authority to do so died. His successor would not ordain her in 1930 so she left that school with a



**Rabbi Sally Priesand**  
Reform  
Ordained in 1972



**Rabbi Sandy Sasso**  
Reconstructionist  
Ordained in 1974



**Rabbi Amy Eilberg**  
Conservative  
Ordained in 1985



**Rabba Sara Hurwitz**  
Orthodox  
Ordained in 2009

degree to teach. As conditions deteriorated in Germany, the need for more spiritual leadership grew and she was ordained privately in 1935. Letters and documents that were found showed that the liberal Jewish community put her to work as an official rabbi.

Toward the end of the discussion Dr. Zola asked, "What is the biggest change to Judaism brought about by having so many women in leadership positions today?"

Rabbi Sasso responded that one stands out to her. *Midrash*, the way we interpret texts – particularly biblical texts – has been claimed by women. Therefore questions that have never been asked of the text are now being asked.

For example, where was Sarah at the binding of Isaac and why did she die right afterward? Questions like that are being addressed in a different way. Stories of women who had no names are being retold. "The way we look at texts, the questions we ask, the spaces we fill in have made an enormous difference," exclaimed Sasso.

Ten days prior to this event and in sharp contrast to it, a clash at the Western Wall in Jerusalem took place. Two men, one whose readings we have recently published, were beaten. When I first heard this I thought it was done by terrorists, but it was by other Jewish men. The reason? They had handed a *Torah* to the Women of the Wall who joyously danced and prayed with it.

Since one can read the details about this at the two sites listed below, I will include here what Alden Solovy said at his synagogue and on Facebook. "At my synagogue I asked people not to hate the man who stomped on me. Rail against his misogyny, object to what he was taught, condemn his behavior, seek justice against his violence, if possible, and seek change in Israeli democracy. But please don't use what happened to me to justify hate or to prejudge others...Charlie Kalech and I have received an outpouring of kind wishes and support from all over the world."

From JTA: <http://www.jta.org/2015/05/>

10/news-opinion/israel-middle-east/op-ed-my-message-to-the-man-who-attacked-me-at-the-kotel

From the Los Angeles Jewish Journal: [http://www.jewishjournal.com/israel/article/alden\\_solovy\\_wounded\\_but\\_still\\_defending\\_women\\_of\\_the\\_wall](http://www.jewishjournal.com/israel/article/alden_solovy_wounded_but_still_defending_women_of_the_wall)

Solovy penned the following a year ago:

## Jew Against Jew

Oh my people,  
What has happened to your heart?  
What has happened to your vision?  
And what has happened to your wisdom?  
And what has happened to your love for one another?  
The seeds of disrespect and misunderstanding have taken root,  
Yielding fear and anger,  
Condemnation and recrimination,  
A rising hatred of Jew against Jew  
That threatens to consume us.  
*Sinat chinam* has attacked  
the soul of our people.

Ancient One,  
G-d of our fathers and mothers,  
Grant us a new wisdom and a new vision  
To see beauty and holiness  
In all of the tents of Israel.  
Guide us back to each other  
With reverence and understanding.  
Renew our days with love.  
Then, G-d of Old, we will build  
A temple of song to your Holy Name,  
Resounding from heart to heart,  
From soul to soul,  
From generation to generation,  
The whole House of Israel.

Blessed are You, *Adonai* our G-d,  
You delight in Your people's love.

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I say "Amen" to that and hopefully the day will soon come when we are able to work out our differences in a harmonious way like the panel discussion.

Jennie Cohen, May 27, 2015 ✨

# Chassidic Rabbi

BY RABBI BENZION COHEN

## Mushki

Mushki is one of my grandchildren. She is almost three years old, and lives in Kfar Chabad, right down the street. She is the star of today's story.

One of my jobs is to visit the sick and elderly at our local hospital. This is a wonderful *Mitzvah*. Many of the people that I meet are suffering. Some have lost hope. When they see that someone cares about them they feel better already. I give them a smile to cheer them up. They smile back, and cheer me up.

Two days before *Pesach* this year they had a special treat. My granddaughter Mushki came with me to the hospital. I promised her that if she would wish everyone a happy holiday, I would buy her ice cream.

She did a great job. When we met someone, she looked up to them and wished them a happy holiday. They all smiled back and wished us a happy holiday. Then she offered them a flyer about the Rebbe and our eminent redemption. No one could refuse her. (When I offer people flyers, some people accept, and some don't.) She brought a lot of happiness to a lot of people, and especially to her very proud grandfather.

We came to the geriatric ward. She wished everyone a happy holiday and a complete recovery. Their faces lit up. I started to help the men to put on *tefillin*. Mushki reminded me about the ice cream that I promised her. I told her that soon we would be going home, and then I would buy her the ice cream. She said no! She wants her ice cream right now! For a few minutes I tried in vain to get her to wait.

Finally I went over to one of the nurses. I told her about my predicament, and asked if they had any ice cream in the freezer. The nurse thought for a moment. She said that they didn't have ice cream, but they did have a different treat for my granddaughter. She went into a room, and after a minute came out with a small carefully decorated box. What was the box? A *Purim* treat from *Chabad*! What was inside? A bag of jelly candies, a chocolate coated wafer and a bag of nosh.

My little Mushki was thrilled. She quickly devoured everything. I was also very happy. She was off my back. A minute later it hit me. Wow! Miracle of miracles! In two more days it will be *Pesach*! That little box was full of *chamaitz* (foods made from flour, which are strictly forbidden during the week of *Pesach*) My Mushki

## Increase your gratitude – 5 ways to feel thankful

BY YVETTE ALT MILLER

In 1978, researchers at Northwestern University and the University of Massachusetts made a series of startling discoveries. The Illinois state lottery was new then. Common sense would say that winning a fortune would create great happiness, but there was a growing body of literature showing that even very good fortune didn't always result in long-lasting appreciation. Were lottery winners any more aware of their blessings after winning the lottery?

Studies showed that while winning produced feelings of euphoria at first, after just a few months the effects wore off and people reverted to whatever level of happiness they'd always enjoyed. Rich or poor, it seemed that everyone had a "happiness set point," a level of contentedness with their life that was internal, and had little to do with outside circumstances.

(see Miller, page 5)



saved the day, and the holiday!

The Lubavitcher Rebbe once spoke about the lessons that we can learn from little children. One lesson is that when they want something, they want it right away. They are not willing to wait. What should we learn from this? We want *Moshiach* (our Messiah) now! We don't want to wait! We have been in exile for almost two thousand years. This is a million years too long! This is the message that we have to give to *Hashem* three times every day, when we pray to Him.

How else can we bring *Moshiach* now? By learning *Torah* and doing *Mitzvahs*. Specifically, to learn what the *Torah* teaches us about *Moshiach* and our complete and final redemption. Your local *Chabad* House will be happy to assist. If you don't have a local *Chabad* House, go to the *Chabad* websites, or call a rabbi long distance, and learn over the phone.

Which *Mitzvahs*? Eat only *kosher* food, light *Shabbos* candles, love your neighbor as yourself, give charity, put up *mezuzahs* in every room, put on *tefillin* every weekday. Do everything in your power to bring others to learn about *Moshiach* and fulfill these *Mitzvahs*, and to bring non Jews to fulfill their seven *Mitzvahs*.

We wish all of our readers a happy *Shaavous* Holiday. Do what you can to bring *Moshiach* now, so that we will all celebrate together in the Holy Temple which will be rebuilt in Jerusalem.

Rabbi Cohen lives in K'far Chabad, Israel. He can be reached by email at [bzcohen@orange.net.il](mailto:bzcohen@orange.net.il). ✨

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### The Jewish Post & Opinion

Jewish News and Opinion since 1935.

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website: [www.jewishpostopinion.com](http://www.jewishpostopinion.com)

publisher & editor: Jennie Cohen

graphic designer: Charlie Bunes

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## Shabbat Shalom

BY RABBI JON ADLAND

*Pirke Avot 3:13 – Rabbi Chanina ben Dosa said: He who in whom fellow people find no delight, in him the G-d finds no pleasure.*

May 22, 2015, *Bamidbar*  
Numbers 1:1–4:20, 4 *Sivan* 5775

*Parashat Bamidbar*, the first *parashah* in the book of Numbers, begins the telling of the story of our people's wandering through the Sinai desert on their journey from Mt. Sinai to the Promised Land. The book consists of short stories and encounters, as well as the Jewish people's frustration with the lack of anything along the way and Moses trying to figure out how to manage this tribe. Just as the Book of Numbers begins this Shabbat, we also bring to the close the end of the seven-week period from Pesach to Shavuot, the festival that is observed this weekend.

For our ancestors, the journey from Egyptian slavery to the revelation on Sinai happens very quickly in the *Torah*. Only a few chapters in the Book of Exodus separate the two events, but what about our own personal journey with Judaism? When did it begin and where has it led? Just as we will see over the next several weeks the struggles in Numbers, let me ask about you and me. Have we struggled with our own Jewish identity on our personal Jewish journey? Have we found ways to keep it moving forward and to answer the questions? Do we ever get to reach the Promised Land or, at times, do we feel like Korach with the earth opening up below us?

Judaism isn't a moment, but a lifetime. It is a way of life, not just a life cycle event. It is cumulative as we continue to learn, grow, respond and change. Though we bring to a conclusion our children's formal education with 10th grade Confirmation, we should never stop the process in engaging in Jewish thought and questions. I worry even more for the children who leave the formal religious education process before their minds and hearts and souls can really formulate the tough questions about living a Jewish life.

We know that the journey from Egypt to Sinai took seven-weeks and we know that at the moment of Revelation that all Jews – men, women and children – stood together at the bottom of the mountain as Moses climbed to the top. We also know that they had no idea and probably weren't even prepared for the awesome events that unfolded between God, Moses

and the people. We also know that only a few chapters later they demanded a golden calf idol at which to worship. Just because God spoke all these words, it didn't mean the people were ready to listen.

There is so much to living a Jewish life that it can be overwhelming, but it doesn't need to be. Living a Jewish life can be taken in small steps and ingested in small bites. For children in religious school it is learning new things from year to year and reviewing what they've learned from year to year. For adults the learning comes with many more questions and the doing can be trial and error from day to day and week to week. It is questions that lead to more questions with answers that are never set in concrete, but fluid and with the ability to be reshaped and reconsidered.

I didn't come from a family that was immersed in Jewish observance. We never celebrated *Shabbat* at home. We did have a *seder* most years and lit *Chanukah* candles, but not much more. At the same time we were expected to go to religious school and complete the Confirmation program. This was an expectation. We did participate in youth group and it was there that I remember *Shabbat* dinners and it was there that my feet began to walk a journey.

My crossing the Reed Sea and celebrating my new found Jewish soul took place at the UAHC Kutz Camp in 1971 and my Sinai moment was six months later literally at Mt. Sinai standing at the top with Rabbi and Mrs. Weinberg and those youth who also made this trip to Israel. I felt that I was ready to make Judaism a more meaningful and spiritual part of my life and it was then that rabbinical school first entered my mind. From that December 1971 day until today I have been on the journey of Numbers – sometimes a leader and sometimes a follower – but always pointing towards knowing and doing and being a Jew. Like Moses, I hope to glimpse the Promised Land, but the journey there is the most important.

On *Shabbat Bamidbar* followed immediately by *Shavuot*, I urge you to think about your Jewish journey. What are the moments that lifted you to the heights and what are the issues that present stumbling blocks? Are you closer to the Reed Sea or to Sinai? Are you continuing to walk and listen and learn?

When you light your Shabbat candles this week, light one for the Jewish journey that we are blessed to embrace and think about ways to deepen this relationship. Light the other candle and may this candle continue to lead you on that journey.

*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](mailto:j.adland@gmail.com). ★*



## A Playful Path

BY BERNIE DE KOVEN

### Arguing – A game we play

I begin with a quote. So it's not like I'm saying it. So there's no argument here:

It's from a book called *The Shabbat Elevator and other Sabbath Subterfuges: An Unorthodox Essay on Circumventing Custom and Jewish Character*. By Alan Dundes. Rowman & Littlefield Publishers. 2002.

"Even in modern times," he writes, "there are serious disagreements as to what the proper interpretation of a given law is or should be. The love of argument and disagreement is well documented in Jewish folklore. A popular proverb proclaims: 'Two Jews, three opinions.' An old joke claims that 'the only thing two Jews can agree on is how much a third Jew should give to charity.' Anything and everything can be subject to debate, can be questioned. In one old chestnut, a Jew is asked, 'Why do Jews always answer a question with a question?'" His answer?

Wait for it. It's coming. In about 5 or 8 or so paragraphs (but who's counting?).

In the mean time, what's with all the arguing and disagreeing and debating? Why is it so deeply etched into the very synapses of the *yiddishekeppe*, this questioning, this constant controversy? Could it have something to do with, excuse me for mentioning this, fun?

Let me put it this way: so, you're arguing with somebody. It could be anybody you're arguing with: a partner, a parent, a pet. So, think about it for a minute. What are you hoping will happen as a result of all this arguing? So, excuse me for oversimplifying, but, answer me this – isn't it all about, really, when it comes down to it and you also, winning? Isn't that what you hope will happen? No matter what you're arguing about or with whom or who is maybe right – your goal, what you really want out of it all when it's all over and done with, is to be the one who wins. Yes? No?

Absolutely.

And if winning is what it's all about, then a game is what you're playing. Because only in a game can you win. Only when you're playing. Because winning isn't a real thing. It's a game thing. When you're arguing with your spouse, for example, your loved one, your only reason

(see De Koven, page 5)

**MILLER***(continued from page 3)*

Researchers followed up the lottery interviews with a similar study on a very different group of people: those who had become paralyzed in accidents. If winning the lottery didn't change people's happiness set point to make them permanently happier, they wondered, would life-altering tragedies make victims permanently more miserable? The research found that after a few months, accident victims, too, returned to their previous levels of contentedness, their happiness set-point, despite the setbacks they now suffered.

But one exercise did permanently boost happiness: making a conscious effort to focus on our blessings. By taking time out – even as little as once a week – to stop and enumerate what we are thankful for in our lives, subjects were able to change their happiness set-points and become happier with their lives overall.

The great Rabbi Ben Zoma realized this profound truth two thousand years ago. "Who is happy?" he asked: "One who is happy with their lot" (Ethics of the Fathers, 4:1). We can all increase our happiness by learning how to be grateful and rediscover what we already have.

Here are five ways to increase our gratitude and expand our ability to feel thanksgiving, based on Jewish wisdom and modern research.

**1) Brainstorm what you're thankful for.**

We can short-circuit our mind's tendency to take all the good things in our lives for granted by intentionally reminding ourselves of our blessings. In one study by Prof. Sonja Lyubomirsky of the University of California, Riverside, subjects who had a conversation about things they were grateful for recorded a greater sense of happiness and well-being, and this effect lasted for months.

**2) Keep a Gratitude Journal.**

Writing down our blessings might even be more effective. Professors Robert Emmons of the University of California, Davis and Michael E. McCullough of the University of Miami asked subjects to write down five things they were thankful for each week. The effects were profound: those who kept Gratitude Journals reported being more satisfied with their lives. They reported feeling more optimistic about the upcoming week, said they felt more connected with others, and had more energy than members of a control group who did not keep journals. Amazingly, they reported fewer sick days, and higher levels of exercise than those in a control group who did not keep a journal. ("Thanks: How the New Science of Gratitude Can Make You Happier" by Robert Emmons, Ph.D.) Every morning

Jews get a jumpstart in gratitude by reciting a series of blessings that help us focus on the daily gifts we receive from the Almighty.

**3) Write a thank you letter.**

Another way to powerfully reframe our outlook and increase our ability to feel gratitude is to reach out to others and say thank you.

Each year, Prof. Chris Peterson of the University of Michigan would give his students an unusual assignment: to write a thank you letter to a person who had touched them in some ways in their lives. Students reported feeling happier "100% of the time" after completing this assignment. Even more powerful, Prof. Peterson found, was asking students to track down the recipients of their letter and read it to them in person. Among students who were able to deliver their thanks in person, he found greater levels of optimism – and fewer negative thoughts – for up to a year afterwards.

**4) Give yourself time to change.**

In our busy world, it can be hard to take the time to change our ways of thinking. Prof. Tal Ben-Shahar, whose course on Positive Psychology became the most popular class ever given at Harvard, has explored how much time is required to re-wire our emotions and make ourselves more positive, grateful people.

He cites the work of Prof. Barbara Fredrickson, who asked employees at an organization to spend 20 minutes each day thinking of the love they felt for relatives, romantic partners, and close friends in their lives. Subjects reported greater feelings of joy and happiness, and lower levels of anxiety, for many weeks after the study. They also reported feeling more grateful.

Setting aside this length of time each day is effective. For those who cannot carve out 20 minutes regularly, Prof. Ben-Shahar suggests trying to spend several seconds regularly, throughout the day, dwelling on blessings and actively experiencing gratitude.

**5) Turn to a higher power.**

Studies show that prayer and acknowledging a higher power can dramatically boost our gratitude. Jewish tradition presents us with opportunities to connect with the Divine throughout the day, for instance when we say blessings before and after eating food, or on special occasions like witnessing lightening or hearing thunder. These moments give us a chance to stop, think about the bigger picture for a moment, and feel awe at the bounty of the world around us.

*Yvette Alt Miller earned her B.A. at Harvard University. She completed a Postgraduate Diploma in Jewish Studies at Oxford University, and has a Ph.D., in International Relations from the London*

**DE KOVEN***(continued from page 4)*

for going on – that one – when you're arguing about the real meaning of life or the *parsha* or the color of your car, you really, in truth and fact, can't win. You can have a good argument. You can argue brilliantly and conclusively convincingly. But you can't win. Because it's the two of you, together that it's really all about. And if one of you is the winner, the other is the loser. And you're not together. Just like that. You're not together. And this is not the point. This is disaster.

I think one of the things that we understand, genetically, maybe, from the fathers, probably, is that all this arguing is really just playing. Even if we're arguing with Himself (or Hers). It's fun. All we have to do is remember: it's a game, and we're just playing.

It's an art, this arguing. And part of the art is all about remembering to be playful, to enjoy each other, to appreciate each other's brilliance, the cunningness of each other's reasoning, the cleverness, the cuteness. Ah, we say to each other, that's a good point you made just there; ah again, you could, in fact, after all, be something very close to right. I could agree entirely and that would be that. And the argument would be over. But what's the fun of that?

Which brings me to the question, and the answer to it:

The question: "Why do Jews always answer a question with a question?" The answer: "Why not?"

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

**On this date in Jewish history****On May 27, 1808**

The Polonies Talmud Torah in New York became the first Jewish day school in the United States.

~ From [thisdayinjewishhistory.blogspot.com](http://thisdayinjewishhistory.blogspot.com).

*School of Economics. She lives with her family in Chicago, and has lectured internationally on Jewish topics.*

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## Kabbalah of the Month

BY MELINDA RIBNER

### A month of blossoming

Sivan began Tues., May 19

*“Sivan is one of the most beautiful months spiritually and physically. Just as the trees and flowers are blossoming, so are we blossoming this month. Sivan is a time of gaining clarity of vision, discovering one’s life purpose and receiving guidance and direction on actualizing one’s personal life goals. A wonderful time for travel, Sivan is also a time of increased love and intimacy. It is not a coincidence that June (usually encompassing most of Sivan) is the most popular month for weddings to take place.*

*“Sivan is a wonderful time to deepen existing relationships and open ourselves to meeting new people whom we will be able to draw closely to our heart this month. An openheartedness in Sivan makes it easy to communicate and bond with many different kinds of people.”*

From *Kabbalah Month by Month*

Jews entered into reading a new book of *Torah* titled *B’Midbar* (In the desert) on May 23. This book of *Torah* provides an account of the wanderings of the Jewish people in the desert – all the challenges, rebellions and mistakes the people made on the spiritual journey during this time period. If we study and reflect on these portions, we will see our own challenges in their challenges.

The first chapter of this book is itself called, “*B’Midbar*”. This portion is devoted to a detailed explanation of the Jewish people, the flags and banners of each tribe. The *Torah* portion begins with “God spoke to Moses in the Sinai Desert” ordering a census be taken. It is important that each person know that they count and that they are a part of the whole.

The *midrash* tells us that it was an honor and joy to be counted. Each person appeared in front of Moses and Aaron and gave his name. This chapter is always read before *Shavuot*. Though this chapter may appear irrelevant today, it conveys an important and timeless message. Knowing that you and others count brings self-esteem which is a fundamental part of establishing a relationship with God and receiving the *Torah*. Take a moment to imagine that your name is announced before Moses, Aaron and Miriam. Say your name silently and out loud to yourself and listen.

The *Torah* was given in a desert to teach us that to receive the *Torah* we must each become like a desert – empty, open, and silent. That is why meditation is so important for our spiritual growth. We have to get out of the way and let our ego-minds become quiet so we can hear the deep whispers of our soul and heart as we receive the holy influx of the *Shechinah* on holidays, or at any time. God is not a projection of our ego-mind but a living and loving Being who not only created us and everything in creation but is guiding us forward with divine purpose.

It is said that the *Torah* was given on Mt Sinai, the smallest and most humble of the mountains. Humility is a prerequisite for receiving the divine wisdom of the *Torah*. Furthermore, the *Torah* was given in the desert to symbolize that anyone, Jew and non-Jew, who wants to receive the divine wisdom of the *Torah* can receive it. There are no city boundaries or limits.

Ten suggestions for increasing love and intimacy in *Sivan*:

1. Appreciate and acknowledge others each day, especially your spouse and children.
2. Add romance to your life. Buy flowers, and gifts for no reason. Little gestures of the heart mean so much.
3. Extend yourself by doing favors for others.
4. Be open to meeting new and different people.
5. Fully receive with gratitude all that you are given from others. Appreciate and acknowledge every gesture of thoughtfulness.
6. Make “I” statements about what you want and feel. Refrain from criticizing others, especially your spouse.
7. If you find yourself upset and resentful, take time to be with yourself, and pray about what you are learning at this time. Consider what you can give to another person.
8. Spend time in nature.
9. Recharge and nurture yourself with meditation and learning *Torah*.
10. Speak to God in your own words. Express your gratitude and ask for what you need and want.

From *Kabbalah Month by Month*.

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## Wiener’s Wisdom

BY RABBI IRWIN WIENER, D.D.

### Do you remember?

How many times have we gazed out into space without remembering the reason for our hesitation? I would guess, more times than we care to remember. It is scary because we do not know if we are forgetting everything or just having a temporary memory lapse.

Some people I know will purposely leave their keys or some such object in a non-familiar place to see if they are losing their memory. It is an exercise destined to frighten even the most secure. Perhaps reading and listening to stories about these episodes can, in most instances, cause us to obsess and even panic.

I recently watched a movie titled, *Still Alice*. I sat there glued to the screen, not only because of the superb acting, but also because I see so many instances of what was depicted.



There was a song written many years ago, “Memories,” in which can be found the lyrics: *I can smile at the old days. I was beautiful then. I remember a time when happiness was.....*

Just think – the past is recalled, but the present fades from view. People abandon us; families find it an endless journey into a darkness that sees no light. And we are left with emptiness because we do not know who we are, or who we were.

Do we remember spring? Do we understand what is happening? Can we  
(see Wiener, page 7)



## Jewish Educator

By AMY HIRSHBERG LEDERMAN

### Words of wisdom never grow old

I grew up in a house where words were the currency by which my brother and I gained recognition. Unlike most of our peers, where parental approval was dished out for things like making the varsity team or getting straight A's, my dad's highest form of praise came as a result of the words we used and how we used them. It's no surprise, I suppose, that my brother got his doctorate in English linguistics and I make my living as a wordsmith by writing and teaching.

But I'm not complaining. I absolutely loved the form and sound of words as they rolled around in my mouth. Gargantuan, entropy, neophyte, sophomoric. Each word offered worlds of possibilities, in phrases and sentences I could casually throw out like confetti at a parade.

I waited for the chance to put my expanding lexicon into action. When my brother would relentlessly tease me, I would retort with childish indignation: "What a gargantuan oral cavity you have!" His response – a silent slug in the arm – was predictable, but it was my father's approving nod from behind the pages of the *Wall Street Journal* that made the sting worthwhile.

In *You Can't Go Home Again*, Thomas Wolfe wrote these powerful words: "You can't go back home to your family, back home to your childhood ... back home to the old forms and systems of things which once seemed everlasting but which are changing all the time – back home to the escapes of time and memory." While it's true that we can't go back to the time and places of our childhood, we can recapture a part of our youth if we remember the words of wisdom that our parents shared with us as we were growing up.

In my home, an abundance of wisdom was served along with the four food groups at the dinner table. When things were going well for my dad at work, when our family was happy and healthy, he would look at us wistfully and say: "If I could only stop the clock right now..."

When I came home from school crying because my glasses were stolen, or years later, when my luggage was lost on a trip overseas, he would calmly remark: "Just remember, if you have a problem that money can fix, it's the best type of

problem to have."

My mother offered another type of wisdom that often sounded more like admonitions than aphorisms. Walking through Loehman's she would counsel me quietly: "You can never be too rich, too thin or own too many silk blouses," a maxim that was lost on a girl who rejected the establishment and loved tie-dyed t-shirts. But there were also extremely insightful truisms that I think of to this day, such as the time my mom looked at me knowingly when I came home from college and said: "Everyone has a public life, a private life and a secret life. You will too."

And my favorite lesson in parenting came when from my mother as I triple belted my son into his infant seat. "We never used seat belts when you grew up and you turned out just fine!"

Jewish tradition is replete with wisdom teachings, the most famous of which is contained in *Pirkei Avot*, or Ethics of the Fathers. The sayings found in this final book of the *Mishna* offer moral advice and insights that are spiritual, practical and timeless. Over 2,000 years ago, people needed the same kind of guidance to navigate the seas of uncertainty as we do today, which is why Ben Zoma taught: "Who is wise? He who learns from every man... Who is a hero? He who controls his passions." And why Rabbi Hillel cautioned: "Don't judge your fellowman until you are in his place..." and reminded us "Don't say I will study when I have time, for you may never find the time."

I love the wisdom of our sages that has expanded from generation to generation and been passed down to us. From Rashi to Maimonides to the Baal Shem Tov and Rav Kook, from Abraham Joshua Heschel to Rabbi Yitz Greenberg, wisdom teachings have informed and guided Jewish living and enhanced our ability to see beyond the immediacy of our daily lives.

And whenever I feel upset or frustrated with what's going on in my own life, I remember my father's words and am comforted. "This too shall pass," he would tell me with an assuring voice. And in time, it always does.

*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. ✨*



## WIENER

(continued from page 6)

function normally? Can we find the place we want to be? Who are you? Where are we? Rational people of sound mind will ask all these questions. Not us. We can't even express our feelings, let alone ask sensible questions.

We try. We search. We endeavor to hold on to the last remnant of our memory. If that is not darkness, I do not know what darkness is. And as the memories fade the darkness gets brighter, until there is no day just the endless night.

Now I cannot remember the smile of old days, or how beautiful I was, or a time when happiness was. I cannot function as an adult person. I am once again a child, dependent on others, back in the womb of time. I cannot even reach out to ask for help, because I do not understand what that means either.

How about those who watch this once vibrant life ebb until there is no more? How do those closest to this journey of nothingness deal with the reality of a disease so daunting that we would like to also disappear into the abyss? Who will console the caregivers? Who will offer the comfort and solace needed to accept the inevitable?

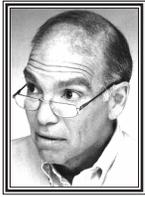
The questions are endless, and the answers are few. Sure, there are support groups and the usual sympathizers, but then alone with the realization that no one will be there except those who truly care.

I suggest that help is found in Scripture. The Psalmist explains that the Lord will help us lie down in green pastures; God will restore our souls; God will be with us. God will shepherd us so that we will have no needs or worries. The lesson is that things happen, some of which we have no control or understanding. God's role is not in preventing suffering or despair, but rather to help us bear the burden and gain the strength to endure.

Perhaps remembering the good times, as well as the bad, will give us a better insight into the journey we all embarked upon when the breath of life was breathed into us. Perhaps recalling the experiences will enable us to appreciate that which we had and that which is yet to be. Perhaps the love we display in the care and concern we show those afflicted will help us realize that through love can we forgive and be forgiven.

*Still Alice*, can be an instrument in learning the greatest lesson of all: There is no darkness in the light offered by God. It is called faith.

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



## Shipley Speaks

BY JIM SHIPLEY

### Left, right and center

Prior to the founding of the State of Israel in 1948, public opinion on a Jewish Homeland was divided – even among Jews. Some, especially in the United States felt that we shouldn't make a fuss. After all, wasn't life here pretty good?

Well, yeah, it was – compared to from where most of the immigrants came. But we were a People without a country. A People, not just a religion. We had mutual DNA with many others of our flock. We had a language, not much used, but we had one.

The stirrings of nationalism had begun with Herzl, but it was Adolph Hitler who showed the Jews and most of the world that, yes, the Jews needed a homeland.

Fortunately for us, we had one. One we had been away from for two millennia, but the Jewish people were, although leaving the land that long ago, the last indigenous people to rule that little strip of sand in the Middle East. It was the Romans then the Caliphate of Turks from Constantinople (now Istanbul – but that's nobody's business but the Turks) then mandated to the British.

As WWII ended and the horrible truth of the Holocaust became known, the sympathy for a Jewish homeland grew. By 1947 when the U.N. voted for what became known as Partition, most of the world's citizenry, left right and center was in full favor of the Jews finally getting their land back. Well, some of it anyway.

At that point, it seemed the tiny State of Israel became the darling of the Left in the U.S. The Jews were: (A) underdogs, the ones under threat and (B) most of the Jews in the U.S. were democrats and almost totally pro-Israel.

Israel was the underdog, the place to which the Holocaust survivors could go and call it home. Israel was poor and struggling against insurmountable odds. Jews from around the world poured money in to the hardscrabble people settling there. Jews became farmers. Jews built a strong army to defend Jews.

But against all odds, Israel flourished. Despite the fact that the entire Arab world refused to accept the facts on the ground, there was Israel, gaining strength – winning Nobel prizes, becoming a technology powerhouse.

The Palestinians began a belated rush to

say that the land was "theirs". Okay, since there was a dispute, the United Nations stepped in with a "solution" – take a little more than one percent of the Middle East and partition it between Jews, who had a historical claim to the land and Arabs, calling themselves "Palestinians".

As we all know too well, the Jews took the deal, the Arabs did not and went to war. We won – we won the next one and the next one.

Oh – so now little Israel is not the poor, downtrodden home of the homeless Jews. It is the 12th largest GDP in the world with a bit more than 1% of the people. Nobel prizes by the dozens, an army that is dedicated to "Never Again"? Such *Chutzpah!*

So now the "left" sees this little nation of just over seven million people as "Occupiers"? Israel will not make peace with the Palestinians? Why? Just because the only governmental body with which any arrangement could be achieved is dedicated to the elimination of the State?

But – look at the life of those Arabs. Are they not living a life with few of the amenities of the Israelis? True. Almost seven decades after those Arabs fled the land they still live in "Refugee Camps" – all of which are located in Arab lands. Arabs with over 99 percent of the land mass of the Middle East under their control have no use for this part of their people other than as pawns against the Jews.

No – says J Street and the bleeding hearts on campuses around the country, it is the responsibility of Israel to make their lot better. To stop being "occupiers" in their own land.

So now, the "Right" becomes the protectors and the champions for Israel. How did that happen? Well, the Right in America is dedicated to the Military-Industrial Complex. They love militancy. They are upset about ISIS and all those other bad guys. They love that Israel stands up to the lunacy of a nuclear deal with Iran. The Right has the Evangelicals who wait for the Rapture when if we don't convert we will disappear in the fire.

Those of us in the middle? We know that a young country in a bad neighborhood is going to make some mistakes. We know, being Jews ourselves that politics in Israel are going to be messy – it's in our genes. But, we also know, based on history, when somebody says they are going to destroy the Jewish people it is not idle chatter.

It is a fact proven by history. The same history read by left, right and center.

*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. ✨*



## American in Israel

BY SIGAL TAVEL

### My job in Israel

I once believed that high school would be the last time I had to wake up regularly before seven o'clock. How wrong I was.

At four in the morning, the only thing accompanying me on my way to work in Kibbutz Maagan Michael is the distinct sense that I shouldn't be awake. In fact, I am usually not fully awake until hopping on my bike to head down to the Refet (dairy farm), where the cool air of northern Israel at night punches me into alertness.

One might think it would be the smell that hits me every morning and wakes me up, but the scariest thing about working in a dairy farm is the apathy that develops in regards to cow excrement. Not only do I not notice it anymore, I now actually notice differences in the smell on different days. I've gotten my leg stuck in it and fallen into it. A cow pooped on my head as I was putting the milking machine on, but I just kept working. When I told my fellow Ulpanists later about the incident, they asked if I had been allowed to go home to wash the it off, and I found the idea so ridiculous that I laughed in their faces. No one is clean during milking time. Our heads are directly below the cows' anuses as long as the milking lasts. I've gotten so accustomed to cow poo that when a pigeon roosting on a beam in the ceiling pooped on me I was actually upset, despite the fact that the rest of my sweat-shirt was completely covered in feces.

Work in the Refet at Maagan Michael isn't just about cow poo. It's about every kind of cow-related malady imaginable. The amazing thing about working in the Refet, though, is that regardless of the work, you just do it. Chase young cows to divide them up while ankle deep in excrement? Done. Milk all the cows by yourself? Someone has to do it. Believe it or not, the fact that cow poo is such an important part of my life here hasn't ruined any aspect of the experience for me. It might even have improved it. There's something satisfying about leaving work covered in what could be mud if not for the smell. If someone at breakfast after I leave work jokingly says "Sigal, you have a little bit of sh-t on your face", it's actually true. It's something I've become proud of.

I've been in Israel for five months now. The Israel that I have experienced so far (see Tavel, page 9)



## Jews in Sports

BY JOSHUA HALICKMAN,  
SPORTS RABBI

### Soccer in Israel – Michael Greenberg

Michael Greenberg grew up in the suburbs of Los Angeles in what would be described as the American Dream. His father Avery had moved for the sun of California from the cold and dreary winters of Montreal back in the early 1970's. Along with his wife Sharon, Michael and his two brothers experienced a childhood rich in Jewish education and culture.



Greenberg

Avery, an ardent Zionist and accountant by trade always looked at Aliyah as the realization of a lifelong dream. From being President of Valley Beth Shalom synagogue to ensuring his children received the best schooling at the Milken Community institution, he moved up the scheduled *aliyah* to Israel by a couple of years. Michael found his way to the Holy Land while still in high school and finished his studies in 2006 at The American School in Even Yehuda.

"I was very uncomfortable coming to Israel especially before I had even finished my secondary degree", Greenberg protested. "Sports for me were a huge highlight while growing up in Los Angeles as I played not only soccer but also other sports including ice hockey, flag football and I was named athlete of the year in middle school. A move to Israel was the last thing I wanted to do as a teenager."

However, after being in Israel for only a month, a family friend connected Greenberg to the then Israel Football Association Chairman Avi Luzon and his family's club Maccabi Petach Tikva where he was offered a spot in the team's youth program. Playing as forward striker and winger, he began to hone his skills under the watchful eye of Ofer Fabian who is now an assistant coach for the Israel Under-21 program. "Fabian was an excellent coach and has now become a good friend of the family. He was extremely supportive and helped me out a lot as I began my journey to become a professional soccer player."

For the next 3 years, Greenberg plied his trade with the likes of Israeli star players Omer Damari, Tal Ben Chaim and Dovev Gabbay. He moved up the ladder at such a fast rate a trip to Germany was in the cards to train with the senior team prior to



Tavel and fellow kibbutznik on Kibbutz Maagan Michael.

the 2009–10 season. While in Germany, Greenberg had the opportunity to see how he stacked up against the top players and did not disappoint as he was named captain of the youth team and also started to practice with the senior side on a regular basis.

"After my time in the Petach Tikva youth program I needed to spread my wings and play every game. This was an opportunity that may have not been afforded to me with the club's top side and I move onto the Ligat Leumit, Israel's second division."

But that was when the realities of living in Israel and the Middle East began to creep up on Greenberg as he was drafted into the Israel Defense Forces, the IDF for basic training and would miss a full season. Soccer would have to wait.

In 2011 while still serving the country, Greenberg began to play for Amishav Petach Tikva a Ligat Alef or 3rd division team but moved again once he finished his army service to Kfar Yonah where he scored 4 goals while being hampered by a hamstring injury.

"The following season I continued with Kfar Yonah as the number one striker and scored 7 goals but my year ended in April 2013 when I had to undergo a hernia operation. It seemed that I was beginning to be plagued by injuries."

And plagued he was. While Greenberg currently features as the top striker for Kfar Shalem, his start with the club in the fall of 2013 was no short of disastrous.

"I received a terrific opportunity to lead the team and I was not only playing consistently but I was scoring as well until I tore my right ACL. That put me on the shelf for about a year."

As soon as Greenberg came back, he returned to the starting lineup and again began scoring goals once again. With his side fighting for a trip to the promotion playoffs there is a chance that Kfar Shalem

#### TAVEL

(continued from page 8)

has not been the same Israel as the one I have heard described. The image I received in the United States of Israel is one of constant chaos and bloodshed. Instead, I have had one of my most rewarding life experiences being here. My life on the kibbutz has consisted of working in interesting environments, Hebrew learning and the creation of friendships. I have learned new skills and have worked at times of day that I would have never considered functional hours before. I've met new people and improved my language skills.

I look forward to my next stage of living in Israel as I begin volunteer work on an ambulance with the Magen David Adom in Haifa. I'm making some big changes in scenery – from poo to blood. It seems that this is my year of new experiences, particularly regarding bodily functions.

*Tavel is currently on gap year and will be attending Indiana University starting this fall. She can be reached at: sigamt@gmail.com. Submitted Feb. 27, 2015. ★*



may move up a league to the Liga Leumit. Under contract until 2016, he knows that progression in Israel is definitely a possibility, however Greenberg is looking to take his skills learned on an international level back to the United States and the MLS, Major League Soccer.

"I dream of playing at the highest level, which for me would be Arsenal in England, but realistically I have tons to offer going to the United States. I've played with players from all around the world in Israel, matured after being in the armed forces and been through the trenches both on and off the field of play. Not only that

(see Halickman, page 20)



## Holocaust Educator

BY MIRIAM L. ZIMMERMAN

# Armenian genocide predates Holocaust by 20 years

Her name was Lucy. We were dorm mates our freshman year at Northwestern University (NU) in the early 1960's. As theatre majors, we shared classes and studied together. On Sunday nights when campus dining halls closed, we foraged for dinner together.

She described the opportunities her famous father, a prominent author, afforded her such as attending an elite New York prep school. We discussed the pros and cons about quitting college and moving to New York to audition for roles on Broadway. Lucy considered moving into her dad's Paris apartment, where he rarely resided. Her goal was to become a serious actress, and she had me convinced that academic study was not viable preparation for life in the theatre.

At that time, I, too, considered becoming an actress. It was my experience growing up in children's theatre, college theatre (both at Indiana State University), the local community theatre, and speech and debate meets in high school, that got me into Northwestern. But I did not have access to a Paris penthouse or unlimited resources. I needed a college degree in something marketable. Subsequently, I changed my major.

One evening over sandwiches at a long-forgotten NU hangout, I started talking about my father, z"l. A 1937 German-Jewish refugee, Dad returned to Germany as an American soldier during World War II. As part of a medical unit of Patton's Third Army, he became a liberator of the Buchenwald concentration camp.

Lucy seemed angry, so I stopped talking. She said something like, "Everyone knows about the Jewish Holocaust. Have you ever heard of the Armenian genocide?" Astonished, I listened to Lucy Saroyan, daughter of playwright William Saroyan, give me a crash course in the events that Armenians commemorate yearly on April 24.

I was embarrassed to admit I had never heard of the Armenian genocide. I mentally blamed my public school education for this omission, and for all my educational deficits. There were so many smart "preppies" at NU like Lucy that I had come to feel the paucity of my own learning

from Wiley High School in Terre Haute, Ind.

Lucy, indeed, quit NU after freshman year; our friendship faded. I do not know if she moved to Paris. The last I heard while at NU was that she was in New York, auditioning for plays on Broadway.

I remembered Lucy years later in the summer of 1998 as a student at Yad Vashem's International School for Holocaust Studies (ISHS). Yad Vashem is the Israeli institution dedicated to Holocaust research, education, and commemoration. It was a three and a half week intensive seminar for which I would receive six units of graduate credit in Holocaust and anti-Semitism from Jerusalem's Hebrew University.

Most of us, Holocaust educators from around the world, knew very little about the Armenian genocide, making me feel better about my public school education. Ephraim Kaye, director of ISHS's international seminars and one of our many lecturers, quoted Adolf Hitler himself, "Who now remembers the destruction of the Armenians?" Hitler famously invoked the memory, rather, the lack thereof, of the Armenian "massacres" of 1915-1917 to reassure his henchmen that the world would not interfere with his plan to annihilate the Jews.

It was before Raphael Lemkin coined the term "genocide" to describe "the crime without a name." Lemkin had the Armenian experience in mind as he struggled to encapsulate in one word the tragic experience of the Armenians in the years leading up to World War I and of the Jews during World War II.

The international media applied the word "Holocaust" to what was happening to the Armenians more than 20 years before the Nazis began to implement the Final Solution. Ephraim encouraged us, at the start of our curricula, to teach the overlap of the Holocaust with the Armenian genocide. As fellow victims of genocide, Jews have a duty to remember and teach about other genocides.

In the early years of the 20th Century, Armenia was part of the Ottoman Turkish Empire. Like the Nazi's policy of "Aryanization (Germany for Germans)," the Turks had a policy of "Turkification." They wanted a Muslim, pan-Turkish empire without other cultures or other languages spoken, throughout the land. Armenians spoke their own language and had their own culture. In 301 A.D., Armenia had become the first country to adopt Christianity as its state religion. Thus, Armenia violated the ethnic, linguistic, and religious criteria of "Turkification."

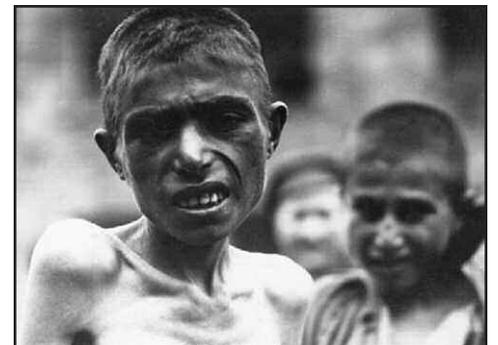
The Turks and Nazis both asked, respectively, "How to solve The Armenian/Jewish Question?" They came up with the same answer: extermination, and implemented it by similar methods. Both began by small

steps and legal means. Jews and Armenians were forbidden to own firearms, for example. The Nazis created a series of Nuremberg Laws to restrict Jewish influence and ultimately to separate them completely from Germans. Both Turks and Nazis enacted laws or policies that resulted in the transfer of property and assets from the victims. Thus, economic deprivation was state policy by both regimes.

Both promised their people a return to a golden age of past romantic nationalism. The Turks appealed to the populace by invoking a pre-Islamic age of Genghis Khan and Tamerlane; the Nazis cited a pagan Teutonic mythic past of Nordic conquest.

In propaganda based on their racial hygiene ideology of the 1930's, the Nazis depicted Jews as "vermin" and as a cancerous limb on the body politic, which doctors must amputate. The Turks described Armenians as "dangerous microbes." Doctors participated in the exterminations of both peoples.

Both perpetrators used euphemistic language to describe what was happening, as a subterfuge for the stark reality of murder. One example among many: Nazis and Turks both talked about "relocating" Jews and Armenians. Both Nazis and Turks "repurposed" and thus desecrated Jewish and Armenian tombstones by using them for construction.



Picture is of Armenian orphans, taken by John Elder, from the website of GenEd (with permission).

The methods of death were the same: starvation, concentration camps, torture, shootings, public executions, beatings, epidemics, and forced marches. Both Germans and Turks who tried to help victims were murdered. Images of the victims are almost interchangeable – pictures of Armenian orphans could be Jewish orphans in the Warsaw Ghetto (see above).

As the first genocide of the 20th Century, there is no one left to tell the story. The Director of Education of the Jewish Family & Children's Services Holocaust Center in San Francisco, Morgan Blum Schneider, pointed out that Jews have much to learn from the Armenian community. At the Holocaust

Center’s annual Day of Learning on March 8, 2015, Morgan pointed out that Armenians can teach us how to educate without the living voice of survivors. She explained that we can further learn from our Armenian friends on how to fight genocide denial.

Denial is the last stage of genocide, another unfortunate overlap between the experience of Armenians and Jews. According to Dr. Gregory H. Stanton, the genocide scholar who first presented “The Eight Stages of Genocide” in a briefing paper at the U.S. State Department in 1996, genocide always ends with the perpetrators denying that the events took place. Dr. Stanton is president of Genocide Watch and is the Research Professor in Genocide Studies and Prevention at the Institute for Conflict Analysis and Resolution of George Mason University, Arlington, Va.

Note: two other categories have since been added to Professor Stanton’s model. Thus, there are now ten recognized stages of genocide that can help the international community choose appropriate interventions to prevent the destruction of a people. Denial is always the endgame.

With denial, the modern governments of Turkey and Germany depart company. Turkey continues its campaign to deny that the Ottoman Turks were guilty of genocide. In contrast, almost every major German city, including downtown Berlin, has a Holocaust memorial. Holocaust education is required in German secondary schools. Former San Francisco Consul General Rolf E. Schütte, in a presentation about the Holocaust at the S.F. German Consulate, pointed out that most countries celebrate the best things from their past; Germany commemorates the worst.

Roxanne Makasdjian (picture below; used with permission), a third generation Armenian-American, spoke to my Holocaust class last fall about the Armenian genocide. Her family story begins with her grandmother: “My own grandmother, Araksi Dadaian, was saved by Turkish neighbors. When the ‘deportations’ started in her town of Kesirig, her father was taken away by the gendarmes (police) early on and killed.



Makasdjian

“When the soldiers gathered up the Armenians to put them on the death march, the Turkish neighbors took my grandmother and her mother into their home to hide them. Araksi hadn’t realized they had taken her mother into a back room, and she ran out of the house, panicked, to look for her mother.

“Outside, she saw that the Turkish gendarmes were leading the Armenians

out of the town. She ran out screaming for her mother, but the Turkish neighbor woman pulled her back into their house, telling her that her mother was inside.” After 1921, Roxanne’s grandmother was able to immigrate to Davenport, Iowa.

Takouhie Keshishian, the grandmother of Roxanne’s husband, was the last known Armenian Genocide survivor in the San Francisco Bay Area. When the massacres against Armenians began, a kind neighbor saved Takouhie’s mother, Marie, keeping her hidden and safe, until she could make her way to Adana, Turkey, where she later gave birth to Takouhie.

After many years of hardship including the devastating Lebanese civil war, in 1987, Takouhie was able to join several of her six children who had moved to the Bay Area. She was blessed with 16 grandchildren and 24 great-grandchildren, all of whom benefitted greatly from their grandmother/great-grandmother’s “generosity of spirit, faith, sharp sense of humor, and her broad life experience.” Takouhie Keshishian passed away peacefully on February 26, 2014, at the age of 99.



Makasdjian holds photo of her surviving ancestors at the Armenian Genocide commemoration.

Roxanne is co-founder and Board member of The Genocide Education Project (GenEd), a non-profit that “assists educators in teaching about human rights and genocide, with a particular focus on the Armenian Genocide”; [www.genocideeducation.org](http://www.genocideeducation.org).

In Turkey to attend the 100th commemoration of the Armenian Genocide on April 24, Roxanne informed me that the government of Turkey was holding a 100th commemoration of the Battle of Gallipoli at the same time, to deflect attention from the Armenian centennial events.

Turkey continues to pressure other countries not to acknowledge the Armenian genocide. Unfortunately, both the United States and Israel have been unable to resist Turkey’s campaign of denial. Neither country uses the word “genocide” in their official publications and speeches in discussing the Armenian “massacres,” despite the fact that virtually all genocide scholars



Makasdjian in an Armenian church in Istanbul.

agree that the Turkish “massacres” of the Armenians constitute genocide.

In employing genocide denial, perpetrators murder their victims twice: first, their bodies; and second, their memory. It distresses me that both Israel and the U.S. are complicit in genocide denial. If the leader of one of the most conservative institutions in the world, Pope Francis, can publicly refer to the Armenian genocide as “the first genocide of the 20th Century,” Israel and the U.S. should be able to do no less. As a reward for the Pope’s having done so, Turkey withdrew its ambassador to the Vatican.

In an eloquent article in memory of my former congressman Tom Lantos, the only Holocaust survivor ever elected to Congress, Dr. Stanton delineated the cost of such denial not only to victims, but also to perpetrators and bystanders. For the full article, browse to [www.genocidewatch.org/aboutus/thecostofdenial.html](http://www.genocidewatch.org/aboutus/thecostofdenial.html).

In researching this column, I was proud to learn that our local Jewish Community Relations Council (JCRC) was one of the first Jewish organizations nationally to recognize the Armenian genocide, *qua* genocide, 25 years ago. Rabbi Doug Kahn, Executive Director of JCRC, writing in the *J Weekly* of April 30, 2015, pointed out that our JCRC broke ranks with other Jewish organizations, which shied away from addressing the issue, for fear of alienating Turkey.

Instead, then Executive Director Ephraim Margolin wrote to the Armenian bishop in San Francisco that it supported “Senate Joint Resolution 212, Congressional Legislation to designate April 24, 1990 as a ‘National Day of Remembrance of the Seventy-Fifth Anniversary of the Armenian Genocide of 1915–1923....’” The JCRC at that time unanimously adopted a resolution “to communicate to the Armenian community in San Francisco not only our support for this long overdue legislation, but for continued public education about the tragedy which befell the Armenian people

(see Zimmerman, page 12)



## Spoonful of Humor

By TED ROBERTS

### Newsflash: Handkerchiefs are obsolete

Who would have believed it? Every day we survive in this vale of tears – or hall of comedy, depending on your outlook – we learn something new.

It began innocently enough. We were visiting my out-of-town daughter. On such trips I'm weak on logistics. Why? Because naturally her hubby has closets piled with clothes. So what if I forget a jacket or shirt or even male lingerie? "Betty," I say to the daughter to whom I conceived in partnership with my wife. "Hey Betty, grab me one of Bill's shirts. I forgot to pack mine."

"Sure, Pop," comes the welcome response. Simple. So what if I forgot to throw a shirt or pair of pants in the suitcase.

On our last trip I say, "Betty, forgot my hankies, grab one of Bill's. I'm running like the Kalikak River in Alaska when the ice melts in August."

She looks at me with a pair of eyes that say, "which old folks home do you favor" and "can you afford 4K a month maintenance. And I hope it's a long way from here." I'm puzzled. Why this look? All I did was ask to borrow a hanky and she gives me this scornful look. I'm the father, she's the child. I've been dissecting this world 30 years longer than she. (Besides, I was even going to return the handkerchief.)

"Bill doesn't have a hanky," she says, "and furthermore Jewish men who retain their freedom without attendants at the "Happy Hours Home" don't carry a handkerchief."

"Why Jews – or is this a universal axiom? What about Buddhists, Hindus?"

A look of disgust flattens her face. "Pop, nobody carries a hanky."

What? They don't carry a hanky? Do they have a nose? Has the faucet concept derived by He who made nostrils suddenly become obsolete?

Another withering look from the lady who married a man without a white cloth. And it speaks, "Nobody carries one anymore, old man!"

A dozen questions leap to my mind. Are noses no longer blown? What about the leakage problem? What if he wants to surrender to a highwayman? What if he spills soup on his pants before a key

### ZIMMERMAN

(continued from page 11)

in the early part of this century. ..."

Google easily found Lucy's obituary. She died in 2003 at the age of 57. The *L.A. Times* included as much about her father as it did about Lucy. Sadly, for many years, she and her father had been estranged, by his choosing. Apparently, he disapproved of her single lifestyle, wanting her to marry and have children.

Lucy, this column is for you. You are not forgotten. I will always remember the night you so passionately described the tragedy and suffering of your people, as eloquent as any Holocaust survivor, recounting a history of atrocity and suffering that defy language. Because of you, I have always included a lecture on the Armenian genocide at the start of my Holocaust class each fall. May your memory be for a blessing.

*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](mailto:mzimmerman@ndnu.edu). ★*



business meeting? (A little water, a little rubbing – problem corrected.)

"Pop," she screams in frustration, "men carry tissue like Kleenex." I could shred a tissue in one blow, sneeze one into shreds with a single snort. Is she crazy?

Reminding her of my senior status and powers of observation, plus the fact that I, a normal-nosed American male with a drawer full of handy hankies – we make a deal. Like politicians, only we'll be honest, we'll poll the next ten guys we encounter.

Guess what? I lose. None of these poor guys carry one of those square cloths. Certainly none under 50.

As age encroaches you get more carriers. I guess because the need increases. Old faucets drip more – the washer wears out. Trembling hands spill more mayo from your hamburger. Summary: Not nearly as many men carry them. No doubt about it. (Based on my sample of ten.)

The data is still somewhat tentative. Ah, the solution: A government Hanky Czar who scientifically collects data – feeds it back to the Hanky industry. Thusly, the supply will fit the demand. And anybody who blows their nose in one of the 10K pages of Obamacare goes immediately to jail, where the government has huge stacks of strong, available material.

But drop the politics. I learned something. Young men don't carry hankies. How do they get by with it? Next: an investigation of how ladies are equally handicapped. Maybe the key factor is that middle-aged folks no longer blow their nose – it's

## Genetic testing? Now that's a gift!

People dream of what their babies may become... doctor, lawyer, olympian. But first things first: a healthy baby.

Through early genetic testing, parents can find out if their future children are at risk for life-threatening genetic disorders. We don't want the cost of screening to prevent anyone from being tested, so we created a unique gift certificate program. You can help to offset the cost and provide the gift of screening for friends and family.

Give the gift they'll be talking about for generations: JGift. How does the program work? You purchase a JGift for a friend or loved one at [www.JScreen.org/gift](http://www.JScreen.org/gift). The recipient requests their screening kit at [Jscreen.org](http://Jscreen.org) and enters the code from the gift certificate. JScreen mails the recipient a kit. The recipient completes a simple saliva test in the comfort of their own home. Results are provided by a licensed genetic counselor within a few weeks.



**JScreen**  
Genetic testing just got easy

How much does the JGift cost? The JGift costs \$99.

What does the JGift cover? The value of the JGift will be used to offset out-of-pocket (OOP) laboratory expenses for the recipient.

Does it work with insurance?

For individuals with private health insurance, the JGift will cover the entire OOP cost for the test. If a recipient does not have insurance or chooses not to use insurance, the value of the JGift will be applied to reduce their OOP laboratory expenses. The recipient will be billed for the balance owed. Multiple JGifts can be combined to prevent this from happening.

JScreen's JGift program is a great way for people attending summer weddings to give the gift of Jewish genetic screening to a couple. For \$99, they offset the cost of screening for a friend or loved one. More information can be found here: <http://jscreen.org/gift/>. ★



gauche. Just let it dribble.

*The humor of Ted, The Scribbler on the Roof, appears in newspapers around the US, on National Public Radio, and numerous web sites. Check out his Web site: [www.wonderwordworks.com](http://www.wonderwordworks.com). Blogsite: [www.scribblerontheroof.typepad.com](http://www.scribblerontheroof.typepad.com). His collected works The Scribbler on The Roof can be bought at [Amazon.com](http://Amazon.com) or [lulu.com/content/127641](http://lulu.com/content/127641). ★*

# First Ladies

By ALAN OLSCHWANG

EDITOR: DAVIDBENKOF@GMAIL.COM

Difficulty Level: Manageable

## Across

- 1 Complied with a request from 40D during services
- 4 It's well known in what might be called Silicon Wadi
- 9 Cave of Machpelah contents
- 14 Bk. before Esther
- 15 Jack Tramiel bought it from Warner Communications in 1984
- 16 Chuck Schumer might take it to work
- 17 Reaction of Moses upon seeing the golden calf
- 18 First female to chair the US Federal Reserve
- 20 Haifa, e.g.
- 22 Beersheba's place
- 23 Bk. after Amos
- 24 With 6D, one of Jennifer Aniston's costars in "Marley & Me"
- 26 Luise Rainer's 1936 and 1937 acquisitions
- 28 First female American astronaut
- 33 Map close-up of central Jerusalem, say
- 34 Chris who starred with Ari Graynor in "What's Your Number?"
- 35 Max Fleischer frame
- 38 Jacob and the angel did it in the break of dawn
- 39 It might relieve you after listening to a yenta
- 40 Deuteronomy directive
- 41 Bond girl player Green
- 42 When Tu BiSh'vat sometimes occurs in Madrid
- 43 Maker of the golden calf
- 44 First American female cantor
- 46 Optimistic comment by girl receiving well wishes before her bat mitzvah service
- 49 Mount from which Moses saw Canaan
- 50 Judah's second son
- 51 Tel Aviv vis-a-vis Haifa on a map, poetically
- 55 Followers of Zion
- 58 First Jewish Miss America
- 61 George's lyricist brother
- 62 Ulan \_\_\_\_: Capital city nearly 5,000 miles NNE of Jerusalem
- 63 Herbie Flam contemporary Fraser
- 64 Israeli hill
- 65 It's apparent in some sermons
- 66 Where some sukkahs are built
- 67 "Not \_\_\_\_" (Franz Rosenzweig's answer whether he wears tefillin)

## Down

- 1 Sound heard eight days after many births
- 2 \_\_\_\_ Sol: Israeli electronics company
- 3 Body known for its parting

1	2	3		4	5	6	7	8		9	10	11	12	13
14				15						16				
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28	29					30	31	32						
33						34						35	36	37
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50					51	52	53	54			55		56	57
58				59							60		61	
62						63							64	
65						66							67	

See solution on page 20.

- 4 \_\_\_\_ Gen: Sharon's rank during the Six Day War
- 5 Slow down the first plague, perhaps
- 6 See 24 Across
- 7 Sen. Ron Wyden's state
- 8 Word with archaeological or Web
- 9 \_\_\_\_ Kwon Do (Sport in which Israel won gold in the 2010 Youth Olympic Games)
- 10 "One \_\_\_\_ Jump": Jazz standard frequently played by Benny Goodman
- 11 Toast served with chopped chicken livers
- 12 "\_\_\_\_-eyed" (kind of priest disqualified by Leviticus)
- 13 Hotel known for the performances of Joey Bishop, Sammy Davis, Jr., etc.
- 19 De Carlo who performed with Al Lewis in "The Munsters"
- 21 What Leona Helmsley was in 1989
- 25 Cousin \_\_\_\_: Character along with Carolyn Jones's Morticia in a 60's TV series
- 27 Leah to Rachel, briefly
- 28 Ghetto language other than Yiddish
- 29 Technion - Israel Institute of Technology, briefly
- 30 Keep the tenement rented
- 31 2010 Liev Schreiber movie "\_\_\_\_ Day"
- 32 Enjoy some schnapps
- 35 Feeling that motivated Eve to bite into the forbidden fruit
- 36 Musk who succeeded Ze'ev Drori as CEO of Tesla Motors
- 37 Key component at the Wise Observatory in the Negev
- 39 Burton's character opposite Taylor's Cleopatra
- 40 He's at your service
- 42 Some Brandeis grads
- 43 Vigoda of "Barney Miller"
- 44 First sitcom for Seinfeld
- 45 Like a devout person's work during the Shabbat
- 46 Bernard Malamud's "Natural Roy"
- 47 Ryan of "Love Story"
- 48 Kugel ingredient, perhaps
- 52 Start of a decision as to who gets to eat the last hamantash
- 53 Israel's is just slightly larger than New Jersey's
- 54 Nicholas who introduced the Cantonist Decrees, e.g.
- 56 Forbidden fruit holder
- 57 The Dead Sea: Sea of \_\_\_\_
- 59 A star of Joel Schumacher's "D.C. Cab"
- 60 Super \_\_\_\_: game console featured on an episode of "The Goldbergs"



## Media Watch

BY RABBI ELLIOT B. GERTEL

### The Dovekeepers

An annoying cross between *The Red Tent* and *Yentl*, *The Dovekeepers* produced by Mark Burnett and Roma Downey, is the meandering, plodding tale of two women who appoint themselves the spiritual custodians of the story of Masada, the place where Jews in revolt against Rome took their last stand around the year 73, taking each others' lives rather than falling into the hands of the Romans.

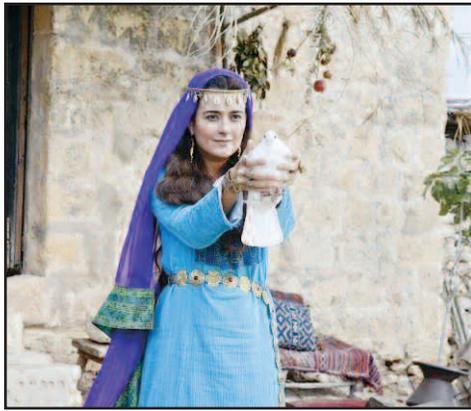
The goal of the Masada community, at least according to ancient Jewish values and legends, was to avoid defilement, both religious and sexual, at the hands of Roman soldiers. But this teleplay by Ann Peacock, based on Alice Hoffman's novel, depicts the principal characters as provoking the Romans long enough to enjoy their own sex romps and to rationalize them with pious rhetoric.

This miniseries focused on two women who managed to escape Masada and to bring offspring with them, telling their story to the Jewish historian Josephus (Sam Neill), who had regarded the revolt as hopeless and had made a place for himself in the Roman world as chronicler of the "destroyed" Jewish nation. The two women, Shira (Cote de Pablo) and Yael (Rachel Brosnahan) are credited with coming up with a similar plan.

As in *The Red Tent*, whatever is noble and positive in the women's lives is what is condemned in the (men's?) Bible. Shira is proud that her mother was a *kadesha* or Temple prostitute, decried by the Prophets as a pagan blight on Jewish worship, but in this version a "holy woman" misunderstood because of the tattoos on her face. (The Bible prohibited tattoos as a pagan custom. See Levit. 19:28).

Like *The Red Tent's* Dina, Shira returns to Jerusalem from Egypt, where her mother had been exiled, and brings knowledge of drugs and potions that earns her the title of "witch." She takes care of the children of a distant cousin who resents his beautiful daughter Yael because his wife died giving birth to her. Shira teaches Yael to recite the Shema (Deut. 6:4) – unaccountably, with a 19th century Viennese melody! Later Shira chants the Shehechyanu prayer with a Chanukah melody from around that time and place.

Shira becomes pregnant by the married Eleazar ben Yair (Mido Hamada), subsequently the leader at Masada. All the



Cote de Pablo as Shira in *The Dovekeepers*. © 2014 CBS Broadcasting, Inc. All Rights Reserved.

while she has been teaching faith and ethics to her cousin's children. Incensed by the news, her cousin sends her into exile for adultery (although technically Eleazar could have taken a second wife, anyway). Shira is rescued by a kind Moabite man (as happens with an Egyptian man to *The Red Tent's* Dina), whom she marries, and with whom she has another child. She is, however, all too willing to abandon her husband, and to take the kids with her. While married, she was sending love notes via dove to Eleazar, anyway.

Shira makes her way to Masada, ostensibly to hook up again with the married Eleazar, who puts her in charge of the dovecote. When Yael next sees Shira, the latter is surrounded by flying doves that appear to provide her with a magical aura. Yael is assigned to assist with the doves. She is already pregnant by a married man whose wife encouraged her during the difficult desert journey. Then Yael takes up with a Nordic-looking slave, even at great risk to her own baby, later giving him weapons which could have threatened the spiritual community about which she rhapsodizes repeatedly.

Indeed, Yael never ceases to preach. In consoling her brother after a comrade dies in battle, she declares, "We can't understand God's plan for us. We can only accept it."

When Josephus moralizes, "Yet another pregnancy out of wedlock?", Yael retorts, "How can I question the Angel of Life any more than you can question the Angel of Death? It was meant to be." Shira will also piously protest, "I cannot divine God's will," but still shares her views of the workings of God's will, without stopping to "divine" it.

Shira and Yael have an "It was meant to be" for every fling and pregnancy, which they regard as dream-supported. The souped up soapy drama might be subtitled, "Matriarchs Gone Wild." Shira and Eleazar make love more than once

in Masada's water supply (or is it a supersized ritual bath?). The anomaly of such behavior in the Masada epoch is epitomized by some awkward Hebrew wording used to refer to Shira as Eleazar's true or "faithful" wife in one of the dove-carried messages.

Yet for all the romps and theological and nationalistic rhetoric, the characters are uniformly cardboard, except when the Jews act very badly. These incidents and characters are highlighted with relish. The men of Masada are depicted here as far more cruel to a slave than were the Romans. They forget the Torah's compassion for a runaway slave (Deut. 23:16). One of the lead warriors enjoys massacring women and children (among the slaves?) while fighting in raids against the Romans. Among the Jewish women, Eleazar's wife would have behaved even more vengefully and cruelly had Shira not been equally ruthless.

The *Yentl* aspect of *The Dovekeepers* involves Shira's daughter, Aziza, who is given that name, "Strength," when the mother insists that the daughter dress as a boy for several years in order to protect her from rapists. As it turns out, the daughter enjoys cavorting with men but can easily revert to being a warrior when necessary, and totally and effectively supports the cause of Masada. Strangely, however, Shira names her daughter "Aziza," a feminine form, when the latter dresses as a male, instead of the male form of the name, "Aziz."

Despite repeated declarations of reverence for God, this miniseries, its writers and producers, are disrespectful of traditional Jewish sensibilities. The sexual liberties aside, the production "proves" Shira's "piety" and brings "absolution" to Yael by concocting a ceremony to expiate an angry ghost, despite the Torah's concern about pagan rituals involving "familiar spirits." (Levit. 19:31) There are also ceremonies in one scene to bar demons, despite the Torah's warning not to obsess on them. (Deut. 32:17)

Ghosts and demons are revered, but, clearly, nothing in this production is deemed inappropriate to the worship of God or to the observance of God's holy days. The only *Shabbat* dinner depicted here is the one to which Shira invites the married father of one of her children. There is a bit of anachronism here, as well, in that the blessings over Sabbath candles and the recitation of *Kaddish* for the dead – the latter alluded to at the end of the miniseries – had not yet come into practice.

When an angry mob shouts accusations of witchcraft at Shira, she effortlessly brings rain after invoking the Divine Name and shouting "*Mayim, mayim, water, water.*" Instead of having any



## Opinion

BY RABBI ISRAEL ZOBERMAN

### Praying for peace for our anguished planet

Celebrating the 70th anniversary of the liberation of Auschwitz – forever a symbol of human evil and depravity – and the end of WWII, history's bloodiest war claiming 50 million lives, along with celebrating the 67th anniversary of the State of Israel reborn in its wake, we are duty-bound to remember these milestones so that humanity may yet be free from threats to its very survival.

As a son of Polish Holocaust survivors who spent his early childhood in Kazakhstan, Poland, Austria and Germany, I wrote the following poem, "So unpredictably, in a humble corner/Of the Displaced Persons Camps/Exhibit in Richmond's Virginia Holocaust/Museum, a family's trying past at/Last has come to rest,/Guarded on a consecrated wall,/Inviting home, allowing unreservedly to/Shed a flowing tear; among the/Remnant of a people deemed expendable/It finds acceptance that only/Those touched by common loss/Provide, for they have shared/The fire and the pain."

We cherish the victims, survivors and liberators. The majority of the Holocaust



siege in the final scenes is the most impressive piece of this production.

In the fourth hour, a couple of moral compunctions are given expression. They are welcome, though last minute. Eleazar does point out that suicide is a great sin in Judaism, and that "slayers" must therefore be appointed. Because of a certain love triangle, however, a murder does take place, thus casting aspersions on some of the promiscuity, or at least suggesting that one can't be too careful in one's choice of paramours.

There is, however, something strangely Christological in Eleazar's declaration that the last man alive "will take on the burden of our sins and slay himself." Do producers Mark Burnett and Roma Downey, known for sharing their Christian faith in some of their productions, suggest the need for a Jesus-figure? Is this just another movie about ancient Jewish zealots who would have benefitted from Christian love? The truth is that the Christian concept of love is much closer to Judaism than Shira's, but

survivors have lived in Israel where I grew up beginning in 1949, and those still alive along with their descendants and all Israelis, Jews and Arabs, are vulnerable given Iran's genocidal agenda begrudging Jewish survival and the one and only Jewish state.

Iran's agents of terror are active on Israel's south and north borders. I travelled this past January on a Leadership Mission of the Central Conference of American Rabbis (Reform), witnessing first-hand Israel's unique security concerns. We visited Moshav Netiv Ha'asarah on Gaza's border that was hit during the recent 50-day Gaza War and saw an opening of a tunnel dug from Gaza. Israel's resilient people have been terrorized by Hamas' rockets and shells far too long. From Mt. Bental on the Golan Heights at a UN observation post we gazed on a cold and a foggy day at ominous Syria, aware that Hezbollah there and in nearby Lebanon possesses 150,000 rockets at Iran's command.

Shiite Iran's drive for a nuclear capability is an overriding goal for its dictatorial clerics whose menacing tentacles pose unacceptable risk not only to Israel, alarming enough, but also to the entire Sunni Arab world whose domination it seeks. Israel's incredible and unshakable bond (so should it remain!) of mutual benefit and common vision with the United States whom Iran calls the "Great Satan," further makes Israel, the "Little Satan," a target for a repressive regime finding the West's progressive democracy an anathema.

ISIS (The Islamic State) continues planting death and destruction in a

(see Zoberman, page 16)

that Judaism still holds unique teachings about love for the world.

While, personally speaking, I abhor the historical revisionism, the messages, and the characterizations in this miniseries, I do like the music by Jeff Beal. He should have been given the freedom to imagine what Jewish music sounded like in the first century of the Common Era instead of resetting 19th and 20th century pieces. But then again, this production was nothing if not anachronistic. Laughably and obnoxiously, it read certain 21st century mores (late 1960s mores really) back into the age of Masada.

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. ✪

character protest the use of the term, "witch," a term used in the Hebrew Bible for mimicry of pagan spirituality (Exodus 22:17; Levit. 19:26), *The Dovekeepers'* writers and producers have Shira do something shocking and offensive to religious Jews, including this reviewer. They have her pronounce the Divine Name reserved only for the most sacred and rare occasions, the use of which would have been regarded as vile blasphemy in any Jewish community.

The implication of that scene is that God responds to the prayers of a woman who devastates her lover's wife, and uses the Divine Name in vain, because, as Shira puts it, "that power's from God, from love" (even love not sanctioned by religion) which makes anyone, no matter what they do, and with whom they do it, "an instrument." And this theology from a mother who warns her daughter more than once to avoid love! Indeed, the ideal of this Masada crew is not obedience to God, but "the riddle of love" which is that "everything it gives you, it takes away. But would you have it any other way?"

In the end, none of the God-talk matters very much. The production nullifies it. God is not even needed here at the time of death. The soul (*neshama*) of the dead, which, according to the *Torah* comes from the Divine breath (see Genesis 2:7), can be collected by anyone. Someone's last breath can be carried to a friend or relative in order to inspire them to succeed at whatever they may choose to do. How New-Agey!

Josephus, though a cardboard character like all the others, is the least cardboard both because of Sam Neill's fine performance and because the writer seems intent on giving him the last word, if only because of the straw morality of the lead women, and of the masochism of Eleazar ben Yair. Eleazar says that he is fighting for peace, but behaves as though he really believes that opportunities for pleasure (and peace) will soon run out.

"God is never on the side of the innocent," says *The Dovekeepers'* Josephus. "God is on the side of the ones who have the most weapons." Nobody ever questions that observation. The characters face the end by fitting in as much sex as possible and – an afterthought? – by reconciling with nasty relatives and acquaintances (who seem quite common among Masada's Jews).

Does this miniseries intend to convey that Josephus invented a myth of Jewish moral purity at Masada to cover for a rather licentious sect whose real behavior would have made even the Romans blush? The Romans come across as having greater sensibility and moral scruples than a lot of the Masada folk. Also, the Roman



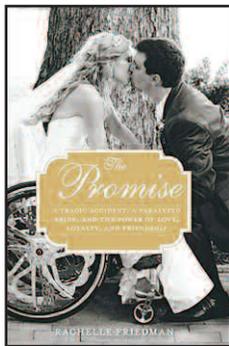
## Book Review

REVIEWED BY RABBI ISRAEL ZOBERMAN

### Adversity can cause us to grow unimaginably

*The Promise: A Tragic Accident, a Paralyzed Bride, and the Power of Love, Loyalty and Friendship.* By Rachelle Friedman. Globe Pequot Press. 2014. \$24.95.

Rachelle Friedman and Chris Chapman, both from Virginia Beach, met at East Carolina University in Greenville, N.C., in 2004. Their falling in love would lead to a planned wedding for June 27, 2010, following Chris' romantic proposal on July 11, 2009. A tragic accident on May 23, 2010 during the bachelorette party with Rachelle's four close girlfriends present, very suddenly interrupted and changed the lives of all concerned, particularly Rachelle's.



From a very active, sports-minded woman who enjoyed cheerleading, aerobics, dancing and surfing, Rachelle became permanently confined to a wheel chair. She chose not to let it limit her, but rather she determined to endow her life with new meaning and purpose through assisting others with spinal cord injuries. One of Rachelle's girlfriends playfully, and with no intent whatsoever to hurt Rachelle, pushed her into the swimming pool causing her to break her neck and become quadriplegic. The girlfriend's identity has not been revealed in an otherwise very revealing book.

Not revealing the anguished girlfriend's name was no accident. It was the deliberate outcome of a pact among Rachelle and her intimate girlfriends in order to protect the one friend whose misfortune was to be directly involved in a very unsettling accident. It is reflected in the book's title, *The Promise*. The promise made by very special women to each other was to never disclose their friend's name, fearing that she was too vulnerable to withstand the media focus and onslaught. Moreover, it would be unfair to expose one of their own who had no idea of the painful and lasting consequence of her seemingly minor act, given that she already paid a

## ZOBERMAN

(continued from page 15)

widening range of global aspirations, with brazen barbarism of medieval darkness challenging civilization's norms. Brutal President Assad's genocidal assaults on his own Syrian people has so tragically passed the fourth year mark leaving over 200,000 dead, thousands tortured in



high price of guilt and anxiety attacks, with her life forever affected by what happened to Rachelle.

Throughout this truly unique and inspiring account written by a remarkable, mature, courageous and even heroic woman, it becomes clear that inseparably connected to Rachelle is her abiding and loving concern, to the point of obsession, for the anonymous friend's well-being, aiding Rachelle in her own healing as she reaches out to support her emotionally, deeply wounded friend.

"Helping her heal became my mission. Her happiness would be the final piece to mine. I wasn't healed until she was...I became her spine. I channeled optimism for her. I wanted to save her. I knew I would be fine but I didn't know if she ever would be." (pp.116-117).

What a moving expression of Rachelle's altruistic, noble spirit and her principled, loyal bond of friendship! In fact, she turned down an invitation to appear on the "Oprah Winfrey Show" that was conditioned on both her and her anonymous friend discussing the theme of forgiveness. However, she would have no lack of coverage, enjoying wide exposure on major media outlets. We should note that the anonymous friend protected Rachelle when she was blamed for trying to financially take advantage of her injury.

There is no lack of humor, providing for a measure of helpful laughter to ease the natural stress of such a cumbersome ordeal with an ongoing healing process of ups and downs, as when Rachelle's wheelchair toppled. The indispensable support Rachelle received abundantly from her husband Chris, her parents, brother and friends has made all the difference, along with the fact that Rachelle is far from ordinary, beautiful within and without, before the accident and following it. She is even playing now on an all men rugby team as well as surfing, reflecting a tenacious and triumphant spirit rising to meet a mighty challenge.

The provided information from the United Spinal Association is enlightening concerning those who suffer from spinal cord injury, with 1.2 million people worldwide affected by it, and an additional

(see Zoberman BR, page 19)

prisons, 3.9 million refugees mostly in Turkey, Lebanon and Jordan and 7.6 million displaced within Syria, while the international community shamefully watches a catastrophe of a profusely bleeding wound infecting an entire region and beyond.

Israel, treating wounded and willing Syrians, and ever present when disaster strikes anywhere, is the only source of stability and modernity in that troubled part of the world. In its recent democratic elections, Israeli Arabs freely participated (a right denied in the neighboring Arab States) winning the third largest block in the Knesset. The arduous search for peace with the Palestinians, who are yet to recognize Israel as the Jewish state, remains a steadfast goal in spite of Hamas' avowed aim to fight Israel, and its alliance with the Palestinian Authority.

Israel struggles to address its socioeconomic gap and the Jewish pluralism issue, recognizing its astonishing and leading accomplishments, testimony to being heir to the great Jewish legacy enriching the human family. The misguided BDS (Boycott, Divestment and Sanctions) movement only serves to weaken Israel and the prospects for peace that only a strong Israel can conclude, being the only world's democracy whose very existence and identity are questioned. A growing anti-Semitism in Europe, scene of the unfathomable Holocaust, with murderous acts in Belgium, France and Denmark, threatens Europe's historical Jewish presence.

At this season of sacred and soaring remembrance, we recall the 50th anniversary of the Selma to Montgomery March, the preceding "Bloody Sunday" of March 7, 1965, and the following Voting Rights Act. Rabbis and Jewish laypersons were disproportionately involved in the Civil Rights Movement and stood by Dr. Martin Luther King Jr. to uplift America to live up to its glorious promise for all. My synagogue is the world's only home to two African-American churches.

The forthcoming Tiananmen Square Massacre 26th anniversary on June 6, 2015, prompts me to share my experience, "The *Kaddish* letters grow/Small in this overwhelming/Space of invisible evil./I shield them in the pocket,/Close to my heart,/Away from the menacing/Look of the Chinese soldier,/To protect memory."

May our anguished planet know soon, in partnership with the Most High, Shalom's essential blessings of healing, hope and harmony. Amen.

*Dr. Israel Zoberman is the founding rabbi of Congregation Beth Chaverim in Virginia Beach. This was inserted into the Congressional Record by Republican Congressman Scott Rigell of Virginia on April 13, 2015. ☆*



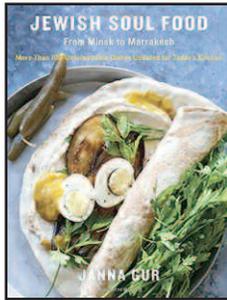
## My Kosher Kitchen

REVIEWED BY SYBIL KAPLAN

### Two cookbooks by women who made *aliyah*

*Jewish Soul Food: From Minsk to Marrakesh.* By Janna Gur. Schocken Publishers. 220 pp. \$35 hardbound. October 2014.

What better cookbook specialist than Janna Gur and what better way to celebrate the summer than making food from a cookbook, chock full of special, creative recipes by those who have made up the “melting pot” of immigrants in Israel.



Janna Gur’s family emigrated from Riga in 1974. She completed a Bachelor’s degree in English literature and art history and a Master’s degree in translation and literary theory. While in the navy, she taught technical English to naval officers. She did a stint as an El Al attendant, and then she became a food writer. In 1991, she and her husband founded *Al Hashulchan*, the Hebrew food magazine. She has also written *The Book of New Israeli Food* and *Fresh Flavors From Israel*.

In an interview with “The Kitchen” web site, she explains that she wrote this new cookbook “to give the North American audience a taste of what Jewish foods could be...and how possible it is to make them a part of our modern cooking.”

Her aim with this cookbook was to make a focused, edited and approachable collection of 100 recipes from as many Jewish communities as possible. She wanted them to be authentic, to fit the modern kitchen and to answer the question – what is the soul of the dish “that makes us relish it and want to make it ours.”

The eight chapters include starters, salads and noshes (23 recipes); cozy soups for chilly nights (14 recipes); meat balls, fish balls, and stuffed vegetables (10 recipes); braises, pot roasts and ragus (13 recipes); meatless mains (12 recipes); savory pastries (11 recipes); Shabbat state of mind (10 recipes); and cakes, cookies and desserts (20 recipes).

Enhancing the recipes are 94 beautiful color illustrations which are mouth watering.

For me, as a cookbook reviewer, the three most useful aspects of a cookbook are all here – every recipe has its country of origin, a little story, and instructions are numbered.

And what wonderful countries of origin for these recipes – besides Ashkenazi, Sephardi and Israeli – there are recipes specifically originating from Morocco, Hungary, Bulgaria, Romania, Algeria, Libya, North Africa, Georgia, Kurdistan, Russia, Persia, Syria, Turkey, Bulgaria, Iraq, India, Yemen and America.

Here are some examples.

#### Mini Cheese Buns

*Bouikos Con Kashkaval*  
(30 bite-size)

2-1/2 cups self-rising flour  
9 oz. ricotta or farmer cheese  
7 oz. grated semihard or hard cheese (Gruyere, kashkaval, Kasserer or Parmesan)  
5 oz. crumbled feta cheese  
1 egg  
1-3/4 sticks melted unsalted butter  
2 oz. Gruyere or grated Parmesan cheese for coating

Preheat oven to 400°F. Line a baking sheet with parchment. Combine the flour, ricotta, grated cheese, feta, egg and butter in a bowl and mix into a very soft dough. Add flour if it is too wet. Divide the dough into 30 balls the size of a walnut. Place coating cheese in a shallow bowl or plate. Dip the dome of each ball into the cheese and arrange the balls, evenly spaced, on the baking sheet. Bake for about 20 minutes until the buns are golden. Cool slightly and serve at once.

#### Sweet Rice Pudding

*Sutlach or Arroz Con Leche*  
(Serves 8)

1-1/4 cups long-grain rice  
5 cups milk  
1/2 cup sugar  
To serve  
8 Tbsp. orange marmalade or other tart fruit jam  
cinnamon  
roasted, unshelled pistachio nuts (optional)

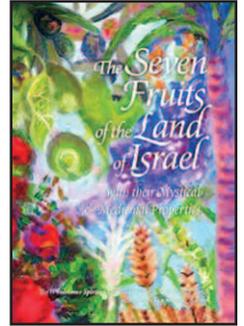
In a food processor, grind the rice with 1 cup milk. Put the mixture in a nonstick pan with remaining 4 cups milk and sugar. Bring to a boil, then reduce the heat and simmer 25 to 30 minutes, stirring occasionally. Cook until rice is soft and pudding starts to thicken. Put into a bowl and cool. Heat a broiler. Divide the sutlach among eight heatproof dessert bowls.

Heat under the broiler 3 to 4 minutes until nicely browned. Cool, cover with plastic wrap and refrigerate. Serve cold with a spoonful of jam, a sprinkling of cinnamon and some pistachios.

#### More than just delicious receipts

*The Seven Fruits of the Land of Israel.* By Chana Bracha Siegelbaum. Menorah Books. \$44.95 hardcover. 440 pp. September 2014.

Chana Bracha Siegelbaum is a rabbi’s wife and founder and director of the *Midreshet B’erot Bat Ayin: Holistic Torah for Women on the Land*. Located 20 minutes south of Jerusalem in the Gush Etzion community, since 1994, the study programs include those for a year, monthly seminars for English-speaking women, experiential weekends and holiday programs based on a curricula emphasizing women’s spiritual empowerment through traditional *Torah* values. The *rebbetzin* also tends an orchard of 50 fruit trees.



Danish-born *Rebbetzin* Siegelbaum has written this cookbook over the past 17 years with much more than just recipes because she includes the mystical and medicinal properties of the seven species with *Torah* sources.

For each of the species mentioned in Deuteronomy 8:9–10, there are Biblical sources; she then gives an attribute, character trait, holiday, weekday, world, body parts, shepherd, prophetic, numerical value, how often mentioned in Bible and meaning of Latin name attributed to it. After this are nutrition facts; medical associations; *kabbalah* references; recipes; a story and references in general.

The book is compiled and expanded from the *rebbetzin*’s yearly workshops and “the *Torah* teachings carry the main weight of the book, as *Torah* is [her] passion and training.”

She writes that the Seven Fruits of Israel affirm the G-d of Israel, the people of Israel and the land of Israel. Wheat is soft and sweet; barley, tough and hard; grapes are succulent and deliciously juicy; figs are plump and fleshy; pomegranate are tangy, vibrant and crunchy; the bitterness of olives contrasts the perfect honeyed sweetness of the dates.

After writing of the book, the *rebbetzin* then spent a year working with the graphic artist and fine tuning the book. Jessica Friedman Vaiselberg, who created the illustrations, is originally from Kentucky; (see Kaplan, page 18)

KAPLAN

(continued from page 17)

she studied at the Memphis College of Art and graduated from the University of Louisville. She and her family live in Long Island where she has a home studio.

Not only is this a fascinating book, but there are 162 color photographs to enhance the work; a concluding chapter; three appendices; and essays about the author, the artist and the Midreshet plus numerous illustrations and paintings.

Special touches to the book include border illustrations of each species on each page, color-coded to the species, e.g., grape color to the grape chapter, green to barley, pomegranate color to pomegranates. Additional border illustrations are on the bottom of each page.

There are 67 recipes, all quite unique, including wheat burgers, wheat germ brownies, baked barley, barley beet salad, glorious frozen grape galore, chocolate grape leaves, Rambam's charoset, fresh fig spread, quinoa pomegranate almond delight, anti wrinkle pomegranate facial cream, flavored olive oil, Moroccan inspired cooked olives, dream of date balls and guilt free chocolate mousse pie.

Even though the *rebbetzin* leaves out the number of servings, her styling includes the things in her recipes which I always find most useful – a little comment, instructions numbered and a separation of ingredients from instructions, in this case, in a shaded box.

*The Seven Fruits of the Land of Israel* was awarded the 2015 "Gourmand World" Cookbook Award in the Best Jewish Cuisine category and in the Best Cookbook Fruits category.

Cookbook collectors, those who love food in Israel and information about it and anyone interested in a beautiful, well-researched book about food of the Bible will delight in owning this book. Here are some recipes from the book.

### Wonderful Wheat Germ Brownies

2 cups wheat germ  
1 cup sweetener (honey, agave, maple syrup)  
2 Tbsp. molasses  
1/2 cup oil  
4 eggs  
1 tsp. baking powder  
1 cup shredded coconut (optional)  
1/2 – 1 cup crushed walnuts or sunflower seeds (optional)

Mix all ingredients together in any order. Press into a baking pan. Bake at medium heat for about 45 minutes. Check the brownies after half an hour. They should be moist but hard enough to cut into slices that won't fall apart.

## Travel

BY HAROLD JACOBSON AND ROSE KLEINER

### 50 years later the Tel Aviv Hilton is still making its mark

The Tel Aviv Hilton (see photo page 19) was the first really internationally recognized luxury hotel to be built in Israel when it arose aside the Mediterranean coastline in 1965; 17 years after the renewed Jewish State officially entered the community of nations.

As it celebrates its golden anniversary, the Hilton continues to re-invent itself in diverse ways to reflect the two major constituencies which continue to arrive at the hotel – business travelers and vacationers. Both groups will find the renovations and refurbishings widespread from the lobby level to the 17th floor.

The authors of this quality audit of the hotel have visited the premises during numerous visits to Israel and have noted the continual upgrades in guest room accommodations, amenities, dining facilities, internet accessibility (now complimentary), concierge services (no charge) and breakfast menus, once more than adequate, now approaching legendary.

The Tel Aviv Hilton attracts more than 10,000 businessmen annually and understands the pressing needs of this group – to which it responds in many



### Shepherd's Barley Salad

1 cup hulled barley, soaked overnight  
3-1/2 cups vegetable stock or water in which the barley has been soaked  
1/2 cup crumbled goat cheese  
1/4 cup sliced black olives  
2 handfuls of pine nuts or sunflower seeds  
1/4 cup fresh basil  
1/4 cup chopped arugula  
1/4 cup olive oil  
juice of half a lemon  
2 cloves of minced garlic

Bring water to boil. Add barley. Reduce heat and simmer, covered, for one hour or until barley is just tender. Drain any excess liquid. Transfer to a large bowl. Cool. Process olive oil, basil and garlic in food processor until smooth. Mix with cooled barley. Stir all remaining ingredients into cool barley.

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

ways – including chauffeur pick-ups at the Ben Gurion airport upon request, bypassing the reception counter for direct and immediate entry to guest rooms, beautifully appointed conference and facilities with advanced telecommunications equipment, spacious guest rooms ideally suited to travelers who have strict deadlines for appointments and conferences.

Many of the business travelers will take their portable computers, cell phones and iPads to the 12th floor Executive Lounge, a tastefully appointed two-room suite where, until 11 p.m., they can enjoy complimentary hors d'oeuvres, a selection of fine Israeli cheeses fresh fruit, soft drinks, vintage wines, champagne, four different kinds of coffee, tea and assorted pastries. The Executive Lounge looks out northward and offers views of Yaffo and the marinas and beaches next to the Hilton. Intrepid visitors can even sit on the Lounge's balcony while eating.

The hotel's 560 rooms and suites cater, of course, mainly to Israel bound vacationers who crowd the main floor reception lobby and adjacent sitting areas before and after check-in where they can peruse a variety of complimentary English and other-language newspapers, engage in friendly conversation, eat and drink in a casual environment (all foods at the Tel Aviv Hilton are under the supervision of local rabbinic authorities) and enjoy the sun drenched Oceanside vistas which the Mediterranean provides.

Among the innovative changes which Hilton has introduced in its Tel Aviv gem is the expansion of its Vista Club rooms on the top five floors. Guests staying on those floors will be transported from the Ben Gurion Airport directly to their accommodations. The concept of the Vista Club is not entirely new but at the Tel Aviv Hilton it has undergone a refinement reflected in the modernist guest room furnishings, a wholesome basket of fresh fruit awaiting entering guests, daily newspaper, ultra-modern bathroom fixtures (separate tub and shower) and Ahava cosmetics.

But the piece de resistance for the Vista Club guests is the huge 17th floor lounge with its wrap-around windows and its almost 360 degree view of Tel Aviv's shoreline, the "white" inner city, and the condo towers stretching out to the suburban areas in the distance. The Lounge, completed just before Passover this year, will hold scores of guests who will enjoy the plush chairs, sofas and other upholstered seats while they choose from a large selection of breads, canapés, wines, beer, champagne, fruit, soft drinks and cheeses.

A further word about food at the Tel (see Travel, page 19)

**MOSAIC**

(continued from cover)

The mosaic panels will soon be hanging prominently in the new maternity wing of Galilee Medical Center in Nahariya in northern Israel. There the sun coming through the glass wall of the lobby will reflect off the glass tiles allowing many more to gain strength from its beauty.

Two years ago Rothenberg began an art therapy program for cancer patients, survivors, their families and friends at St. Vincent Hospital which proved to be a real community-building experience. A visit by the head of the Galilee Medical Center came the following year. When he saw the mosaic at St. Vincent he asked if one could be made for his hospital.

A grant from the Glick Fund of the Jewish Federation of Greater Indianapolis helped get this new Tree of Life project started. The St. Vincent Foundation donated one of the side panels, which was made in that hospital; another side panel traveled with Rothenberg to Jewish communities throughout the American Midwest, including her home town of Indianapolis, as a project of Partnership2Gether, a program of the Jewish Agency and Jewish Federations of North America.

Rothenberg and Buxbaum first made a gorgeous painting (see cover). It was divided into three panels. Then glass of the colors was cut into pieces to match the colors in their creative work. Locally, she brought one panel, containers of cut glass and glue to different locations such as the Hasten Hebrew Academy of Indianapolis, Indianapolis Hebrew Congregation (IHC), Beth-El Zedeck, and the Indianapolis JCC.

People of all ages attending services or classes or even preschool would approach the panel laid out on a long narrow table with containers of cut glass and glue. They would look for a spot on the panel not yet filled with glass and then search for a matching piece of colored glass to fill that spot on the mosaic. Once found, they would put glue on the glass piece and place it in the matching spot. (See photo on back cover of the first four American women rabbis placing some pieces at a reception after they spoke at Beth-El Zedeck on April 30.)

At the Galilee Medical Center in Israel hospital staff, patients, their visitors and residents were all encouraged to come and help glue tiles to a third panel. The hospital serves an area with 600,000 residents of different backgrounds such as Christians, Jews, Muslims and Druze, and the treating physicians represent all of these communities as well.

The mosaic as a whole is non-denominational featuring scenes of fertility representing all cultures. The two cousins

created a scene in which fertility and feminism are portrayed as a tree of life on the Mediterranean Sea, with Rosh Hanikra and Acre in the distance. The finished mosaic represents thousands of hours of work by hundreds of people of different backgrounds on two continents working together. It will be installed June 30, 2015 at noon.

*An article on this first appeared in The Jerusalem Post by Barbara Bamberger on March 27 and then in the Indianapolis Star by Shari Rudavsky on May 2. ☆*



**ZOBERMAN BR**

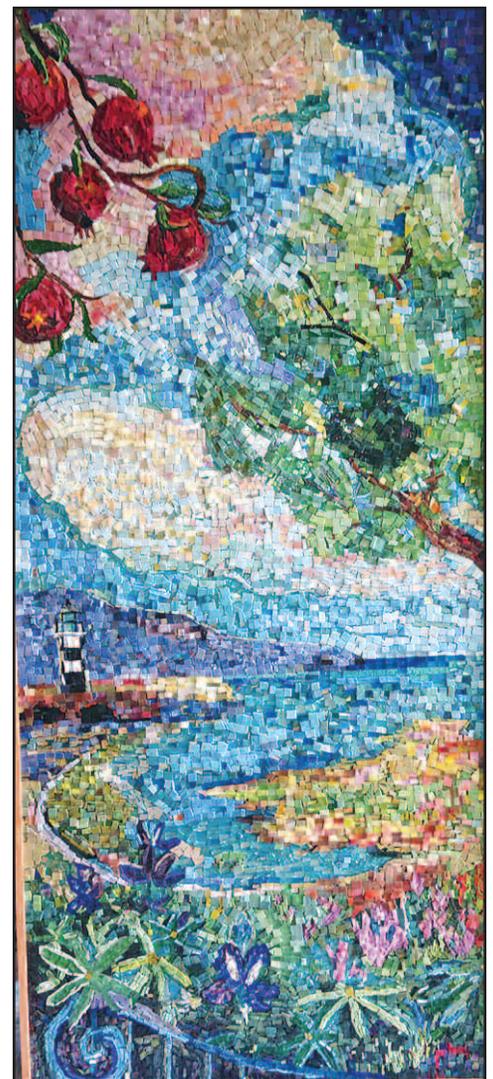
(continued from page 16)

victim every 41 minutes in the United States. The Reading Group Guide at the book's end is also appreciated.

There is much to learn for everyone from this unusual book of honest, dignified and instructive sharing by one who underwent a life-changing experience – not only physically – and who wisely bids us not to take our “simple,” daily blessings for granted. Let us be aware of the precious opportunity for the human factor to make a critical difference, when confronted and challenged by a major adversity that can either defeat us or enable us to grow in ways we could not imagine, through Rachelle’s uplifting example.

“While I don’t believe that everything happens for a reason, I believe we can give anything a purpose, even a negative situation. Good things came from my injury because I made the decision for that to happen, not because it was predestined to happen.” (p.63).

*Rabbi Israel Zoberman is the spiritual leader of Congregation Beth Chaverim in Virginia Beach. He is the only Rabbi to earn a doctorate in Pastoral Care and Counseling from McCormick Theological Seminary in Chicago, affiliated with the Presbyterian Church, U.S.A. ☆*



Above: A finished panel. Left: Joani Rothenberg (L) and Katy Cantor attend to panel production (also see photo bottom cover) at IHC.



**TRAVEL**

(continued from page 18)

Aviv Hilton is de rigueur. The hotel has five different gourmet restaurants but the biggest one is on the lower lobby and is the venue for the hotel’s breakfast served from 6:30–11 a.m. It is probably the largest kosher buffet available anywhere and offers a hundred different items including a variety of chef prepared omelet’s, a stunning selection of cheeses, veggies and creams, bagels, rolls, breads, fish (herring, lox) fruit and condiments plus a dazzling array of coffees and teas. ☆



# The Four Firsts: Women Rabbis in American Judaism

## The Jewish Post & Opinion

1427 W. 86th St. #228  
Indianapolis, IN 46260

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A wonderful program April 30 at Beth-El Zedeck with four firsts American Women rabbis – Sally Priesand, Reform ordained 1972; Sandy Eisenberg Sasso, Reconstructionist ordained 1974; Amy Eilberg, Conservative ordained 1985; and Sara Hurwitz, Orthodox ordained 2009. The discussion with the four rabbis was moderated by Dr. Gary Zola, director of the American Jewish Archives in Cincinnati. (See editorial on p. 2 more about this.) ✨



JFGI Executive Vice President Debra Barton Grant (L) speaks with American Jewish Archives Director Dr. Gary Zola.



Rabbi Audrey Pollack (L) of Temple Israel in West Lafayette, Ind. and Sally Priesand at the reception.



(above) Artist Joani Rothenberg (L) leads the Four Firsts: (L-R) Rabba Sara Hurwitz, Rabbi Amy Eilberg, Rabbi Sandy Sasso, and Rabbi Sally Priesand in the production of the mosaic panel (see cover).



(right) Rabbi Lew Weiss speaks with Rabbi Amy Eilberg. Both have been chaplains at Methodist Hospital in Indianapolis – Weiss is now and Eilberg was in the 1980s.

### HALICKMAN

(continued from page 9)

but I came back from injuries a number of times to still be the first choice striker and the best attacker on my team.

With my athletic ability and knowledge of the game, it would be an ideal opportunity to not only give back to the country of my birth but also represent the country where I developed into who I am today."

The tests that Greenberg faced since making Aliyah were the stepping stones to who he is here and now. Moving to Israel is a challenge whether one is an athlete, doctor, accountant or teacher. Those who persevere are enriched and rewarded, being able to take what they learned and experienced in the Holy Land to a whole new level. Michael Greenberg is now looking to do just that.

Halickman writes SportsRabbi.com which is the leading source for Israeli sports! We are dedicated to Israeli athletes plying their trade around the world. We bring you the latest news, analysis, videos, photos and discussions. You can follow us on Twitter @thesportsrabbi for breaking news and up to the minute stories updated constantly every day. Email: sportsrabbi9@gmail.com. US Phone: 718-593-4195. ✨

Solution to crossword puzzle on page 13.

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