

# *The Jewish* **Post & Opinion** • *National Edition*

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## *Mi Shebeirach* – A Focus on Healing

### **Quick Prayer for Healing**

G-d of love,  
Cast the light of health and well-being  
On the injured, the infirm and the insecure,  
All who yearn for Your healing hand.  
Bless them with healing of body  
Healing of soul  
And healing of spirit.  
Grant all in need a full and complete recovery.  
Blessed are You, Adonai our G-d, Source of Life.

Cover art by Idrienne Steiman  
Prayer by Alden Solovy  
(see About the Cover, p.3).



# Oakland Faith Trio marks 10 years of interfaith friendship with *Shabbat* service

BY LEA DELSON



The Faith Trio is an alliance of Muslims, Christians and Jews from three congregations in or near Oakland, Calif. – the Islamic Cultural Center of Northern California, Montclair Presbyterian Church, and Kehilla Community Synagogue. The trio formed as a result of the events of Sept. 11, 2001. A few weeks after the attacks, three Muslim women – a mother and her two grown daughters – visited Montclair Presbyterian Church.

After the service a Christian woman asked the Muslim women if it would be okay if she and other congregants visit an event at the Islamic Cultural Center. That year Muslim-Christian friendships developed as members of both congregations joined in each others' events leading to annual Harvest Dinners. In 2005 Kehilla Community Synagogue joined the alliance, bringing together the three "Abrahamic Faiths" and calling themselves the Faith Trio.

The Faith Trio has organized interfaith art exhibitions, poetry readings, text study sessions, and congregants have volunteered together at a local food bank. These activities are organized through monthly meetings of representatives from each congregation, the Faith Trio committee.

On Nov. 21, 2015, an interfaith *Shabbat* morning service was sponsored by the Faith Trio to mark 10 years of interfaith friendship. The worship service was organized and led by Rabbi David Cooper of Kehilla Community Synagogue and was attended by about 80 people from the three congregations and others. Following the service, participants joined thousands of others in a march to Frank Ogawa Plaza in front of Oakland City Hall, and for a rally to demand meaningful action at the upcoming international conference in Paris to reduce carbon emissions and curb climate change. The march and rally were organized by the NorCal Climate Mobilization.

The interfaith *Shabbat* service incorporated prayers and readings from the holy writings of the three "Abrahamic religions" while following the traditional structure of a Jewish *Shabbat* morning service. Singers Julie Nesnansky and Beth Dickinson and drummer Debbie Fier accompanied the readings and prayers.



David Siegenthaler of Montclair Presbyterian Church (left) and Rabbi David Cooper of Kehilla Community Synagogue (right) carry banner for Faith Trio in Climate Mobilization March. Photo credit: Lea Delson.



(left and above)Teens participating in Climate Mobilization March. Photo credit: Lea Delson.

Readers were Rashid Patch, Ali Sheikholeslami and Mehrnoosh Paya of the Islamic Cultural Center of Northern California, Peggy Alter and David Siegenthaler of Montclair Presbyterian Church, and this writer of Kehilla Community Synagogue. Local participants in the interfaith service were joined by a group of 20 Jewish teenagers visiting from two synagogues in Oregon – Beit Am of Corvallis and Temple Emek Shalom of Ashland – and also by local teenagers involved in Jewish Youth for Community Action (JYCA) who contributed a lot of spirit and enthusiasm.

Lea Delson is a professional event, portrait and fine art photographer based in Berkeley,



(left to right) Beth Dickinson, Julie Nesnansky, Debbie Fier and Rabbi David Cooper offer spirited singing and drumming at the *Shabbat* morning service. Photo credit: Chela Blitt.

Calif., an active participant in local Jewish communities, and an organizer of interfaith art exhibitions and interfaith activities. See her website: [www.w.delsonphoto.com](http://www.w.delsonphoto.com). Email: [lea@delsonphoto.com](mailto:lea@delsonphoto.com). More photos of the event can be seen at this link: [www.smugmug.com/gallery/n-9Lqajs/i-jVTQnz](http://www.smugmug.com/gallery/n-9Lqajs/i-jVTQnz). ✨



# Editorial

## The Jewish Post & Opinion

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1427 W. 86th St. #228

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In our last National edition Nov. 18, 2015, I wrote about an email I received on Oct. 17th from a former student of a local retired teacher, Martha Gelb, age 101. He wrote he had seen a nice story on our website from our May 14, 2014 edition about her 100th birthday celebration. He said she had been a huge influence on him when he was in her eighth grade science class, and he wanted to thank her.

He wrote: *This unswerving drive for careful experimentation without cutting corners has stuck with me for over 35 years as this simulacrum in the back of my mind: "Would Mrs. Gelb accept these results?" The mental act of running things that I produced through this "check" has helped me be an objective defender of finding the kernel of truth as much as I have been able. I thank Mrs. Gelb for passing along this scientific passion that I've described above to me.*

After I read this message to Mrs. Gelb who was elated upon hearing it, I thought if it hadn't been for this student's technological acumen and Mrs. Gelb's longevity, both of them would not have been able to have this exchange.

Then about a month later I had a similar experience. I was visiting in Bloomington, Ind., where I had taken a Yoga class 30 years ago. While at the local co-op, I ran into my teacher who I had not seen in about 20 years.

I was able to tell him that all these years I have continued practicing what I had learned in his class and this has been very beneficial. A grin from one ear to the other filled his face. After we said our goodbyes and I walked away, I thought how fortunate I was to cross paths with him and be able to give him that feedback. Below is what I wrote for our December Indiana edition.

*Recently a friend who is a single mother with one child called to tell me how lonely it is in her house now that her daughter is away at college. My friend who lives in Silver Spring, Md., does not like to go out and socialize much, especially during the winter.*

*I told her she could have a rich inner life and she would be less lonely. She is not Jewish, but I told her about our tradition of saying 100 blessings a day. This could be one way to alleviate the loneliness. This reminded of the following editorial I had written several years ago. I revised it and emailed it to her.*

What I like most about prayer is its transformative ability, which makes it a powerful tool for healing. Another amazing quality is that it not only lifts the consciousness of the one who is saying it, it also elevates the object or event about which the person is praying. Prayer turns

the mundane into something holy.

One of the purposes of prayer is to get one in touch with ones connection to all things past, present, and future. I am not knocking either the daily prayers or praying in a group, but I think the goal is not merely to have separate times of prayer but to sustain a prayerful state.

For example, when one is about to eat an apple, he or she can think of the tree where the apple grew, the sun, rain, and soil that nourished the tree. One can be thankful for the farmer who took care of the tree and harvested the apple, the trucker who drove it to the grocer, the worker who stocked the apple in the produce section, and the cashier standing several hours to make sure the apple belongs to you, the consumer.

Unless one owns an apple orchard, some of these processes had to be working properly, or the apple would not be available to eat. The obvious link is that the nutrients provided by the apple enable one to live. After considering all this, it is only natural that the person would say a blessing before eating it.

I think that is why the rabbis long ago said that a person should say 100 blessings a day. Not that he or she should be keeping track – that was #24, I only have 76 to go – but to go through the day being aware of all the daily miracles and modern conveniences such as electricity that are taken for granted unless they are not working.

I usually need help getting back to that prayerful state. One image that helps me came from an interview I did in 1993 with Rabbi Amy Eilberg on the topic of Jewish hospice. I asked her, "Are there any scriptures in Judaism for caregivers to help keep them from getting burned out?"

She answered, "One of the biblical resources that I use that is nourishing to me is *Kol haneshama t'halelya*. To me it means, with every breath one can give praise to God. One can make every breath a prayer, an awareness of the joy of life."

Every person has a built-in reminder, his or her breath. All one has to do is focus on it, and he or she can return to that awareness of comfort and peace. Another similar example is one's heartbeat. To

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focus away from all the tension taking place in the world today and instead (see Editorial, page 5)

# About the Cover

Mosaic art  
by Idrienne Steiman



I. Steiman

The *Hamsa*, the healing gesture of the hand resonates with Idrienne's background as a dancer originally trained in New York City at The Joffrey School and The Juilliard School. She graduated Skidmore College and earned her masters degree at UCLA in the dance department. She moved to Indianapolis in 1989 to teach at Butler University in the dance department and subsequently opened up the first Pilates Studio in the city. She is a Master Teacher of Pilates currently teaching at Pilates Indy, Gregory Hancock's Dance Theatre and teaches creative movement for the children at Kids Dance Outreach.

Her interest in creative expression led her to explore mosaics for the first time in Suzy Friedman's class in Indianapolis. The *Hamsa* is the product of her first attempt at mosaics. Taking the risk to create something in a new medium is both exciting and healing. She chose the *Hamsa* as the image for her first piece because there is something primal in the hand – an open palm is receptive, surrendering and protective. All the aspects of healing are represented in the symbol of the *Hamsa*.

In Idrienne's approach to teaching Pilates and creative movement, a typical class includes activities for body awareness. She starts with the exploration of how breath moves the body. In that regard, just think of how many ways we use our hands as a gesture to express our inner most feelings. Idrienne enjoyed using her hands to create a powerful symbol with many underlying meanings from her perspective as a movement educator. Idrienne can be reached at [intgr8bdy@gmail.com](mailto:intgr8bdy@gmail.com).

## Quick Prayer for Healing

by Alden Solovy



A. Solovy

Alden Solovy spreads joy and excitement for prayer. A poet and liturgist, his work has been used by people of all faiths throughout the world, in private prayer and public ceremonies. He's written nearly 600 pieces of new liturgy, offering a fresh new Jewish voice, challenging the boundaries between poetry, meditation, personal growth and prayer. He's a teacher, a writing coach and an award-winning essayist and journalist. He also leads ManKind Project Israel.



# Jewish Insight

BY RABBI BRIAN BESSER

## Countering fear

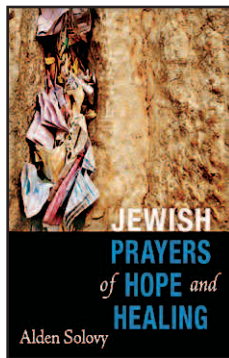
Reacting to the recent hostility toward Syrian refugees, a close colleague, whom I respect and love dearly, admitted to me: "I hate myself for saying it, but I don't want these people anywhere near me and my family. Am I a bad person?" No, my friend is not heartless. She is simply giving in to her worst imaginings. Fear obscures rational thinking and distorts reality. As a Beth Shalom congregant reminded me, quoting Roosevelt's famous adage: "there is nothing to fear but fear itself."

Two emotions lie at the core of the psyche: fear and love. Maimonides understood this well. For him, the entire edifice of Judaism rests upon one pair of foundational *mitzvot*: to love God, and to fear God. Since all human feelings and impulses derive from a combination of love and fear, the goal of righteous living is to cultivate both inclinations in service to God.

There are lower and higher forms of fear (as well as love), designated by two different Hebrew words. Conditional fear



Originally from Chicago, Alden has led writing workshops and has been scholar in residence in the United States, Europe and in Israel. He'd love to come to your synagogue. For more information, check out his website: [www.tobendlight.com](http://www.tobendlight.com). Also join the *To Bend Light* Facebook page and follow *To Bend Light* on Twitter to get announcements about new prayers and stories posted.



This beautiful prayer on the cover of this issue is from his book, *Jewish Prayers of Hope and Healing*: [tobendlight.com/book-jewish-prayers-of-hope-and-healing](http://tobendlight.com/book-jewish-prayers-of-hope-and-healing). Between the covers of this book are 175 pages of meaningful prayers to inspire and uplift, along with specific ones to alleviate a variety of physical, emotional and spiritual challenges.

"Quick Prayer for Healing" is © *Jewish Prayers of Hope and Healing*, Alden Solovy and [tobendlight.com](http://tobendlight.com). Reprinted with permission. ✨

is called *pachad*, the fear that something we own or value will be taken away. *Pachad* hijacks the mind. One might consider relevant statistics, such as that out of 190,000 Americans murdered since 9/11, only 37 were at the hands of Muslim-linked terrorists. One might reason logically, that it would make no sense for a jihadist to subject himself to the intrusive multi-year vetting process imposed upon applicants for asylum by Homeland Security, when he could infiltrate the United States much more easily by other means. One might read the stories of actual victims under discussion, such as the clothes salesman, his wife and four-year-old son whom the governor of Indiana rejected from our state. When gripped with *pachad*, none of it matters. It's impossible to fight this kind of fear with facts or logic.

Unconditional fear is *yir'ah*, the feeling of awe and wonder at the grandeur of the universe. Whereas *pachad* produces unremitting worry and anxiety, *yir'ah* is exhilarating, yet strangely comforting. Just as you refine love by focusing concern upon the other rather than yourself, you elevate fear from *pachad* to *yir'ah* when you look outward and widen your perspective. This can be done by standing on a mountaintop and gazing at the star-studded sky on a moonless night – or, by suddenly realizing that your dread of a terrorist attack inside the United States is akin to the terror that drove the refugees to flee their homes in the first place. Under the influence of *yir'ah*, you exclaim: "I recognize that the world is a huge and sometimes scary place, but I feel secure in it."

*Torah* teaches that human beings are created in the divine image, and are also granted free will. Therefore, by our choices, we are free to shape the image of God that we wish to reflect in this world. If we succumb to *pachad*, self-absorbed anxiety that no amount of rational argument can dislodge, then we affirm a cruel God of vengeance. (That, by the way, is the God of the jihadists; we play right into their worldview.) If, on the other hand, we welcome the destitute onto our shores the way our ancestors, Abraham and Sarah, welcomed the stranger into their tent, then we bear witness to a God of lovingkindness.

To paraphrase Nelson Mandela: "No one is born fearing another person because of the color of his skin, or his nationality, or his background, or his religion. People must learn to fear. If they can learn fear, they can be taught to love. After all, love comes more naturally to the human heart than its opposite."

Rabbi Besser has been leading Congregation Beth Shalom in Bloomington, Ind., since 2012. ✨



## New challenges for Americans in the New Year



BY RABBI SANDY E. SASSO

Each new year provides the impetus for review and promise making. We look back, cataloging good and bad, triumphs and defeats. Personally, we talk about family and friendships, gains and losses, repair and renewal. We make commitments to exercise our muscles and our compassion. Collectively, we assess our nation's accomplishments and shortcomings.

The future health of our country is dependent on three attitudes: vigilance, vision and volition. For 240 years, our country has prospered due to a steadfast commitment to freedom. From the First Amendment, pledging no establishment of religion, but guaranteeing its freedom of expression, to the 15th and 19th amendments giving citizens the right to vote regardless of race, religion, ethnicity or gender; from the Civil Rights Act to the Equal Pay Act, we have moved to greater tolerance and justice.

Yet we are acutely aware that the preservation of these rights requires constant vigilance. Demagoguery and thoughtless rhetoric can erode these accomplishments. It is easy to forget the battles fought, the courage and daring that were required to inscribe these freedoms in our Constitution. There have been periods when we did forget, when we allowed fear mongering to get the better of us. Jim Crow laws enforcing racial segregation, the internment of the Japanese Americans during World War II, the McCarthy era's blacklisting of those suspected of communist sympathies, represent dark periods in our national history.

My husband, Dennis, and I recently saw *Trumbo*, the film depicting the shameful proceedings of the McCarthy period. All through the film, we kept elbowing each other. When the movie concluded, we said, "It sounds all too familiar."

Bryan Cranston, the lead actor in the film, expressed our feelings. "The essence of the movie 'Trumbo' is to stop the polemic which is pervasive in politics today. And that is, if you have a difference of opinion ... you are the enemy."

We face serious issues: the economy, immigration and the threat of terrorism. But history should teach us that blaming and targeting an entire group of people is never the answer. It is born of both ignorance and hate. Some political candidates relish such incendiary and vulgar language. Embarrassingly, the more they repeat these odious remarks, the

## Care, share, dare and "Be there!"



BY RABBI DENNIS C. SASSO

*On Dec. 6, 2015, Beth-El Zedeck (in Indianapolis, Ind.) dedicated a new Torah Scroll to celebrate the congregation's Centennial. Below is an excerpt of the words I spoke on the occasion:*

We stand here 100 years after the founding of our Congregation, about 2200 years since the first *Hanukah*, and some 3200 years since our people stood at Sinai to enter the covenant of Torah. This too is a moment in history.

Who could have predicted in 1915 what would happen in Jewish and world history over the next 100 years: two World Wars, the Holocaust; the founding of the State of Israel; the birth of Reconstructionist Judaism; the *Bat Mitzvah*; women *rabbis* and *cantors*; Women's Suffrage; the Civil Rights Acts; the fall communism; the rise of religious



more their ratings go up. In 2016, we must be vigilant to protect the heart of what it means to be an American.

Beyond vigilance, we need vision. What is required for us to be a great nation, "conceived in liberty and dedicated to the proposition that all ... are created equal?" How do we address the widening gap between rich and poor, the shrinking middle class? How do we tackle the national debt without sacrificing the debt we owe to our most vulnerable citizens? How do we grapple with health care and education? How do we respond to increasing violence and the accessibility of guns? What can we do about the racial divide, xenophobia and political gridlock? The answers to these questions require the creative engagement of economists; government leaders; great thinkers such as poets, musicians and artists; and all concerned citizens.

Vigilance and vision are not enough. They demand volition, the will to make it happen, to dream big and think outside limited boundaries. Volition requires that we not only see what is, but imagine what can be and what must be done to better ourselves, our country and the world.

Vigilance, Vision and Volition – three wishes, three commitments, three hopes for the New Year.

*Sandy Sasso is rabbi emeritus of Congregation Beth-El Zedeck and director of the Religion, Spirituality and the Arts Initiative at Butler University. Reprinted from the Indianapolis Star Dec. 31, 2015. ☆*

terrorism; the discovery of the general theory of relativity, atomic energy, quantum physics and the decoding of the human genome; Space exploration, internet and social media, and Dennis Sasso gets a smart phone!

Who knows what the next century will bring. One thing I know is that the challenges of the future cannot be met by imitation, but with imagination; not by preservation of tradition, but by its transformation. I cannot predict what will happen in the next 100 years but I would like to suggest how we can make it happen. We need: to *care*; to *share*; to *dare*.

Let us *care*, for the inheritance we have received. To care for it we must learn and teach it; live and celebrate it. But it is not enough to *care*, we must also share. *Torah* is not just a gift we receive but a gift that we renew and pass forward with the people we love, in the synagogue where we gather, and in the community where we live.

And finally, we cannot *care* or *share* if we do not *dare*. To dare means to be shapers of the Jewish future. To consider the synagogue not merely a museum of the Jewish heritage, but a laboratory of Jewish living where new formulas, new imaginings, new possibilities of faith, relationships and models of community are conceived and brought to life.

*Care, share, dare, and "Be there."* There are many important claims on our time and resources. But, the synagogue will only thrive if we place it at the top of our philanthropic and volunteer commitments. Help make it happen. *Be there!*

May the next century find our children and their children moving towards a time when reason is wedded to compassion; Israel lives in harmony with her neighbors; no one is homeless, hungry, ostracized or oppressed; a world where superstition, terror and violence give way to cooperation, goodness and peace.

This *Torah* we have reverently written and crowned, not only with silk and silver, but with our love, learning and hope, is not the last word of Judaism. It is the first word. We are the writers of the next chapter in the story. Let us go create Judaism and write the *Torah* of the next 100 years.

*Rabbi Dennis Sasso has been senior rabbi at Congregation Beth-El Zedeck in Indianapolis, Ind. since 1977. ☆*



### EDITORIAL

(continued from page 3)

pay attention to the rhythm of one's beating heart can also bring relaxation. Recognizing that every living person simultaneously has these two vital functions going on can dispel some of the loneliness.

*Jennie Cohen, January 13, 2016 ☆*

# Chassidic Rabbi

BY RABBI BENZION COHEN

## Miracles

Today we see many miracles. I want to share with you a story about some amazing miracles. As I wrote recently, this is a special year, a year of Assembly. Once in seven years we are commanded to gather together in the Holy Temple in Jerusalem, to strengthen our fear of Heaven. As of yet we don't have our Holy Temple. We pray that *Hashem* will rebuild it. But we still make similar gatherings this year, to strengthen our observance of *Torah*.

Tzvi Azarya is a Lubavitcher who lives in Rechovot, Israel. In the year 1988, also a year of Assembly, he wanted to go to Brooklyn, to the Lubavitcher Rebbe. At that time he was working for the Israeli Army, so he had to get permission to leave from his commanding officer. The officer refused, saying "You only got married a year ago, and it will cost you a small fortune to travel to America with your wife and new baby".

The next day he decided to offer his officer a deal. The officer had been married already many years, but had not been blessed with children. He told the officer that if he would let him go to the Rebbe, he would promise to ask the Rebbe to bless him with children. The officer thought for a few seconds, then said "Okay, but remember, a promise is a promise!"

The following Sunday Tzvi was already in Brooklyn, waiting in line to get a blessing from the Rebbe. Every Sunday the Rebbe would bless thousands of people and give each one at least one dollar bill. These dollars were meant for charity. Each person was responsible to give at least one dollar to the charity of their choice. Most of those who received these dollars from the Rebbe would keep them, and give other dollars to charity.

The Rebbe blessed him and gave him a dollar. He asked for a blessing for children for his officer and his wife. The Rebbe gave him two more dollars, and said "This is for the officer, and this is for his wife."

The Rebbe then took two dollars and folded them together. Then he took another two dollars and folded them together. Then he took three dollars and folded them together. He gave the seven dollars to Tzvi, saying "This is for the children."

Tzvi returned home. He told his officer about the Rebbe's blessings and gave him the dollars. His officer was surprised. He told his officer: "You are going to see miracles and wonders!" His officer asked, "Seven children?" Tzvi answered, "Well,



# Kabbalah of the Month

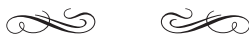
BY MELINDA RIBNER

## Shevat – time of new beginnings

On Jan. 11, we welcome the new month of *Shevat*. It may still be the heart of winter in many places but it is a hidden and mystical time of new beginnings. *Shevat* is a time of new inspiration and creativity. It is a time when it is easier to come close to God. The first part of the month may still feel dark and harsh, but that all changes after the 15th of the month, the time of the full moon, when we celebrate the holiday of *Tu B'Shevat*, on Jan. 25.

The renewal in *Shevat* may not yet be manifest on the physical plane but renewal always begins on the inner and hidden planes. This month of *Shevat* is pregnant with new possibilities. It may still be cold literally and metaphorically, but please know that spring is coming. A little more patience is needed. Never lose hope!

In the preceding month of *Tevet*, we journeyed to heal the limiting forces of anger and jealousy within us. In this process, we have been strengthened. The seeds of our vision have been planted deeper within us. Something new is going to come forth within you. Believe that you will bear new fruit and you will. We will bring forth our new beautiful visions into reality. This month of renewal in *Shevat* is the time to go deep inside and



you got seven dollars!"

A few weeks later his officer called him to come to his office and told him that he has good news. Eight months later he met his officer, who hugged him and kissed him. He said, "*Baruch Hashem!* My wife just gave birth to twin girls!" At this point his officer decided to start praying every day and to put on *tefillin*.

A year and a half later they were blessed again with twin girls. Then they were blessed with triplets, three boys, *Baruch Hashem*.

We all have miracles in our lives. They are not always so amazing, but if we look closely we can find a lot of small miracles in our daily lives. *Now* it is really important to pray to Hashem to make us the miracles and wonders of our complete and final redemption. We want *Moshiach* now!

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

contact the creative energy within you. Be open to a new beginning. Say "yes" to the newness of life once again.

*Shevat* is an optimal time to conceive of new projects and to open to newness in your life in general. Say "yes" to life. Breathe out the old and breathe in the new. Take a moment to literally do this.

Place yourself in a quick meditative state with five deep long conscious breaths. If you have more time available for meditation, give yourself that gift of time. As you inhale, focus on opening and expanding the body, the mind and the heart. Breathe from deep in the belly and let the breath move upwards to the ribcage and collar bone. Hold the breath in between the exhalation and inhalation, allowing the mind to become more quiet. As you exhale, let go, relax, release, and allow yourself to empty, and go deeper inside. With each breath, allow yourself to slow down, to deepen and expand.

Visualize yourself as an empty vessel, filled with a desire to receive more light, more love, more joy, and more direct God awareness in your life now and during this upcoming month of *Shevat*. Take a moment for prayer. Express the longings and requests of your soul. Listen to your soul speak before her Creator. What is it that she needs and wants? And then say "yes", silently to yourself and then out loud, softly and then in a louder voice several times. Sit silently in meditation and receive inspiration and guidance.

This month will offer much blessing to you, even if it is not clearly manifest to you in ways you can openly see. Be open to surprises, new people and new activities. The *Torah* portion introducing the month of *Shevat* is *Bo* in the book of Exodus (Exodus 10) recounting the exodus of the Jewish people from Egypt. This event is very much in line with the energy of this month, a time of breaking free from the past and beginning anew. In this *Torah* portion we see the final plaques given to demonstrate God's power and finally take the Jewish people out of Egypt. Before we can fully be on this journey towards freedom and love, we need to release some of the barriers restraining us in going forward. During the *Torah* portion of *Bo*, we read about *Passover*.

In this week's *Torah* portion preceding *Rosh Chodesh Shevat*, God reveals Himself as *YUD HAY VAV HAY*... I will take you out from under the burdens of Egypt. I will save you from their labor. I will redeem you with an outstretched arm and with great acts of judgment. I will take you as a people for Myself and I will be a God to you.... (Exodus 6:2-8) The revelation of *YHVH* was a deeper, more profound and compassionate name than that experi-

(see Ribner, page 7)



# Tu B'Shevat

## New Year of the Trees



BY RABBI HERBERT HOROWITZ

On *Shabbat* (Jan. 9) we offered the blessings for the new month (*m'varchim hachodesh*) of *Shevat*. *Rosh Chodesh* (new month) took place on Jan. 11, and *Tu B'Shevat* is exactly two weeks later, on Jan. 25. What does "Tu" mean? It is the 15th day of the Hebrew month of *Shevat*, commonly known as the Jewish Arbor Day, but actually is *Rosh HaShanah L'Ilanot*, the New Year of the Trees.

I recall the practice in my *yeshiva* elementary school of receiving a piece of *carob* (*buksa* in Yiddish) and contributing to the JNF fund on *Tu B'Shevat*. What is the origin of this holiday, coming in the middle of winter?

The first *Mishnah* of the Tractate *Rosh HaShana* supplies us with the answer. There are actually four *Rosh HaShanas* mentioned: the first is *B'Echad B'Nissan* (the first of *Nissan*), the new year for Kings and Festivals; the second is *B'Echad B'Elul* (the first of *Elul*), the new year for the tithing of animals; the third is *B'Echad B'Tishrei* (the first of *Tishrei*), the new year for *shmita*, the fallow seventh year and *yoval*, the 50th year of liberation, and in modern times, the High Holy Days of individual and personal accounting for the past year; and the fourth new year is for the planting of vegetables. *Bet Shammai* (the school of *Shammai*) says it occurs on the first of *Shevat*, but *Bet Hillel* (the school of *Hillel*) says it occurs on the 15th of *Shevat*.

Why have we adopted *Bet Hillel's* date? *Hameiri* (14th century commentator) explains *Bet Hillel's* view. "Since the 15th of *Shevat* is the median date between the winter solstice and the vernal equinox, and since half of this period has already passed, the winter has abated and the cold has diminished, and the formation of the fruit accelerates."

Why is *Tu B'Shevat* significant for us today? This story illustrates its importance.

A group of American Jewish young people was visiting Israel. They gathered on a Judean hill on the edge of Jerusalem in a section called *Sanhedria* to plant trees. Each took a sapling in hand, participated in a short ceremony, recited a prayer, and then began to plant the trees with his [or her] own hands. After one youngster planted his tree, he stepped back to admire his handiwork. By chance, he

## The branch is bending

BY REUVEN GOLDFARB



For John Kozak and Jesse Schwartz, propagators of historic apple trees

the branch is bending with its load of apples to the ground apples green and smooth this year

no specks or insect rot not since I planed the heavy bough split open by decay down to bare wood and brushed the sea weed cow manure solution over it the tree's regained its health the apple crop's a witness

this year

I didn't spray or prune rains came heavy in March after winter frost good signs they say for fruit the suckers sprout straight up the branch bends down leaves brush the ground

Writer, teacher, and rabbinic deputy, Goldfarb has published *Divrei Torah*, poetry, essays, and stories in numerous periodicals and anthologies and won several awards. He co-founded and edited *AGADA*, the illustrated Jewish literary magazine (1981-88), and taught *Freshman English* in Oakland's *Merritt College* (1989-1996). He and his wife have resided in the Upper Galilee since 2001. This poem previously appeared in *Voice of the Trees* and subsequently in his chapbook, *California Israelite*. Email: [poetsprogress@gmail.com](mailto:poetsprogress@gmail.com) and website: [www.reuvengoldfarb.com](http://www.reuvengoldfarb.com). ✨

almost stepped on the sapling of a girl who was in the process of watering her new plant. She looked up, turned his foot aside and shouted, "Hey, be careful! Don't you dare touch my tree! Don't you dare touch my tree!"

Each one of us is connected to Israel, its growth and development. It is our responsibility to put our best efforts toward this goal. None of Israel's enemies must be allowed to trample or destroy the beauty

that is Israel today. Millions of trees have been planted in Israel, making it green and bountiful. Let us continue to be *shomrei ha'adama*, protectors and supporters of the land of Israel and its people.

As we celebrate this upcoming holiday, let us be mindful of the immortal words of Albert Einstein: "Thanks to the privilege of destiny, I am conscious of belonging to the Jewish people. History has imposed a hard struggle on us; however, as long as we remain obedient servants of the tradition, we not only will remain the oldest people among living peoples, but also, just as in the past, we shall create through fruitful work, values that will help to make mankind noble."

We must continue the fruitful work of Judaism and Zionism. That is why the *B'nai Kabbalah* of the 16th and 17th centuries developed the *Tu B'Shevat Seder*, including four cups of Israeli wine and nuts and fruits grown in Israel. Enjoy your *Tu B'Shevat seder*, celebrate with friends and family in the *kabbalistic* tradition, and have a *Chag Ha'Ilanot sameach!*

Herbert Horowitz is Rabbi Emeritus of Shore Parkway Jewish Center, Brooklyn, NY. He is a popular lecturer and scholar-in-residence. He can be reached at [rabhh18@gmail.com](mailto:rabh18@gmail.com). ✨

## RIBNER

(continued from page 6)

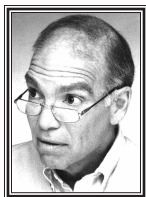
enced by the Patriarchs and Matriarchs. These sentences are said during the *Passover Seder*. But they are wonderful to say each day. And then later in this week's Torah portion we read about the plaques.

The exodus from Egypt represents the liberation of the soul from the constraints and challenges of living in the material world. To be here in the physical world, free from pain on a spiritual, emotional and physical level is a great blessing.

Life today may be challenging on many levels. Just as the Jewish people in bondage in Egypt called out for divine assistance, we also must call out on a personal and collective level. Then we have to listen to be guided and get ready to move forward.

May we each have a wonderful blessed month of *Shevat*, filled with new beginnings.

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



## Shibley Speaks

BY JIM SHIPLEY

### Israel to me

In 1948 I was in high school. Okay, now you have a pretty good idea of how long I've been around. Point is – I was in a high school of 1500 kids, of whom about twelve were Jews. When the State of Israel declared its independence, let's just say there was not dancing in the halls.

I was plumb ignorant of the situation. Ours was not a *kosher* home. My family was not active in the Jewish Community and while we had been impacted by the Holocaust as every Jew alive had to be, we had not lost any family members of whom we were aware.

Two years later we moved to Cleveland and my father became very active in the Jewish Community and the nascent State of Israel. Matter of fact, he was on the first UJA Mission to the Jewish State in 1953. I have a picture in my office of him shaking hands with Ben Gurion.

Over the years, after marrying and having children, Judaism and Israel took a larger and larger role in our family life. Marrying Rachel with her Orthodox background helped. In 1968 we took our first trip to Israel and the rest as you probably know is predictable history.

On our numerous trips since then, on UJA missions, missions we hosted first from Cleveland and then Orlando, the ties grew stronger. Meeting Menachem Begin when he was a "Back Bencher" and becoming close to him and his family aced it.

I remember the 1967 war and the thrill of victory. I remember the 1973 war and the terrifying possibility of defeat and genocide. We were in Israel during the second intifada.

During all that time, I know that no matter if it were Labor, Herut or Likud in power, their number one priority was the safety of the People of Israel. Israel has been blessed with a Jewish Community in the U.S. and around the world that stands with them and works on their behalf with the governments of their own countries to guarantee that safety.

Do we always agree with the policies of the government there? Of course not. Would we like to see Israel do some things differently? Sure – we are all strategic and political experts from 7,000 miles away.

Thing is, we can work for the policies and politicians we believe in here in the U.S. Even in Florida – although it is admittedly

harder. We are citizens, we pay taxes, we use the roads and the telephone system and have our garbage collected and pay what the supermarkets demand.

Do Israeli politicians say and do some stupid things from time to time? Of course. Have you been following the Republican debates? 'Nuff said. Complain? Of course! We're Jews, for God sake! BUT: We have to draw a line. We are not in Israel. Not on a day to day, week to week, month to month basis.

We happen to have a daughter who lives in Jerusalem. We are aware of what she goes through on a daily basis. But we don't live it. We don't go to the bus stop every day and wonder if we will get home. We don't drive on a two lane road and hold our breath at each dark turn.

Unless we are willing to do that – to live in that wonderful land with all its wonders and warts, we have no right to tell them what to do. Unless we pay their humongous and unfair taxes, face the daily threats and all the rest – we do not have that right.

Beyond that – again, we are Jews – so, you want to rant against Netanyahu and his cabinet? Do it at your own dinner table, in the privacy of your *shvitz*. BUT: Not in a public forum. Especially not if you are an elected or appointed representative of any organization.

My grandfather, Abraham Shiplacoff, was a labor leader in Brooklyn in the teens and twenties of the last century. He was one of the founders of the Workman's Circle (you can Google both Abe and the Circle). He also was instrumental in the formation of the ILGWU (if you are too young? Back to Google).

When Abe saw a need, he acted. Jewish immigrants were living in horrible conditions in the early part of the last century. Living sometimes six members of one family in two rooms.

He got the cream of New York Jewry to put their money and political clout to helping these Jews from whom they desperately wanted to distance themselves. He preached that if one Jew anywhere was in trouble, every Jew everywhere was in trouble.

He believed the greatest nation in the world for the Jews was America. He did not live to see the birth of the Third Jewish Commonwealth, but he would have loved it – and never criticized it in public. You can bet that.

*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. ✨*



## Shabbat Shalom

BY RABBI JON ADLAND

*Pirke Avot 4:15 – Rabbi Elazar ben Shammua used to say: Let the honor of your student be as precious to you as your own; and the honor of your colleague as the respect due your teacher; and the respect towards your teacher as your reverence for God.*

Jan. 8, 2016, Vaera

Exodus 6:2–9:35, 27 Tevet 5776

There is a short interruption in this week's *Torah* portion from the narrative of Moses and Aaron going to Pharaoh and telling him to let the Israelite slaves go. This interruption in the story was put there to remind us of the pedigree of the current and future players in Exodus and the wandering through the desert stories that we will read until the end of the book of Numbers. This little interlude in the narrative presents us with many of the players we will read about over the next several months.

We are introduced to Amram and Yocheved who are Moses and Aaron's parents. We read of Aaron who is Nahshon's brother-in-law and the parents of Nadab, Abihu, Eleazar and Itamar. The first two are killed by God in the Book of Leviticus for approaching God in the wrong manner. (We will leave this to a later discussion.) The latter two become the heirs apparent of Aaron who run the priestly sacrificial cultic service. We are introduced to Phinehas who is Aaron's grandson. And then, in a sort of odd statement, we read, "It is the same Aaron and Moses to whom *Adonai* said..." Maybe there was another Aaron and Moses (note whose name is first in this verse – something that doesn't happen often) and the reader needs to make sure that they know which Aaron and Moses *this* story is talking about.

As I said, these verses are a digression in the narrative from which the story quickly turns back to at the very end of the passage. The writer wants us to know something. If we believe that there are many editors of the Torah text, then this passage was most likely placed here by either the Priestly writers or by those advocating for the House of Aaron and the importance of the Levites in our history. This may be about a power struggle between the descendants of Moses and Aaron or between the House of Aaron and

(see Adland, page 13)





# A FOCUS ON HEALING



## Jewish Educator

BY AMY HIRSHBERG LEDERMAN

### Rosh Hodesh: Finding strength one month at a time

I listened to the phone message from Cindy and knew that something was wrong. I could hear it in her voice, even through the static on my answering machine. I called her back immediately and my worst fears were confirmed: Cindy had breast cancer.

We didn't speak often because Cindy needed to conserve her energy for the never-ending doctor's appointments, surgeries and chemo sessions that took over her life. I marveled that she was determined to continue working through it all, even though it took every bit of strength she had. But over the months of treatment, something special happened to Cindy that changed her life, almost as much as having cancer did.

As is frequently the case with cancer patients, Cindy's life totally revolved around her cancer. Every decision, appointment, and choice, even the food she ate, related to her illness. How would she tolerate the next chemo session? Would she be too tired to attend her daughter's school play? Should she shave her head or wait for her hair to fall out? Would she ever feel normal again? So many questions with so few satisfactory answers turned her life into an emotional roller coaster. And even when she was told by her doctor that she would start to feel better again in eight months, the thought did little to cheer her.

During this time, Cindy tried to go to synagogue every Saturday because it was something she had done P.C. (Pre-Cancer) that now gave her a sense of normalcy which she so desperately needed. And it was there, sitting amongst friends at *Shabbat* morning services, that she discovered the true meaning and power of the *Rosh Hodesh* prayer for the new moon.

*Rosh Hodesh*, which in Hebrew means "head of the month," became a holiday of great significance in ancient times, before the Jewish lunar calendar was established. The new moon's sighting by at least two witnesses and the declaration by the *beit*

*din*, the rabbinic court in Jerusalem, signified the date upon which all other holidays were fixed. The sighting was communicated to Jewish settlements throughout Israel and the Diaspora by setting fires on the hilltops of Jerusalem, starting a chain reaction from one community to the next. Sacrifices were offered, incense was burned, special prayers were chanted, festive meals were eaten and the *shofar* was blown.

Today we celebrate *Rosh Hodesh* once a month in synagogue, when we recite special blessings and prayers, beginning with: "May it be your will, Lord our God and God of our ancestors, to renew our lives in the coming month and bring us well-being and blessing."

Cindy had recited that prayer by rote many times before, but had never really considered its meaning. Those words became a touchstone for her and helped bring an order to the chaotic life that her cancer had created. They became a measuring rod for her progress: she just had to get through her treatments one month at a time until she had a chance to ask for another month of renewed health and blessings.

Living with cancer made Cindy more reflective, aware and grateful of what it means to be alive. The *Rosh Hodesh* prayer gave her a time in which to speak to God and acknowledge this appreciation with these words: "Eternal God, Source of life, as a new month approaches, we are reminded of the passing of the seasons, of the preciousness of time, and of the limits of our earthly journey."

And now, many years later, she looks back at that difficult period of her life with renewed appreciation – for her body's strength, for the support of her friends and community and for the comfort and hope that the *Rosh Hodesh* prayer gave her each month. It's closing words are ones she strives to live by through "a life marked by true piety and the dread of sin; a life free from shame and reproach... a life filled with the love of *Torah* and reverence for God...."

*Rosh Hodesh* is more than a holiday. It is a monthly opportunity for spiritual renewal, a chance to look at our lives, one month at a time, and recognize that we have the continuing power to start over. It is also a time to realize that no matter how difficult our struggles may be, or how hard life is at this point in time, we only need to make it to another month, when we can ask again for renewed strength and blessings.

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

### 10 ways to stop worrying and start living



BY ROSALLY SALTSMAN

Dear Rachel,

*I'm a worrier. I'm very anxious about all the terrible things that can happen. We live in such a dangerous world, and so many people are suffering. I'm always terrified that some calamity is going to befall me or those whom I love, G d forbid. I take every precaution I can, I pray, but I'm always nervous and tense. I always have the worst-case scenario in my head. Please help. This is a terrible way to live my life.*

~ "Worst Case" Scenario

Dear "Best Case" Scenario,

Mark Twain famously said, "I have been through some terrible things in my life, some of which actually happened." We spend so much time worrying about what can happen that we don't actually enjoy life.

And you're right – it's a terrible way to live. But it doesn't have to be that way. Fear and worry are a choice. You're right that we have so little control over the events of our lives, and there are many dangers out there. But the one thing we do have in our control is how we view the world. Is it dangerous, or full of opportunity? Are we safe, or is danger lurking right around every corner? Do things befall us, or is everything part of a divine plan?

The story is told of a chassid who asked his rebbe, the Maggid of Mezeritch, "The Talmud tells us how to make a blessing over the bad things that happen as we do for the good ones. How is that possible?" The Maggid told him to go ask Reb Zushe of Anipoli, a holy but very poor man. He lived in a small, dilapidated house with his family. He was thin and sickly, and lived hand to mouth. When the chassid came to Reb Zushe with his question, Reb Zushe stood there in his cold house, in his threadbare clothes, and said, "I don't know why the Maggid would send you to me. I've never known any misfortune in my life."

Reb Zushe understood that there is no bad. Everything in life comes from G d,  
(see Saltsman, page Healing 4)



Press Association, the Arizona Newspapers Association and the Arizona Press Club for excellence in commentary. Visit her website at amyhirshberglederman.com. Originally published in our Jan. 27, 2010 Healing section. ✨

# Illness is not punishment



BY RABBI Yael SPLANSKY

Some might think the best pretext for this sermon is the following Yiddish proverb, "If God lives on earth, people would break his windows". But I prefer another Yiddish proverb instead: "If things are not as you wish, wish them as they are". When I stood before you last *Rosh Hashanah* it was a great celebration of pride and purpose and of how far we had come as a congregation. We were just beginning to write a new chapter in the life of Holy Blossom Temple.

The dominant emotions for me then, were excitement and gratitude and curiosity. And in the quiet moments of personal reflection then, I privately admitted to myself that seeing our congregation through transition was the hardest thing I had ever done. In my private prayers last *Rosh Hashanah* I thanked God for giving me the strength to endure it and for the many good partners along the way. Today, one year later, on this *Rosh Hashanah*, in the quiet moments of personal reflection over another year gone, I can say that now, fighting cancer is the hardest thing I have ever done. God willing, 5776 will be simpler.

I could use a little less excitement, but as the Yiddish proverb goes, "Even the smoothest path is full of stones". No life is free from pain...even hard working and kind hearted rabbis are not protected from *tzures*. I've never spoken of it from this *Bimah* in these many months. Those who know me know that I am a pretty private person. A rabbi's primary purpose is, of course, to teach text. Today, however, the text I bring to share with you is the text of my life.

For nine months now, biology and chemistry have been my *Torah*. Our sages say one cannot fully understand *Torah* unless one has stumbled in it. Many people encourage me with compliments and say, how graceful. But the path has been rocky. There have been many moments when I felt myself stumbling in the *Torah* of life's hard knocks. But I did not fall.

Before I continue, not another word until I acknowledge that among us, are many dear congregants who have truly suffered, and are carrying much heavier burdens, and for a lot longer than I have. And I look at you, and I see real pillars of strength. Who among us has not accompanied a loved one along one rough road or another, or another? My story, by contrast, is not unique, unfortunately it is very common. And in my heart of hearts I believe that my

story will have a happy ending. I pray that through these few reflections you may find something familiar, and affirming, or something challenging and motivating, or perhaps, the simple comfort in knowing that we are indeed, all in it together. Each one, doing our best to muscle our way, through this God-given life.

In preparing for today, I found this in my computer. I had forgotten that I had written it. 4:53 a.m. March 12, 2015: I like to see all the shades of gray, and consider them. I like to weigh them out, against one another. That's how I've always been, and as a rabbi, that's my training. This now, however, is a strange exercise in juxtapositions. A collision of extremes. I am, on the one hand, utterly shocked and disbelieved by my diagnosis, and at the same time, I am not at all surprised. Hello cancer, I've been expecting you. Not so soon, but expecting none the less. Why not me? I feel on the one hand, lucky and also unlucky. I am prepared and I am woefully unprepared. I feel confident that all will go well for me, and I feel totally vulnerable. I am surrounded by so much support: family, congregation, old friends and new, colleagues, strangers, medical experts of all kinds, and, on the other hand, sometimes I am entirely alone. At the end of the day, I am the only one in my skin.

On the one hand, I hate the machines and the tests and the new books on my shelf, and the needles, and the hospitals and the medicines, and on the other hand, I love them. I am so grateful for them. On the one hand, I feel strong, sometimes even triumphant, on top of it, and there are days when I feel myself pinned down under the weight of it, crushed with worry. I don't want any part of this...none of it. But I don't get to choose. A friend who knows, calls it a choice-less choice.

Now I don't keep a journal...this is really the only thing like this in my computer. Many have advised me to keep a journal. They say that you grow, and it's a journey. They say cancer changes you. They say you come out on the other side stronger, and wiser. Truth be told, I thought I was already pretty strong and wise. And that's primarily because I have learned from you, good people. Throughout our 17 years together, studying Torah together, and inviting me into your lives at delicate moments of trouble and trial, you have taught me well, about vulnerability and vitality. You have trusted me with your insights of fear and faith, and I am stronger and wiser because of you – my teachers.

So today, I try to reciprocate in one small measure. Something of what I have learned. This experience reinforces what I already knew to be true. When a congregant wrote to me about her own illness this year, and confessed that she

felt paralyzed by the deepest, darkest fear that she was somehow being punished by God, I was able to write the following:

Dear Laura, I am so sorry to hear about what you are facing. I'm glad that you trust me with your big questions. Email is a lousy way to talk about such nuanced and important things. I look forward to the day when we can sit together and really talk. But in the meantime, since I hear the urgency in your voice, let me say that I do not believe illness is punishment. I believe that you are a very good person. But even if you were a miserable human being, I do not believe illness would come your way as a result. I believe that illness is as much a part of life as is good health. And I don't mind sharing with you that I write you at a time when I'm facing my own frightening diagnosis.

The question is not, why do bad things happen to good people, the question is, when bad things happen to good people, how do we respond? We don't get to choose, like when or where cancer cells grow, but we do get to choose how to respond when they do. Do we choose to be proactive or passive? Private or public? Optimistic or pessimistic? Fearful or courageous? Some days this and some days that, and these are very personal decisions. Some moments this way, some moments that way.

Even when there is so much outside of our control, some things we must remember, are within our control. These things we can choose. I know that you are blessed with family and friends, and a community that cares about you very much. While you live in your own skin, you are not alone. One of my many prayers for you, Laura, is that you will feel less alone and less frightened. Would you take comfort in knowing that we are including your name in *Mi Shebeirach* this *Shabbat*? Yes, of course, I will keep you in my own private prayers. I ask that you do the same for me. That's the power of sacred community. That's another thing I believe in wholeheartedly. Be well, Laura. *Rifua l'shema*. A complete and whole healing. Yael.

This exchange between two moms, came about because in a synagogue community we are not alone. This is the essential blessing of being a part of such a community. I always knew this to be true but this year I experienced it in new ways, as a mother and a wife. I know my husband and our boys are less afraid and more supported because they are a part of this congregation, not because they are the rabbi's kids, but because they're around, and people know them and care about them. Just one example comes in the form of meals that the *Bikur Cholim* arranges for us from time to time. Nutritious and delicious meals, prepared



by generous congregants and dropped at the door.

These have saved Adam and me some precious time and energy when we needed to conserve. But, more than the practical benefits, each meal was a lesson to us and to our children in the power of sacred community. Without family in town, we were buoyed by the embrace of the Holy Blossom congregation. And again, not because we are a rabbi's family, but because we have volunteers who are extraordinary and know how to provide when people need it. This quiet *mitzvah* speaks volumes about the character of our congregation.

Now I will never know why cancer settled in my body. I will do everything I can to keep it from returning. But God only knows. So, my faith fills in the gap between the known and the unknown. Between the facts of life and the mysteries of life. There's a *b'rachah* for this: *Baruch Atah Adonai haham ha razime*. Praised are you, Adonai, our God, Ruler of the Universe, Knower of secrets. To say this *b'rachah* is somehow liberating. I don't have to know everything, because God does.

Since my earliest childhood memories, I have always experienced prayer as something very real. Not foolish, not an empty ritual, not a crutch, but very powerful. But I have never been the subject of people's prayers until now. And I have to say, to my surprise, that the accumulation of these prayers somehow has substance. They have volume and weight and largesse. It's difficult for me to articulate, actually. They add up to something almost tangible, for me.

So I want to thank you this day for holding me in your prayers. They have indeed sustained me. And I want to suggest, that if you have loved ones who are unwell, instead of saying to them, I am thinking about you all the time, let them know that you are praying for them all the time. Thinking about is a form of praying about. And you'd be surprised how much it will mean to them.

I personally don't pray for God to rescue me. I pray for God to make me strong. Never before was my experience of God bodily, as it has been this year. I never said like Job, "Through my flesh I see God". Until my diagnosis, my encounters with the Divine were through my head, and my heart and my *neshamah*, but now my hair and my fingernails and my white blood cells and lymph nodes I never knew I had, all have something to report to me. Every miraculous thing, every quirky side effect, every achy joint, points to the wonder and the mystery of God's world and the God-given ability to heal.

One congregant among you brought me a gift from Israel. A thin, little red

bracelet, with a *Hamsa* on it. Now I am not a superstitious person. I do not believe that the red thread will ward off the evil eye. I do not believe the little silver hand will protect or shield me from harm. But I've been wearing this little gift every day, nonetheless. It's a reminder to me that I must do all that I can to protect myself from harm. Remember to eat, remember to drink, remember to sleep. The little blue eye at the centre of the *Hamsa* stands for God's watchful eye. I see it, I look upon it, and I hear the voice in the back of my mind, "Are you taking care, Yael? Your family and congregation need you for the long haul, you know." And usually that's enough to get me on the treadmill. That is prayer in motion.

Another Yiddish proverb: "*Chutzpah* succeeds". With my doctor's permission, I have pushed myself, to work as much as I could throughout chemo. I take one week off and then have two weeks back at work, and that pattern for each cycle. And so far I've been lucky with daily radiation. I have my afternoon appointment calling me soon. It feels good to work. It feels good to do for... to apply myself to something other than myself, to give myself to others, not only to myself. It is good to be reminded of who I am, not only patient, reminder that I am alive.

Moments ago, we read from the *Machzor*, *Adom Yissodo*, You have created us and You know what we are. *Kihane badar v'sam*, we are but flesh and blood. *Adom yissodo d'yado v'sofo l'adar*. Man's origin is dust and dust is his end. Each of us is a shattered urn, grass that must wither, a flower that will fade, a shadow moving on, a cloud passing by, a particle of dust floating on the wind, a dream soon forgotten.

*V'atah HaMelech el chai vikayom*. But You, O God, are the Sovereign One, the Everlasting God. This beautiful and haunting *piyut* contrasts our fleeting days to God's eternity. And it is not a fatalist's prayer. Make no mistake...just the opposite. It says that we have a chance at eternity. By attaching ourselves to the Eternal God. When we create for ourselves, day in and day out, as hard as it is, a life of meaning and purpose. We can cross the divide from suffering to service. That is every person's sacred task.

The composers and compilers of our *Machzor* did not intend to traumatize us, so don't mistake my tears today. They only wanted to speak the truth as they knew it, so that we might live more fully. So we might read that prayer poem and ask, so okay, I'm mortal. *Nu?* And the *Machzor* says back to us, so what are you going to do about it? *Afar*, yes, we are only dust, but dust can make for a strong foundation on which we can build a house, or even a

synagogue. And we may be broken vessels, but those shards can be reassembled and reconfigured to create a beautiful mosaic. And yes, we are withering grass and wilting flowers, but these enrich the soil that is beneath so that life can renew and emerge. And yes, we are but a shadow.

The psalmist says our days on earth are like a shadow. And one commentator asks, "So what kind of shadow is that"? And the answer comes, "not a shadow cast by a wall, not a shadow cast by a tree, but as a shadow cast by a bird flying overhead." Let the shadow that we are be a sign of life, and of movement and mission. *Adom Yissodo* is placed in our *Machzor* between prayers devoted to the themes of *Givорот* and *Kiddushah*... courage and holiness. That is right where the sick and those who love them reside. Wedged right in between courage and holiness.

Each *Shabbat*, we end our services with the words *v'adot af kedruchee*. Into Your hands, O God, I entrust my spirit, and when I sleep and when I wake, and with my spirit and my body too, as long God is with me, I shall not fear. For the mountains may crumble and the hills may shake, but my love will never leave you, God says. Things fall apart, but God's presence is steady, and faithful. O God of life, we pray that You will write us into the Book of Life, so that we may live. Strengthen our bodies and our souls so that we are able to fill our days in Your service. And that we might make every day a *Shechehianu*.

Together, *Baruch, Atah Adonai, Eloheinu Melech Ha olom Sheheheanu, v'keamanu v,hegeanu lazman hazeh*. Praised are you Adonai, Our God, Ruler of the Universe, who has given us this good life, who sustains us each day, and who has enabled us to reach this moment so filled with joy and blessing. Amen.

A fourth-generation Reform rabbi, Rabbi Splansky is the senior rabbi of Holy Blossom Temple in Toronto, Ontario Canada. She was ordained from Hebrew Union College – Jewish Institute of Religion in Cincinnati. She first served as assistant rabbi from 1998–2000, and as associate rabbi from 2000–2013. From the Boston area, Rabbi Splansky completed her undergraduate studies in Anthropology and Jewish Studies at Indiana University in Bloomington and at Hebrew University in Jerusalem. She is the immediate past chair of the Reform Rabbis of Greater Toronto. She is the editor of the new prayerbook, Siddur Pirchei Kodesh, author of the Union for Reform Judaism's, Reform Voices of Torah: 2012 Commentary on Deuteronomy, and monthly contributor to The Canadian Jewish News. Her husband, Professor Adam Sol, is an award-winning poet and they have three sons. ✨

## New treatment for ALS very encouraging

*Groundbreaking work to combat ALS and similar neurodegenerative or neuroinflammatory diseases, such as multiple sclerosis.*

JANUARY 11, 2016 – NEW YORK – A new ALS treatment utilizing a stem cell infusion protocol performed at Hadassah Medical Organization (HMO) and developed by the US/Israeli biotech company BrainStorm Cell Therapeutics (NASDAQ: BCLI), has significantly slowed the progression of Amyotrophic Lateral Sclerosis (ALS, also known as Lou Gehrig's Disease), announced Ellen Hershkin, National President of Hadassah, the Women's Zionist Organization of America, Inc. (HWZOA).

Promising data from a clinical trial conducted by Hadassah Medical Organization Jerusalem and BrainStorm Cell Therapeutics shows that Stem Cell Treatment inhibits ALS Disease Progression in 87% of patients.

"In the clinical trial of intrathecal infusion of stem cells there were no major adverse effects, and close to 90% of patients showed slowing in the progression of disease, as measured by their respiratory function or their general motor disability," stated Principal Investigator Dr. Dimitrios Karussis, MD, PhD, Sr. Neurologist, HMO Neurology.

JAMA Neurology published the findings of the Phase 1/2 and Phase 2a ALS Clinical Trials conducted by Dr. Dimitrios Karussis, MD, PhD, Sr. Neurologist, HMO Neurology, in their 1/11/16 issue. These Clinical Trials, which began in 2011, utilized an innovative adult stem cell self-transplantation treatment involving the harvesting of stem cells from the patient's bone marrow, their culture and enhancement using Brainstorm's patented protocol NurOwn® and their injection into the patient's cerebrospinal fluid by a technique that was developed and proposed by the Hadassah investigators. Twenty-six ALS patients participated in the trials at HMO / Jerusalem, which is owned by HWZOA.

HMO Principal Investigator Dr. Karussis explains the JAMA Neurology study findings: "The results are very encouraging. Close to 90% of patients who were injected intrathecally through the spinal cord fluid were regarded as responders to the treatment either in terms of their respiratory function or their motor disability. Almost all of the patients injected in this way showed less progression and some even improved in their respiratory functions or their motor functions. A Phase 2, double blind, study is running currently, at Mayo Clinic, Massachusetts General Hospital and University of Massachusetts Memorial Medical Center, using a treatment protocol

## SALTSMAN

(continued from page Healing 1)

and G d is all good. And even though we may not understand it at the time, everything G d does is good. I know that's a hard concept to grasp. There is a lot of tragedy and suffering in the world. But faith in G d is the No. 1 tool to deal with



identical to the HMO trial.

Dr. Karussis continued, "In 2011, BrainStorm Cell Therapeutics initiated a Phase 1/2 clinical trial with ALS patients who received NurOwn™ cells. The trial, which was conducted at the Hadassah Medical Organization in Jerusalem, was designed to primarily evaluate the safety and tolerability of NurOwn™ in ALS patients. In two open-label studies, intrathecal (IT) or intramuscular (IM) treatment of 26 ALS patients with autologous MSC-NTF cells was found to be safe and well-tolerated over the study period. Our data also provide clear indications for clinically meaningful beneficial effects. I am optimistic that within the foreseeable future, we may provide a treatment to ALS patients that can slow down or stop the progression. I believe we are in the early stages of something new and revolutionary with this harvested stem cell infusion therapy. While this is absolutely by no means a cure, it is the first step in a long process in that direction. I see this treatment as being potentially one of the major future tools to treat degenerative diseases of the brain and spinal cord, in general."

Chaim Lebovits, President of BrainStorm Cell Therapeutics, states, "BrainStorm Cell Therapeutics, a leading developer of stem cell technologies for neurodegenerative diseases, is proud to be a pioneer in the testing and development of stem cell transplantation treatments for ALS. Following the spectacular results of our 2nd Phase trials, BrainStorm looks forward to the results of the US double blind trial as well as the start of a multiple dose trial at HMO in Israel to help us prove the efficacy of this innovative new treatment." For more information, visit the company's website at [www.brainstorm-cell.com](http://www.brainstorm-cell.com).

*Hadassah is the largest Jewish women's organization in the United States. With 330,000 members, associates and supporters Hadassah brings Jewish women together to effect change and advocate on critical issues such as medical care and research, women's empowerment, and the security of Israel. Through the Hadassah Medical Organization's two hospitals, trauma center and the leading research facility in Jerusalem, Hadassah supports the delivery of exemplary patient care to over a million people every year. For more information, visit [www.hadassah.org](http://www.hadassah.org). ☆*

your fears. With that in mind, here are a few tips to help you worry a bit less:

**1. Don't read the news.** We are constantly inundated with bad news – in the paper, on the Internet, on social media. It's no wonder many of us are nervous wrecks. Reading the headlines once a day to know what's going on is more than enough, if that.

**2. Get enough sleep.**

**3. Eat healthfully and cut down on caffeine, which is a big stress inducer.**

**4. Pray.** But pray less like you're talking to a police officer who you're afraid is going to give you a ticket, and more like to a grandparent who wants to spoil you. Pray for the wisdom to recognize the good and deal with the "bad."

**5. Help other people.** When you're helping others, you don't worry about yourself. And when you become a giver, you realize how much you have to offer.

**6. Be grateful.** Before you go to sleep every night, take an inventory of all the blessings in your life and all the things that went well that day, and thank G d for them.

**7. Spend time in nature and walk every day. Both nature and exercise have calming effects.**

**8. Find ways to enjoy yourself and laugh.** It's a great mitzvah to be happy! And you can't be happy and worried at the same time.

**9. Use your imagination – for the good.** Thoughts have power, so use them positively. Visualize all the wonderful things that can happen, see them happening in your mind's eye, and there's a greater chance they will.

**10. Look for the positive in every situation.**

In our long, miraculous history as a nation – through war, terrorism and inquisition, from Amalek to Osama bin Laden, from the prayers of our foremother Sarah to the prayers of Sarah in San Antonio longing to be a mother, from miracle to miracle – we must always be cognizant of the fact that the Master of the Universe is also the master of our destinies. And we should trust Him.

No one can guarantee a life that is free of suffering. But you will have not one drop more suffering than is decreed for you, unless you inflict it on yourself by constantly worrying and being anxious.

If you're still distraught after following the above advice, I suggest you speak to a rabbi or a therapist. May you have many reasons to be joyful!

~ Rachel

*Rosally Saltsman is a freelance writer originally from Montreal living in Israel. This article is produced by [www.Chabad.org](http://www.Chabad.org), and is copyrighted by them and/or the author. ☆*





## Seen on the Israel Scene

BY SYBIL KAPLAN

### A piece of Israeli fashion history

My friend, journalist and *Jerusalem Post* columnist, Greer Faye Cashman wrote an article a few months ago about the “desert coat” (see photo page IN 15). It came to light again when Nechama Rivlin met Michelle Obama in Washington, D.C for *Hanukkah*.

Cashman wrote: “It is customary on state visits for the visitor to bring gifts. Generally speaking, the gifts are not of a personal nature, but the gift that Nechama Rivlin will present to the fashion conscious Michelle Obama is very personal, yet simultaneously of an historical and ethnic nature.

“Although ethnic trends are very much part of the current fashion scene, they are more of the European folklore and exotic Asian variety than the desert sands of the Middle East. Rivlin will give Obama what was once the signature fashion item of Israel – the desert coat designed for the original, but long defunct, Maskit by the late Fini Leitersdorf, who was Israel’s iconic designer.

“Her inspiration for the cape-style coat came from the Beduin of the Negev. Leitersdorf was the head designer for the original Maskit founded by Ruth Dayan, and the desert coat was her much-admired creation, snapped up by foreign visitors to Israel and also worn by many Israelis, including Rivlin herself.

“In the fashion world, what goes around comes around, and many of the styles that were fashionable a half a century and more ago have been revived and updated. Rivlin wanted to give Obama a gift that was both Israeli and universal, not to mention beautiful and useful. The current Maskit headed by Sharon Tal came into being nearly two years ago. Tal, a highly talented designer, spent three years in London as head embroidery designer for Alexander McQueen, and after returning to Tel Aviv decided that she wanted to resurrect the Maskit brand name. She contacted Dayan and received both her blessing and her help – and all the rest is history.”

A few months ago, Cashman wrote: “Hotels throughout Israel are seeking to attract domestic weekend tourism by having cultural attractions in addition to any special entertainment they may be



Sybil wearing her “desert coat,” bought at Maskit in the 1970s and still enjoying wearing it! She offered to model it at the event they were having to salute Maskit! Photo by Barry A. Kaplan.

offering. Those that want to attract a religious clientele bring in a distinguished rabbinical scholar to discuss religious issues, while others bring in academics or politicians or both.

“Jerusalem’s Mamilla Hotel is going in a slightly different direction and is waxing nostalgic in the field of fashion. Maskit was once Israel’s premier fashion brand. It was launched by Ruth Dayan in 1954 to encourage North African artists and artisans to preserve their traditions and to establish cottage industries that would supply Maskit with items that tourists would consider exotic. The crafts included rich embroideries that inspired Dayan to have Maskit branch out into fashion. Israel’s most important fashion designer at the time was the late Fini Leitersdorf, who among other creations designed Maskit’s signature desert coat, which became a global hit. In addition, the Israel Bonds organization used to run gala fashion shows as fundraisers in the US, and these shows always featured Maskit creations designed primarily by Leitersdorf and Jerry Melitz....”

Sybil Kaplan is a foreign correspondent for North American Jewish newspapers, a book



## Wiener’s Wisdom

BY RABBI IRWIN WIENER, D.D.

### “What the world needs now”

In 1965 a song was introduced that became an instant hit. Its title, “What the World Needs Now.” It caught on for several reasons, but I believe, the words ring true today, more than ever. All we have to do is turn our TV’s on and witness the madness that surrounds us. No longer is it necessary for the media to create sensationalism to create a following. We are the characters in an ongoing epic of melodrama and mayhem.

Read the words, listen to the melody and you will find the accurate cry of the generations past and the hope, as well as the despair, of today.

*“What the world needs now is love,  
sweet love*

*It’s the only thing that there’s just  
too little of*

*What the world needs now is love,  
sweet love*

*No, not just for some but for everyone.”*

Imagine the lament of a parent who witnesses the senseless death of a child caught in the quagmire of hate. Hear the cry of people taken from their homes and indiscriminately slaughtered because their beliefs differ from their murderers. Watch the planes drop bombs on cities and dwellings causing panic and displacement. Witness the world pontificating about issues that are so far removed from reality.

Today, more than ever, we sit in our comfortable homes and stare at pictures of atrocities only read about a generation ago. The glamour of conflict has disappeared and has been replaced by the actuality of the gory details. Extremism has replaced common decency. We no longer think in terms of “Peace on Earth, good will toward men.” This has become a momentary slogan followed the next day by sameness.

*“Lord we don’t need another mountain  
There are mountains and hillsides  
enough to climb*

(see Wiener, page 12)



reviewer, compiler and editor of nine kosher cookbooks, restaurant feature writer for the Israeli website *Janglo.net*, feature writer for the website *itraveljerusalem.net* and leader of the weekly walks in Jerusalem’s produce market, *Machaneh Yehudah*. She lives in Jerusalem. ✦

# Gather the People



BY RABBI MOSHE  
BEN ASHER, PH.D.  
AND MAGIDAH  
KHULDA BAT SARAH

## Remedying our communal bloodguilt

It seems that hardly a day goes by without hearing a news report of discrimination and violence against Jews, whether in Israel, Europe, or even the United States.

Despite our reactions of heartbreak, sympathy, outrage, and anger, how easy it is for many of us to resume our day-to-day affairs after we see and hear of Jewish suffering, even when the victims are middle-class Jews like many of us.

Is that the end of it, then, for those of us who may be 500 or 5,000 miles away from the scenes of injury and death, because we feel powerless to do anything about the situation?

There is a fascinating episode in Deuteronomy (21:1) that may help us answer that question. The Scripture reads: "If one be found slain in the land that Adonai your God gives you to possess, lying in the field, [and] it is not known who has struck him...." The text then goes on to say that the elders and judges shall come out and measure the distance to the nearest cities. And the elders of the nearest city shall slay a heifer and the priests shall guide the ritual. Then those elders shall wash their hands and say over the heifer, "Our hands have not shed this blood, neither have our eyes seen it. Forgive Your people Israel, whom You have redeemed, Adonai...."

Why do the elders, who are obviously innocent of any direct connection to the deceased, proclaim that their hands had not shed the blood? Why do the elders seek God's forgiveness of the people? If there is some kind of "bloodguilt," what does that mean? Why is a heifer slain? And what practical value, if any, does this ritual have for the people?

Rabbi Samson Rafael Hirsch (1808–1888) teaches that, "This whole section, *Shoftim*, dealing with the judges and officials who are responsible for the administration of the *Torah*, now concludes with an institution which in a striking case calls those officials to clear themselves from the suspicion of having been lax in the execution of their duties."

According to the Palestinian *Talmud*, the denial of bloodguilt means that, "the murderer did not come into our hands...." According to the Babylonian *Talmud*, the text means that, "the murdered man did not come into our hands." If we accept that the words are in reference to the one who was slain, then the elders are declaring that, "[The man found dead] did not come to us for help and...we did not see him and let him go without an escort." (Sotah 46b) Taking the other point of view, that the words are in reference to the slayer, the elders are declaring that, "We did not allow any known murderers to remain in the land." (Sforno)

The elders' denial of bloodguilt is to be taken as "a broad denial of communal negligence." (J.H. Tigay) "Bloodguilt" is culpability in some degree for the victim's blood that was shed; in effect, bloodguilt rests on those who acted in some way to cause the death or failed to act in some way to prevent it. And the tradition teaches that, "Bloodguilt pollutes the land as well as the people of Israel." (J.H. Tigay)

But how are we to understand "pollution of the land" from bloodguilt?

In respect to the one who committed the crime, Rabbi Hirsch says, "He who bereaves a man of his earthly future, for himself there is no earthly future anymore.... Without a future he finds his end on soil that has no future." This tells us that when crime goes unpunished, the damage somehow affects the very productivity of the soil, which is an eventual outcome that is not difficult to imagine.

According to Rabbeinu Bachya (Rabbi Bachya ben Asher, 1255–1340), however, "God is saying [in verse 21:9] that, 'if you do what is right in the eyes of the Lord, there will not be any murders of innocent people.' This in turn will serve to hasten the arrival of a period when murder, warfare, etc., will be banished from this earth."

Why was a heifer slain to atone for bloodguilt?

Our commentator Rashi (Rabbi Shlomo ben Yitzchak, 1040–1105), teaches that, "...Its neck is to be broken in a place that does not produce fruit [i.e., a rough uncultivated ground], to make atonement for the death of this man who was not permitted [further] to produce fruit [i.e., children] (Sotah 46)." And Nehama Leibowitz (1905–1997) adds that, "The *Torah* desired that the loss of a single human being who is a unique and irreplaceable specimen of his kind be taken to heart by his fellows, [and it] should shock their complacency and summon them to severe self-scrutiny.... For this reason...[our] Creator ordained the carrying out of an elaborate ritual with the participation of the elders of the congregation and the priest. By this all

Israel would be made aware of what had happened and would not pass over it...when innocent blood cried heavenward." In this view, the rite was an antidote to the indifference that often prevails regarding the troubles of others.

Nehama Leibowitz explains that, "The public as a whole and the city nearest to the slain and its elders are all responsible for the terrible deed committed in the field. *Their whole way of life, their social order, economic, educational, and security institutions are answerable for the murder.* (Emphasis added.) The guilt is not confined to the individual perpetrator. The whole of society is directly involved.... Whoever keeps to his own quiet corner and refuses to have anything to do with the 'evil world,' who observes oppression and violence but does not stir a finger in protest cannot claim with a clear conscience that 'our hands have not shed this blood'."

What might we conclude from all this?

These verses and commentary tell us that in the event the perpetrator of a murder is unknown, everyone must answer for the crime, in effect making atonement. "Bloodguilt" and "atonement" are not abstract religious ideas but practical matters of assigning culpability for criminal acts of violence, and responsibility for remedial acts that will restore the community to safety and security by returning to the path of *Torah*.

We need communal atonement, to reestablish our connection to God, because there is so much unredeemed violence that "pollutes the land." In effect, without communal acts of atonement we are left unsafe and insecure in our own homes and synagogues because, although one perpetrator is in custody, many others have not been apprehended.

The *Torah* is concerned not only with *retributive* justice, that is, apprehending the perpetrator of a violent crime and administering punishment, but *preventive* justice, ensuring that the innocent are not subjected to actual or threatened violence in the future. The *Torah* does not only hold culpable the individual who commits a crime, but officials who have a formal responsibility to restrain potential perpetrators, including even misbehaving law enforcement officers and corrupt prosecutors, and to protect potential victims; and, moreover, we the people, at large, may be culpable for not holding our leaders and agents accountable for malfeasance and nonfeasance.

While there may not be any compelling argument that we share any responsibility for the violence we see against other Jews and vulnerable minorities, we are culpable if we close our eyes to the potential, God forbid, of similar events in our own community. We are culpable if we do not



ensure the safety and security of those in our community, especially the children, who depend on us for their welfare.

So what are we to do?

Our congregational boards and officers ordinarily take steps to educate themselves about safety and security. And myriad security measures have been explored and implemented by congregations to ensure the safety of their own members.

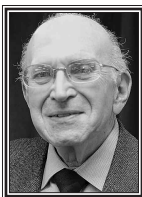
While these are important steps, we know they won't prevent future acts of intolerance and violence, and that more needs to be done. Of course, there are some members in every local Jewish community who say that it can't or won't happen here or that we aren't responsible for other victimized minorities. But in effect they're engaging either in a kind of hopefulness in which "hope springs infernal," or moral obtuseness that ultimately boomerangs back on our children and us.

In a *New York Times* op-ed piece several years ago, Abraham Foxman, the former national director of the Anti-Defamation League, said in effect that one of the best ways to prevent violent extremists from committing criminal acts is to gather intelligence about their activities *before* they commit crimes. As a community, we should be asking ourselves, what do we know in that regard that's relevant to our own local situation?

Current estimates tell us, for example, that nationally there are some tens of thousands of followers of the violence-prone "Christian identity" movement, and no area of the country is entirely free of such white supremacist activity. Moreover, local law enforcement agencies for the most part are not systematically collecting intelligence on such groups. Equally troubling, we are not comprehensively collecting statistical reports on violence and discriminatory practices perpetrated by local police and prosecutors.

Returning to the question, what are we to do? One option we have is to join with other faith communities that also have concerns about the potential for hateful and violent acts, not only against Jews but other minorities as well – and not only by recognized criminals, but by corrupted officialdom. Together with other faith communities we can effectively press local law enforcement agencies to ensure that, as much as possible, they are gathering, sharing, and acting on intelligence together, enabling them to effectively monitor and, when necessary, suppress criminal activities, not only of individual criminals and hate groups, but rogue officers among their own forces.

If we are willing, all of us individuals standing together as a community, to engage in acts of atonement, to be at one with the will of God, we and our children



## As I Heard It

REVIEWED BY MORTON GOLD

### Potpourri of joyful and musically uplifting selections

*The Spirit of Simcha and Celebration* is the name of a two CD set and the 13th CD in the Spirit Series, released as a joint project of the Cantors Assembly (CA) and The United Synagogue of Conservative Judaism (USCJ). (Thank you for spelling *Simcha* with a "c" and not the letter "k.")

Prior to listening to these CD's, I thought it wise to examine the enclosed booklet. It is an artfully laid out one with full credits given in each track listing the CD from

where the track was taken, identifying the composer and lyricist, the publisher of the music, the arranger and also the conductor and performers. The text is presented in English and/or Hebrew. If in Hebrew, the Hebrew text, as well as the translation and transliteration are provided. It is a model of what an ideal booklet should be and I want to recognize and credit *Hazzan* Sam Weiss with an outstanding job.

The purpose of the CD's is clearly stated at the start in that they offer "a potpourri of 43 songs and prayers for listening, learning and even dancing...in a variety of styles." I would happily agree that the purpose of these CD's were admirably fulfilled. While I was not entirely pleased with the selections and performances in the previous CD, I have few reservations with this release. (Of the 43 tracks, I would seriously question #22 in the second CD as I thought the soloist was no soloist.)

The co-chairs, *Hazzanim* David Propis (CA) and Richard Skolnick (USCJ) are to be congratulated for their achievement as well

need not find ourselves "without a future...on soil that has no future."

© 2015 Moshe ben Asher & Khulda bat Sarah  
*Rabbi Moshe ben Asher and Magidah Khulda bat Sarah are the Co-Directors of Gather the People, a nonprofit organization that provides Internet-based resources for congregational community organizing and development (www.gatherthepeople.org).* ★

as the committee of twelve others: Bruce M. Creditor (USCJ), Richard Helfand (USCJ) *Hazzan* Linda Kates (CA), Jerry I. Klibanoff (USCJ), *Hazzan* Kim Komrad (CA), *Hazzan* Sheldon Levin (CA), Dianne Newman (USCJ), George Platt (USCJ), Irwin Scharf (USCJ) *Hazzan* Jeff Shiovitz (CA) *Hazzan* Mike Stein (CA) and *Hazzan* Sam Weiss (CA) for releasing these joyful and musically uplifting selections. I can readily recommend them to my readers by listening to them and adding them to their library.

With this number of selections to comment on, I felt the limitations of space and decided not to comment on the pros and cons of each selection. Instead I have decided to identify those that I thought were most worthy, either by virtue of the music, the arrangement or the performances by four stars, and others in descending order.

Admittedly, this is a slippery slope! There were many that I did not include which I thought were *pareve*, neither *milchig* nor *fleyshig*, but simply entertaining or otherwise simply okay, even if not particularly distinguished. Admittedly this rating is merely reflective of one person's taste, opinion, and should be taken as such. I confess that the difference between one and two stars is not always that great and some that did not rate one star could have. (*S'lach na.*)

CD #1: Four Stars: Tracks 4, 5; Three Stars: Track #21; Two Stars: Tracks 7, 19, 20; One Star: Tracks 2, 6, 10, 13, 16, 17, 18 (snazzy arrangement.)

CD #2: Four Stars: Tracks 2, 8. Three Stars: Tracks 4, 7, 9, 23. Two Stars: Tracks 1, 10, 11; One Star: Tracks 5, 12, 14, 16, 19, 20, 21.

I want to wish a very happy, healthy secular new year to all my readers.

*Dr. Gold is a composer, conductor, pianist, retired educator and an arts reviewer.* ★

### SAPLING

(continued from page 16)

from the West Coast to 10 sites across the country, including Rohwer and Jerome in Southeast Arkansas.

#### Rear Right Panel:

"The task that remains is to cope with our interdependence – to see ourselves reflected in every other human being and to respect and honor our differences."

~ Melba Pattillo Beals, *Little Rock Nine Central High School Integration Crisis*

In 1957, three years after the historic Brown v. Board of Education Supreme Court decision desegregating all schools, nine African-American students, known as the Little Rock Nine, bravely endured verbal and physical harassment as they became the first to integrate Little Rock Central High School. ★

# Travel

## The Breakers: a taste of paradise

BY HAROLD JACOBSON & ROSE KLEINER

The Breakers Hotel, a 115 year old Palm Beach landmark, was the brain child of Henry Morrison Flagler. A magnate and entrepreneur par excellence who, more than a century ago, turned to Florida and became a railroad builder, developer and resort impresario whose hotel construction led, after several early incarnations, to The Breakers Hotel.

One of the few large hotels (540 rooms) in North America which is still privately owned, The Breakers displays a social conscience that is reflected in its management style and in its readiness to serve as a regular foyer for charitable activities, and latterly, in its concern for ecological sound environmental factors.

Several years ago one of Florida's devastating hurricanes severely damaged parts of The Breakers and the hotel was forced to close temporarily for repairs. Instead of furloughing the employees, The Breakers, in the tradition of noblesse oblige, re-assigned them to alternate duties until the facility was able to re-open after massive repairs and renovations. In the wake of the devastating hurricane which afflicted Haiti two and half years ago the hotel's staff was abuzz with plans for sending immediate assistance to the stricken nation.

Service at all levels, from the multilingual people at the reception desk, through the various dining facilities and sports venues, to the spa – is gracious, efficient and low key. Those employees since 2007 are now also able to take advantage of The Breakers Green Market, a bounteous collection of organically grown fruits, vegetables, flowers, bottled juices and honey all locally grown and produced. The hotel sees this facility as an instrument to promote healthy eating and personal well being.

Another aspect of The Breakers societal obligations is its receptivity to time honored charity events, a tradition which dates back to the hotel's early years. During the winter months especially, the hotel's ballrooms are filled virtually every night with gala fund-raising events by such organizations as The Red Cross, The Heart Association and numerous other medical charities. James Ponce, a knowledgeable guide to the history of the Breakers, once remarked that there are "so many charity balls at The Breakers that they almost run out of diseases."

Preoccupation with environmental



The Breakers Palm Beach, Florida.

health is a bonus; it does not impinge, in any way, on The Breakers chief mission – to permit its guests to enjoy sumptuous luxury in its spacious rooms and suites. To this end it is currently involved in a five year, \$80 million renovation of all rooms and suites. The hotel spa and Oceanside pools are world famous for their many treatments and design.

The Breakers has also innovated in other areas as well. It was among the first to hire a sommelière, that is to say a female wine consultant, Virginia Philip, and she has proved her mettle by winning a major award for her knowledge of viniculture. The Breakers anticipates many of its guests' questions by producing a glossy magazine, *Traditions*, which highlights stories about its history, anniversaries, sports venues and personnel.

The approach to the Breakers, which is made through a quarter mile flower bedecked driveway (perfect for the walker and jogger) to the magnificent main building with its huge Florentine Fountain, was inspired by the Boboli Gardens in Florence, Italy. The impressive Belvedere Towers on the north and south ends of the building can be seen for miles by guests who approach the hotel from the west. In recent years there has been one minor change for the newly arrived guests. Self-parking was available in the past; today only valet service is possible.

The interior reception area with its cathedral high ceilings displaying sculptured cartouches of Italian Renaissance themes is quite breathtaking as are the profusion of portraits, charts and other memorabilia of the past. The Breakers has a distinguished past but it is projecting itself into the future with high speed Internet, plasma and HD televisions, dual telephones, radios, compact disk players and every other amenity.

*Jewish travelers now have access to three synagogues within walking distance from the Breakers – two Orthodox and one Conservative, the three on North County Road. When You Go...*

\*Don't miss the HMF (Henry Morrison Flagler) dining area which has replaced three different facilities and offers a

## WIENER

(continued from page 9)

*There are oceans and rivers  
enough to cross*

*Enough to last 'till the end of time."*

Do we ever stop to think about the abundance of goodness that surrounds us? Have we really considered that the more fortunate need to be concerned about those with less? Why do we concentrate on helping others at certain seasons of the year, and then forget them the other days?

Look around and we can see the beauty that was created for us to enjoy. God did not cause all this to be part of our enjoyment of life, only to watch its destruction. We were given gifts for unimaginable fulfillment, and we seem to enjoy squandering rather than participating in these treasures.

Is one life worth more than the other? Do some deserve to live and others die to satisfy the living? What we have done is wreak havoc with the empowerment of survival. There is enough mercy and justice for all, not just a few.

*"Lord, we don't need another meadow*

*There are cornfields and wheat fields  
enough to grow*

*There are sunbeams and moonbeams  
enough to shine*

*Oh, listen, Lord, if you want to know."*

The fields are now strewn with bodies. The meadows are soaked with the blood of innocents. The lights of heaven are clouded with the smoke of bombs and cannons. The rainbow, which was set to remind us of God's compassion, is now colored with black in mourning for civilization's ability to destroy rather than perpetuate. We ask God to listen to our cry, but we are the ones who are not hearing the sounds of bitterness.

During the most heinous period in human history, the question was asked, "Where was God?" And the answer given, "where was man?" Where are we? Where are we going? We have forgotten that "What the world needs now is love, sweet love. It's the only thing that's there just too little of...No, not just for some, but for everyone."

*Rabbi Wiener is spiritual leader of the Sun Lakes Jewish Congregation near Phoenix, Ariz. He welcomes comments at ravyitz@cox.net. He is the author of two books: Living With Faith, and The Passover Haggadah. ✨*



unique culinary ambience for guests.

\* The Breakers Hotel has significantly lower room rates in late spring and during the summer months.

\*If it can be arranged, bring children with you. The Breakers has innovated in play entertainment for tots to teenagers. ✨





## Opinion

BY RABBI ISRAEL ZOBERMAN

# One Holocaust survivor's view of refugees

The pilgrims fleeing religious persecution in 1620 regarded themselves as walking in the shoes of the biblical Israelites escaping from Egypt's House of Bondage going toward the Promised Land. The pilgrims aboard The Mayflower fell in love with the Hebrew Scriptures and its progressive social agenda. They even contemplated Hebrew to be the official language of the New World but there were no Hebrew scholars among them!

The Israelites crossed the Sea of Reeds and the pilgrims sailed the Atlantic Ocean, deeming America to be the Promised Land as well, a New Cannan. Thanksgiving, the American celebration par excellence, is modeled after the biblical pilgrim fall Festival of *Sukkot* – the Feast of Tabernacles – recalling the 40-year fateful wilderness journey led by Moses. Upon enjoying the first harvest in the Promised Land, the Israelites were instructed to bring to the priest from the yield of the land and recite the awesome Exodus saga, thus binding their newly found well-being with their preceding trying challenges.

The underlying wise assumption was that unless success is anchored in recalling and acknowledging humble beginnings, vain pride and self-aggrandizement will ultimately lead to destruction. Time and again scripture reminds and admonishes us to dare to remember the difficult past because human forgetfulness – willingly or of neglect – is far too common. Through recollection, we know that we were rejected and enslaved in Egypt so we are commanded to reach out to the stranger seeking refuge and acceptance. When we embrace the foreigner at risk as our own kin, our own blessing of freedom's divine gift as a universal inalienable right becomes more consequential, and our celebration is enhanced enlarging the circle of freedom's celebrants.

Since the threat of Pharaoh's Egypt, the Jewish people have had a long history of exile, expulsion and partial annihilation. We morphed into humanity's classical stranger on the run and the humane message of the Hebrew Scriptures that became part and parcel of the triumphant

Christian world. It was not heeded toward those who first proclaimed it. However, in our current uncertain world all have become vulnerable Jews.

Through God's grace the United States has become the world's largest country of and for strangers and refugees. She is a nation of nations, a leading democracy whose rise to superpower was made possible by the greatest human diversity. A people so lovingly building our great American family and so sacrificially nurturing its noble dream, America is the world's best and last hope. Yet ironically and tragically, admittance into America through its rather short history has been fraught with trials and tribulations. We recall the tumultuous 1930's when Jewish refugees, including many children, were denied entry and consequently perished in Nazi Europe. How many of them would have been healers of humanity?

It is no wonder that both sacred Jewish teachings and the sacred Jewish experience have moved the American Jewish Community to be a champion of human rights. Who can remain passive to the plight and flight of Syrian families risking their very lives to flee from their genocidal regime? Germany, to Chancellor Merkl's credit is accepting close to a million of them in spite of German xenophobia and perhaps because of Germany's troubling past. And how could this Rabbi forget his early childhood on the run in dangerous post-WWII, and his family's stay from 1947 to 1949 in Germany's Wetzlar Displaced Persons Camp, in the American zone of occupation? No wonder that Israeli organizations are assisting Syrian and other refugees in Europe and Israeli hospitals treat wounded Syrians.

As a member of the Holocaust's surviving remnant of European Jewry, I carry the responsibility to bear witness that we may transform the present by heeding the lessons of the past. This will safeguard the future for the entire human family. As a commissioner on the remarkable Virginia Beach Human Rights commission, I proudly initiated a resolution in the United States to embrace all refugees, particularly the Syrians.

Serendipitously it was adopted on Nov. 12, 2015 my 70th birthday, connecting my birth as a refugee in Kazakhstan (USSR) to my attempt to save present-day refugees! Passing just prior to the ghastly Paris attacks, the resolution is testimony that fear is the opposite of faith – fear paralyzes us while faith ennobles us. Fear is a danger to our faith and all that is noble in America's uplifting credo. It is a threat to our values and ideals, and all that we cherish, and to the very meaning of our common God of caring, love and compassion.

(see Zoberman, page 15)

## ADLAND

(continued from page 8)

the future secular leaders of our people. It is intriguing.

For others readers, this section is just so Jewish. We are always tracing our roots and our journeys. Our Hebrew names include the names of our parents. Our memories are always two or three generations old. It doesn't make us better than others, but it does say that we may be more than the town our heritage comes from. It says that we are a part of a family lineage, which helps make us who we are today.

Though Amram and Yocheved don't play a huge role in our story (Yocheved certainly is more visible than Amram), it is important to the storyteller that we know who Aaron and Moses' parents are, as well as the generations that followed know from whence they came. Our job is to teach our children to be the best people they can be and for them to learn about the qualities of those that came before. As I continue to learn, you don't stop being a parent just because your children don't live in your home. Regardless of their age, they are still our children and there is always something we can impart or teach or counsel.

At the same time, as we have heard many times and expressed in many ways, it takes a village, a congregation, a community to raise a child. Without any question, congregational children who are more present in the eyes of the congregation end up with many "parents" who are there to help guide or encourage or lead them. The descendants of Aaron and Moses could always look back to these two incredible brothers, but they were also blessed by so many others who nurtured and loved them.

I am thankful for the rich heritage handed down to me through my German-Jewish mother's side of the family. I feel truly energized by the legacy of my father's Eastern European family. Both these families gave to me a part of who I am today. I am the son of parents whose parent's parents took journeys, learned lessons, taught traditions and ethics, and finally landed them with my siblings and me. Along with Sandy and her rich (and similar) traditions, it is our job to pass this along as best we can.

When you light your Shabbat candles this week, light one for the power of the journey. Light the other candle and may its light shine for those who come after us.

*Rabbi Adland has been a Reform rabbi for more than 30 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. ✨*



## My Kosher Kitchen

BY SYBIL KAPLAN

### Special cookbooks to benefit troubled Israeli youth

*Not by Sweets Alone*. The Shanti House. \$35 hardcover. Sept. 2015; and *Not by Food Alone*. The Shanti House. \$36 hardcover, Nov. 2015.

Gefen Publishing House in Jerusalem is acting as distributor for a pair of cookbooks whose revenues from the sales will be transferred to Shanti House Association.

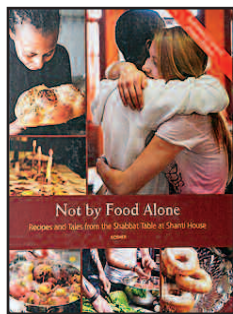
Shanti House was founded in 1984 as a shelter for runaway, homeless, emotionally injured, abandoned youth ages 14–21, many of whom have been physically, sexually and emotionally abused. There is a Shanti House in Tel Aviv and the Desert Youth Village 5 km from Sde Boker. The Association exists because of donations, and these books are a way to help.

*Not by Sweets Alone* contains 60 dessert recipes from Israeli chefs.



Interspersed are stories and sharing of thoughts by youth. This volume includes recipes for: *Rosh Hashanah* (4); *Yom Kippur* (2); *Sukkot* (6); *Hanukkah* (5); *Tu b'Shvat* (7); *Family Day* (5); *Purim* (5); *Passover* (8); *Independence Day* (5); *Lag b'Omer* (2); *Shavuot* (6); and *Tu b'Av* (5). Enhancing the book are 115 color photographs of people or artsy scenes; 142 color photographs show food preparation or youth working with chefs.

*Not by Food Alone* brings “the scents, voices, colors, and tastes of our *Shabbat* meal at Shanti House.” Founder Mariuma Ben Yosef explains she would summarize the week, *Kiddush* was made and a member of the staff Michael ben Yosef would tell a story with a moral. Beginning in 2008, Michal Moses suggested preparing a book of recipes for *Shabbat*, and with Dana Livnat-Gazit they enlisted 32 chefs, food photographers, stylists and others to



produce this cookbook. There are recipes for salads (15), fish (7) with 2 side dishes, chicken liver (5), chicken (21), ground meat (15), desserts (13) and *challah* – 70 in all. Also 54 stories told by Michael are included.

Enhancing the book are 68 photographs of people or artsy scenes; 159 color photographs show food preparation or youth working with chefs. The layout of the books is beautiful and with chefs creating the recipes, needed to say, they are special. The comments by youth are heart-rendering at times.

Available from Gefen Publishing House, 11 Edison Place, Springfield, N.J. 07081 or at [shanti.org.il/en](http://shanti.org.il/en) and click on “Shop”.

#### Recipe from *Not by Food Alone*

##### Chicken Stew with Israeli Couscous and Vegetables from Nitzan Raz of Sushi Samba Restaurant (Serves 10)

- 1 cup olive oil
- 4 pounds boneless chicken legs or thighs, cut into 1-inch cubes
- 2 onions, cut into 1/2-inch cubes
- 2 leeks, cut into 1/2-inch pieces
- 7 potatoes, peeled and cut into 1/2-inch cubes
- 2 sweet potatoes, peeled and cut into 1/2-inch cubes
- 2 carrots, peeled and cut into 1/2-inch cubes
- 1 pound Israeli couscous
- ground cumin
- coarse salt
- freshly ground black pepper
- turmeric
- sweet paprika
- hot paprika
- 3 cups boiling water

In a large pan or stew pot, heat olive oil over medium high heat. Add chicken pieces and sauté for about 10 minutes until golden. Remove chicken from pot and set aside. Add onions and leeks and sauté until golden. Add potatoes, sweet potatoes and carrots and sauté for 8 minutes. Mix in Israeli couscous and sauté for 2 minutes. Return chicken to pot and add cumin, salt, pepper, turmeric, paprika and hot paprika. Add boiling water, mix well, cover and cook over low heat for 20 minutes.

#### Recipe from *Not by Sweets Alone*

##### Tahini Cookies from Chef Dana Livnat Gazit (35 cookies)

- 2 sticks soft butter or butter-flavored margarine (8 ounces)
- 3 cups flour
- 1 cup sugar
- 1 cup raw tahini

- 2 tsp. vanilla sugar
- powdered sugar for decoration

Put all the ingredients in a food processor, and process just until dough forms. Wrap dough in plastic wrap, and refrigerate for at least an hour until firm. Preheat oven to 325°F. Line the pan with parchment paper. Divide the dough into 35 equal-sized pieces, and roll into balls about 1–1/4 inches in diameter. Arrange on the pan, leaving spaces between the cookies, and flatten slightly. Bake for 10–12 minutes or until pale golden. Cool to room temperature, and sprinkle with powdered sugar. Keep in an airtight container.

(see Kaplan’s bio. on page 9) ☆



## Astronaut Dr. David Wolf: Jewish from Earth to Outer Space

BY EMILY SCHWARTZ

It is easy to ask an astronaut how their experiences have shaped their values and personal beliefs, but looking into how someone’s background and heritage have allowed them to become a world figure is a unique perspective that does not require as much questioning. For astronaut and doctor, David Wolf’s growing up Jewish in Indianapolis was as much of a cultural experience as it was religious. He attended Congregation Beth-El Zedeck for his spiritual home, where he became a *bar mitzvah*



David Wolf

With the close knit nature of the Jewish community, many of his Jewish friends with whom he grew up are his closest companions now. After graduating from North Central High School, Dr. Wolf knew that becoming a doctor, engineer, or astronaut was the kind of life career that would exhibit his personal successes and reflect positively on his Jewish life.

Similar to the close relationship with Indianapolis Jews, Astronaut Wolf soon discovered that the space community was more of the same. After having flown with many Jewish colleagues, he found that Jewish culture – through humor, food, music, and values – carries itself beyond earth. Dr. Wolf recalls eating a good corned beef sandwich with mustard alongside a Jewish colleague before a flight because to him it was the little parts of Jewish culture that highlighted the shared values between the Jewish astronauts. Whether it was losing a *dreidel* in an air vent of the international space station or adapting holiday



traditions to fit space life, his Jewish observance changed in a practical way as opposed to a spiritual one for Dr. Wolf.

From a more introspective stance, traveling to space did not change Astronaut Wolf's look on religion as much as it brought up some of life's most intricate questions. "Yes, it's true, you can look out into the universe and place yourself in a perspective where you feel small, but overall you feel empowered that humans are able to accomplish this," Dr. Wolf says about his vantage point from space. "Everything takes on a more intense and different perspective when it occurs in space." Whether it was a religious revelation or not, being in space allows one to think about what it means to live on earth and to be a person, Jewish or otherwise.

Astronaut Wolf clearly recalls the international cultures being evident in the space station as if it was "a little United Nations." In space, no arguing took place over international politics among the astronauts from countries with whom the United States had been at war, because in going to the international space station, those differences were left behind. It almost felt like a clean slate.

Dr. David Wolf's journey into space is featured in the "Sacred Journeys" exhibit at The Children's Museum of Indianapolis (TCM). Dr. Wolf was asked to bring objects used for religious aspects of Judaism into space to stretch the horizons of Jewish materials. These objects have been put on display in the museum exhibit to show a unique form of a "sacred journey".

Dr. Wolf has a special relationship with The Children's Museum as he works with the museum to conduct research. This relationship was formed as a natural way for him to move on after NASA, and give back part of his experience. "We are in the process of producing a major space exhibit centered on the space station and space science," says Dr. Wolf in regards to his partnership with the museum. Part of the reason Dr. Wolf has dedicated time to this exhibit is to reach out and inspire children and people of all ages to be interested in science and space.

Growing up Jewish was a cultural experience that helped shape Dr. Wolf as a person and an astronaut. Whether it was the strength of community or personal revelations, Judaism was a part of Dr. Wolf's life as a researcher and astronaut.

Within the "Sacred Journeys" exhibit it is easy to see the strong meaning behind a Jew's travel in to space, and Dr. Wolf has made an incredible impact on the people around him through his work. He remains grounded to his roots in Indianapolis. **"I always consider Indianapolis my home. It's one of the prettiest places on the**

**earth, and I've been around it several thousand times," Wolf stated.**

His new research and correspondence with The Children's Museum is a beautiful way to give back to the community and is a form of *tzedakah* which is highly valued in Judaism. Dr. David Wolf has led an incredible career and continues to illustrate his Jewish values through all he does.

*Emily Schwartz, daughter of Dr. Alan and Jennifer Schwartz, is an 8th grader at Sycamore School in Indianapolis, Ind. She will be attending North Central High School next fall. She and her family are members of Beth-El Zedeck. She met and interviewed Dr. Wolf at The Children's Museum in their "Sacred Journeys" exhibit on Nov. 11, 2015.*

**Editor's note:** Produced in collaboration with the National Geographic Society, the "Sacred Journeys" exhibit is made possible by Lilly Endowment Inc., and will be available for viewing at the museum until Feb. 21, 2016. One of the advisors for the exhibit is Rabbi Sandy Sasso, Senior Rabbi Emerita of Congregation Beth-El Zedeck in Indianapolis and currently Director of Religion, Spirituality and the Arts at Butler University. ✨

## ZOBERMAN

(continued from page 13)

All the three great monotheistic religions are united in sanctifying the most precious gift of life, and rejecting the terrorizing forces of darkness. May we together pledge not to pervert our own divine vision of upholding civilization's very foundation. Let America's gracious, though not always open door, welcome those at mortal peril, following a security check. When we turn away one group of refugees because of their origin or religion, we open the door to reject other groups.

On a number of occasions in the White House with President Obama, and on the pages of the Congressional Record, I pleaded for the sake of saving innocent Syrian lives. Because God blessed America with so much, we have an added obligation to restore human brokenness through shalom's sacred lights of healing, hope and harmony.

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



Emily Schwartz with astronaut, Dr. David Wolf by his contribution to the "Sacred Journeys" exhibit at The Children's Museum. Photo by Emily's mom, Jennifer. Inset: Wolf on one of his space walks.



# Tu B'Shevat

# The Jewish Post & Opinion

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## Tree sapling planting – symbol of hope for the future

On Oct. 2, 2015 another sapling was planted (photo center) from the chestnut tree that stood outside the secret annex in Amsterdam where Anne Frank hid with her family during World War II. The tree had given hope to a teenage girl who was barred from the outside world for two years. The planting took place at the Clinton Presidential Center in Little Rock, Ark.

To show the difference 2-1/2 years can make in the life of a sapling from that same tree, there are two photos (far right) of another sapling planted in front of The Children's Museum in Indianapolis on April 14, 2013. Although saplings from that tree were planted all over Holland in 2009, this was the very first one planted in the United States. Just as the living tree gave hope to Anne, the growing saplings are a symbol of hope that tolerance and understanding will continue to grow bigger and stronger.

The following is etched on glass panels located next to the chestnut tree sapling in Little Rock:

### Front Left Panel:

"From my favorite spot on the floor, I look up at the blue sky and the bare chestnut tree, on whose branches little raindrops shine, appearing like silver, and at the seagulls and other birds as they glide on the wind... As long as this exists, I thought, and I may live to see it, this sunshine, the cloudless skies, while this lasts, I cannot be unhappy."

~ Anne Frank, from a diary entry dated Feb. 23, 1944

### Front Right Panel:

"But let us never forget, the greatest progress we have made, and the greatest progress we have yet to make, is in the human heart. In the end, all the world's wealth and a thousand armies are no match for the strength of the human spirit."

~ President William Jefferson Clinton, second inaugural address, Jan. 20, 1997

### Small Center Panel:

*Anne Frank*

During World War II, a young Jewish girl named Anne Frank, her family, and four others were hidden by friends in the secret annex of a house in occupied Amsterdam. After nearly two years, the group was discovered and deported to Nazi concentration camps. Anne died in the Bergen-Belsen camp on March 12, 1945, at the age of 15. Anne continues to inspire the world



Anne Frank tree sapling in Little Rock, Arkansas. Photo by David Hammelburg.

with the diary she wrote while in hiding.  
*Anne Frank Tree*

Anne's tree outlived her by more than 60 years, ultimately succumbing to disease and a windstorm in 2010. The Clinton Presidential Center is one of 11 sites in the United States selected to receive one of the precious saplings saved from Anne's tree.

As the saplings flourish, they will become living memorials to Anne's desire for peace and acceptance.

### Rear Left Panel:

"The land we now live on belonged to our forefathers. If we leave it, where shall we go to? All of my nation, friends, and relatives are there buried. Since you have expressed a desire for us to be removed, the tears have flowed copiously from my



Anne Frank tree sapling at The Children's Museum in Indianapolis on Sept. 30 (left) and Nov. 9, 2015 (right). Photos by Jennie Cohen.

aged eyes."

~ Heckaton, Chief of the Quapaw, 1824  
*Indian Removal*

The systematic uprooting and removal of Indian Nations from their native lands, opening those areas to white settlement, deprived the original peoples of their property, traditions, and livelihoods. Though it had begun years earlier, removal was officially sanctioned in 1830 by the Congressional Indian Removal Act, creating the "Trail of Tears," along which Indians moved from the Southeastern United States through Arkansas into Indian Territory in present-day Oklahoma.

### Rear Center Panel:

"We began every school day with the Pledge of Allegiance to the flag. I could see the barbed wire fence and the sentry towers right outside my schoolhouse window as I recited the words, 'with liberty and justice for all,' an innocent child unaware of the irony."

~ George Takei, Rohwer Relocation Center Resident from 1942-1943

### *Japanese-American Internment Camps*

In 1942, after the bombing of Pearl Harbor by the Japanese, President Franklin D. Roosevelt issued Executive Order 9066, forcing the relocation and incarceration of more than 120,000 Japanese Americans  
**(see Sapling, page 11)**