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*Happy
Chanukah!*

Photo from the Jewish Calendar 2017
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Editorial

Almost all of our columnists chose to write about the presidential election this issue. Some of what I might have written was done beautifully by them. However I have some new points that apply to everyone no matter what candidates one was rooting for.

Hopefully good lessons will be learned from the vitriol that was so prevalent in this election. To explain, I will share a story from a lecture by Ram Dass that I heard in Bloomington Ind., in 1982.

Ram Dass was born Dick Alpert in 1931 to Jewish parents in Newton, Mass. He was given the new name, which means *servant of God*, from his Hindu guru Neem Karoli Baba, after studying with him in India. Ram Dass is 85 now and still teaching, but perhaps is best known for his book, *Be Here Now*, which was published in 1971. A main theme is “how to live joyously a hundred per cent of the time in the present, luminous or mundane.” Read more about this and him at www.ramdass.org.

After the lecture one of the young men in the audience asked him, “I heard you are living in California and I am wondering if you are accepting new students. I live in New York and I hate it here and would love to come and study with you.

Ram Dass answered, “I am not taking students now, but for you I will make an exception and your first assignment is to live in New York for two years.” Continuing he said something like, “because, is your goal to be a free person or do you want to be emotionally crippled? As long as something is getting to you, you are not free, but a slave to that.”

On his desk, Ram Dass has photos of his guru, the Buddha and others that he admires and strives to emulate. Next to them he keeps a photo of a politician with whom he is disgusted. Keeping his heart open when he sees that photo with that of those he cherishes was his way of overcoming the animosity that he felt toward this man.

I understand why after rereading the following that I wrote in my July 9, 2003 editorial: “If one is constantly bitter, filled with anger, hatred, resentment, and regrets, eventually that will affect other areas in one’s life and could lead to health problems.”

“My aunt, Diane Arnold from Tampa, has a unique way of expressing this. She said when one person hates another it is as if he carries that person on his back. The one being carried has it easy. The one who hates has to struggle with the extra weight...”

My suggestion to all those who doubt this is to try the following experiment. I will be asking you to recall two different

times in your life, one happy and one painful. In order to get the most out of it, be sure to include the five senses (taste, touch, smell, sound, and sight) in the two scenarios I will ask you to recall.

In other words, if one is remembering a beach experience, think about the *sound* of the waves, imagine the *sight* of sea gulls flying above, the *smell* of salt water, and the *feeling* of the wet sand between your toes.

First make sure the ringers on your phones are turned off and other distractions are curtailed. Sit quietly in a comfortable chair and close your eyes. Take a few slow, deep breaths and let your muscles relax. Begin to think about one of the happiest times of your life. Where were you? What were you wearing? Who were you with? What was the weather like? Imagine all the details of what took place.

After you have basked in all the glorious details, stop thinking about that happy time for a moment and focus on how you feel physically. Go through your body from head to toe. Is your heart racing, pounding or is there a warm feeling in it? Are you taking rapid, shallow breaths or breathing deeply? Are your muscles tense or relaxed?

After you have examined how you are feeling, stop and begin to think about a person who treated you unfairly. Imagine in detail all the things he or she said and did to you. After you have gone over all the different questions above, stop and examine your physical body. Are your teeth clenched? Are your palms sweaty or your hands in fists? Is your thinking clear or cloudy? Does your stomach tied in a knot?

Gradually open your eyes and look around. Perhaps you will have noticed at least a slight difference in how you felt after the two different memories, and hopefully you felt more peaceful after the first one. Wouldn’t you prefer to feel like that more often?

I’m not suggesting all one has to do is simply meditate and improvements will manifest without action. As Rabbi Adland writes on page 7, “work to elect people who support your positions, peacefully protest, and continue to fight for your interests and for those you care about.”

An idea from Jewish mysticism is that the world is a scale of justice with one side being good and other side evil. Every good deed that a person does tips the scales (and the world) in favor of good. The lesson is that each individual may be a tiny part of the whole, but he or she is able to make a big difference.

We can strive to do good deeds to overcome the hate, and tip the scales on the side for good. That will dispel some of the darkness and bring more light into

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our world, similar to the lighting of the candles in the *Chanukah Menorah*.

We wish our dear readers a very Happy *Chanukah* and Happy 2017!

Jennie Cohen, December 1, 2016 ✨



Obituary

Longtime columnist, **Jacob Neusner**, 84, born July 28, 1932 in West Hartford, Conn., transformed the study of American Judaism, becoming one of the most influential 20th-century scholars of the religion. The famed scholar of Judaism who forged interfaith bonds passed away October 8. He had penned or edited more than 950 books, wrote his son Noam, who was the White House liaison under George W. Bush.



Neusner died at his home in Rhinebeck, New York, according to Bard College, where he had taught since 1994. He had suffered from Parkinson's disease.

His father Samuel Neusner started the *Connecticut Jewish Ledger* in 1929, one year before this newspaper's founder Gabriel Cohen, z"l, began his publishing career.

A detailed obituary by Rachel Zoll can be found at the following site: <http://bigstory.ap.org/article/ac01617223ca4c2cb0dc6d57dc9e6ea/jacob-neusner-who-shaped-american-jewish-studies-dies>

Besides his son Noam, Professor Neusner is survived by his wife, the former Suzanne Richter; two more sons, Samuel and Eli; and a daughter, Margalit Neusner; and nine grandchildren.

His son Noam wrote this about his parents: "When he met my mother, he kept books in his oven. His diet consisted of yogurt, bananas and cold cereal. My mother took over that part of his life and made everything else possible. He was always grateful – and if we ever took our mother for granted, he rebuked us sternly. My mom saved his life and he knew it."

A tribute to Jacob Neusner by former student Margaret Moers Wenig, DD, can be seen on our website at the following link: <http://jewishpostopinion.com/?p=3325>

A search on the website with all of *The Jewish Post & Opinion* editions from 1930 to 2005 (<http://www.ulib.iupui.edu/collections/JPO>) revealed that "Jacob Neusner" produced 685 results. The founder of this newspaper, Gabriel Cohen, z"l, wrote this about him in June 1995:

"[Jacob Neusner] is without doubt the leading Jewish scholar of this age. We might add the most prolific in all probability of all time. Other than being a rambunctious character who doesn't hesitate to tell you what he thinks, ... at one point we had on hand from him fully a year's columns, every last one of which was brilliant, controversial and readable.

"...Think on this: Which of those we consider as part of the leadership of

Chassidic Rabbi

BY RABBI BENZION COHEN

Jewish meditation

I am writing this after *Rosh Hashanah* and wish all of you and all of Israel a good and sweet year. Two days after *Rosh Hashanah* is the *yahrtzeit* of our dear mother, Helen Cohen, z"l, *Chaya*, daughter of Tzvi Hirsh. For 27 years she wrote a column for the *Jewish Post*. So now is a good time to tell this story about me and my mother and *Rosh Hashanah*.

My 17th year was a big turning point in my life. I graduated high school in Indianapolis, spent the summer in Israel, and decided to stay there to learn in Hebrew University in Jerusalem.

Now I was living in the Holy Land and in the Holy City, a good place to find belief in *Hashem*. I too started to believe. A year later I dropped out of college and started to learn in the *Yeshiva* in K'far Chabad. I started to put on *tefillin* every day and say all of the morning prayers.

After a while I noticed that some of the boys put on their *tefillin* and then sat very quietly for 5 or 10 minutes before the prayers began. Their eyes were closed and they didn't move. Were they meditating? At that time I had been doing yoga for a year, and practiced yoga meditation.

I asked one of the boys if they were meditating. He said yes. I asked him what kind of meditation. He told me that they were doing Chassidic meditation. I asked him how to do it. He pointed to an older man, Reb Shlomo Chaim who is the spiritual director of the *Yeshiva*, and said I should go to him to learn how to do Chassidic meditation.

I went to Reb Shlomo Chaim and asked him. He opened the *Tanya* to chapter 41. (The *Tanya* is the basis of all Chabad Chassidic teachings). He told me to learn the first two pages by heart and go over them when walking or riding. The first half page I should meditate on for 10 minutes every day before the morning prayers.

He explained that the *Tanya* tells us that before praying one should prepare himself by meditating about Who he is praying to. One should think about the greatness of *Hashem*, who is infinite, and about how



various aspects of the American Jewish community today, its big givers and its scholars, its leaders of national Jewish organizations, its rabbis, its editors of Jewish publications and others who labor in the Jewish field, which of them will go down in Jewish history?" ✨

great and wondrous is the universe that *Hashem* created – the earth, the sun (a million times bigger than the earth) and the countless stars.

Next take a minute to think about how *Hashem* is giving life to everything, to all existence. Then think about why *Hashem* made the world and keeps it going. Why? For each and every one of us. He wants us to learn *Torah* and do *Mitzvahs* to make His world better and holier.

Then I should think about doing whatever I can to serve *Hashem* and try to realize that *Hashem* is right here and knows what I am thinking and what is in my heart. Then I am better prepared to pray.

This is also the main theme of *Rosh Hashanah* and *Yom Kippur*. A new year is beginning. We ask *Hashem* to be our king and take upon ourselves to serve Him.

I began to do this meditation every day, and not only my prayers, but my whole life took on more and more meaning. A year passed, and my dear mother came all the way from Indianapolis to Israel to visit. She had to see for herself that everything was well with me. She had with her a check for \$30, and she gave it to me.

A few days later Reb Shlomo Chaim flew to America to see the Rebbe. In those days such a trip was a big deal, so a lot of us accompanied him to the airport to see him off. We sang and we danced, and I gave him the check from my mother. I told him to give this money to a charity in America. In this way his trip would involve another *mitzvah*, and he would have Divine protection.

When he returned he told me what he did with the check. He had a private audience with the Rebbe. He gave the check to the Rebbe and told him that it was from Ben Zion Cohen. The Rebbe asked how I was doing. He told the Rebbe that I was learning *Talmud* and *Chassidic* teachings, and that I meditated 10 minutes every day before the morning prayers. The Rebbe was very happy. He said "Ben Zion meditates for 10 minutes? It would be good if all of the students in the *Yeshiva* would meditate for 5 or 10 minutes before the morning prayers!"

Wow! Now I was inspired. This gave me the strength that until this day, 46 years later, I still meditate a few minutes before the morning prayers. These prayers are the highlight of my day! I stand in front of *Hashem*, our dear Father and Creator to plead with Him to bring *Moshiach*, to reveal Himself to all of the world, and to bring an end to our exile and to all evil.

I hope that this story will inspire all of you to meditate and pray every day, and learn *Torah* and do *Mitzvahs* to bring *Moshiach* Now!

Rabbi Cohen lives in K'far Chabad, Israel. Email him at bzioncohen770@gmail.com. ✨

Leonard Cohen, and standing against darkness



BY RABBI SANDY E. SASSO

One of the greatest poets, songwriters and singers of our generation died recently. For 50 years Leonard Cohen gave voice to the pain and hope of thousands of followers.

Weeks before his death, he released an album, "You Want It Darker." Most interpreters of Cohen have understood the lyrics of the album's lead song to be an acceptance of mortality.



L. Cohen

Using the Hebrew word meaning, "here I am" he sings, "*Hineni, hineni*, I'm ready, my lord."

However, I would like to suggest a different understanding, one that calls on all of Cohen's admirers and listeners not to accept the darkness we confront in our nation.

There is a special prayer in the Jewish High Holy Day liturgy called, *Hineni*. It occurs at no other time of the year and it is sung by the cantor. It begins, "Here I am poor in deeds, rattled and afraid..." The cantor recognizes that he or she is not worthy of the task of pleading for compassion on behalf of the people who have come to pray. Still the cantor asks that his or her prayer for mercy on behalf of the righteous, the gracious, the innocent and the honest be accepted.

The prayer is often followed by words of the *kaddish* [prayer for mourner's] as it is in Cohen's song. "Magnified, sanctified, be Thy holy name." When I read the traditional words, "Receive my prayer as the prayer of one who is old and whose voice is pleasant..." it does not take much to imagine that is Cohen who speaks them, pleading on behalf of the people he loves.

We can touch the darkness, of which Cohen speaks, the brokenness, the shame, the suffering. With our national election just concluded, the language of hate, the demeaning of minorities, immigrants and women is escalating.

The South Poverty Law Center reported an increase in threats and vandalism since Donald Trump's election. In Maryland the rector of Episcopal Church found the sign advertising Spanish services ripped and overwritten with the words, "Trump Nation Whites Only." Anti-Semitic graffiti – including a swastika and the words "Heil Trump" – appeared at a bus stop at the University of California at San Diego. Black students at the University of Pennsylvania were threatened as was a Muslim student at the University of Michigan.

It's time to let tolerance replace hatefulness



BY RABBI DENNIS C. SASSO

On Nov. 9, 2016 we awoke to a new America, following what was perhaps the most bitter and divisive election in recent history. Many saw their hopes affirmed; others saw their fears confirmed.

At this time it is appropriate that we recall President Lincoln's conciliatory remarks during his Second Inaugural Address, March 19, 1865: "With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds;...to do all which may achieve and cherish, a just and a lasting peace, among ourselves, and with all nations."

Fortunately, we do not find ourselves at the end of a civil war. Unfortunately, we do find ourselves in the midst of a time of incivility and civic upheaval. Accepting the results of the elections does not mean abdicating the values we hold dear. We need to redouble our efforts and our commitment to restore America to a level of trust that will bind wounds and dispel fear.

The 2016 elections are over. More than a contest between two candidates and two



In Indiana, in Bean Blossom, the walls of Saint David's Episcopal Church were vandalized with swastikas, the words "Heil Trump," and a homophobic slur most likely because of the church's position on gay marriage. In Bloomington, white men in a truck yelled obscenities at a black woman along with, "Trump is going to deport you back to Africa." Recently, on *60 Minutes*, Trump said that he is going to deport 3 million people who are undocumented and criminals. "We are going to have a deportation force."

Could Leonard Cohen's words be true? Do we want it darker? Or are we ready to write, organize and speak out for the values of justice and loving kindness. Whatever our political affiliation, some things cannot stand. We must be the voice who says, "Here I am, rattled and afraid," but not silent.

In the words of another great poet, Dylan Thomas:

Do not go gentle into that good night.

Rage, rage against the dying of the light.

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parties, they reflected a contentious divide between two visions of America. Now, more than ever, we need to listen to and to learn from one another. We need to cut across disunity and suspicion; we need to hear, and we need to heal.

Beyond party politics there remains a set of values, a moral agenda to be protected and advanced. It includes individual rights, women's rights, intellectual and religious freedoms, basic health and economic security. Our historic memory and our democratic and prophetic heritage require us to turn human values of equality and dignity into a powerful resource for hope, justice and peace.

In a recent *New York Times* article, columnist David Brooks (7/8/16) reminds us that from Macchavelli, to Hobbes, to Smith, our political and economic traditions have been predicated and built on the spirit of competition, ego and power. Freudian psychology also presumes that from infancy humans are egotistic creatures with needs and instincts to satisfy.

New studies, however, show that in children the instinct of selfishness is counterbalanced by empathy and altruism, and that experiences of love and care mold cooperation and empathy. Our impulse is toward goodness, not evil; toward cooperation, not competition; towards mutual affirmation and blessing, not negation and curse.

Upon awakening, a traditional Jewish prayer, *Modeh Ani* (I give thanks...) greets the morning and offers gratitude for a new day. We awoke on November 9 to a new day in America. With it, come challenges and opportunities. "By the dawn's early light," we must assume the unfinished agenda. Politics is not just about the elections; it is about what is possible and doable between elections.

Democracy is the right to choose. Freedom and liberty are the results of how faithfully we act upon our choices. In this post-election season, let us upend animosity and competitiveness, xenophobia and hatefulness. With discipline, love, tolerance and hope, let us resume the duties and responsibilities, the privileges and demands of American citizenship.

Rabbi Dennis Sasso has been senior rabbi at Congregation Beth-El Zedeck in Indianapolis, Ind. since 1977. Reprinted with permission from the Indianapolis Star, Nov. 17, 2016. ✨

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Maggid



BY RABBI HERBERT HOROWITZ

Heroes of Israel: The Chanukah Story

The modern state of Israel is a personification of the *Chanukah* Story. *Chanukah* means rededication or dedication. Seven days a week, 365 days a year, we recite Psalm 30 in the morning *Shacharit* service, “*mizmor shir Chanukah habayit l’David*”, asking for the rededication of the House of David. Newly minted *chayalim* (Israeli soldiers) are inducted and dedicate themselves into the Israel Defense Forces (IDF) at a special ceremony at the *Kotel Hamaaravi* (Western Wall) pledging that they will protect the state and people of Israel. Israel will never fall again.

Modern Israel has fought five wars in its 68 years as a reborn state as well as mini wars in 2006, 2012, 2014. The most dangerous war beside the War of Independence was *Milchemet Yom Hakipurim-Yom Hadin* – the Yom Kippur War of October 1973.

Rabbi Benny Friedman in a recent commentary on *Bereishit* (Genesis), the *Lech Lecha* portion recounts one of the great heroes of the Yom Kippur War, Effie Eitan. Effie Eitan served in the elite unit *Sayeret Matkal* (Prime Minister Binyamin Netanyahu also served in this unit). Eitan was in the Golan Height on October 6, 1973. He saw the Syrian buildup of 400 tanks advancing in the Golan toward him. He was hiding in a drainage pipe. He had with him an old World War II bazooka with a few anti-tank shells.

He had to decide what to do? His initial instinct was to run. He made the decision to come out of the drainage pipe. He realized that nothing stood between these 4000 tanks and the belly of Israel. He decided that he would try to stop the tanks. He stopped the lead tank and destroyed it. The rest of the tanks stopped advancing. Effie Eitan was decorated with Israel’s highest honor. He was truly a modern Maccabee hero.

The military heroes, Moshe Dayan, Yitzchak Rabin, Ariel Sharon among others are honored as Israel’s modern military heroes. Yet there are many unsung Maccabean heroes of modern Israel. These include the builders of Iron Dome which protects against rocket attacks. They also include the first responders to terrorist attacks and emergencies in Israel. These teams are among the first responders for

international disasters as well. Their skills and proficiency are the envy of the world.

The *Talmud* in the tractate *Shabbat* discusses the miracle of *Chanukah* and the lighting of the *Menorah*. The Schools of Hillel and Shammai had differing views on how to light the *Menorah* throughout the eight-day festival. The School of Shammai maintained that we should light eight candles the first night, diminishing to one candle on the last night. They believed the candles represented the success of the Maccabean forces against the Seleucid Greeks. As the Seleucids were weakened the miracle became stronger until the eighth candle went out symbolizing their utter defeat.

The School of Hillel on the other hand had a different view. The power was not in the hands of the military weapon alone. The power of the Maccabees was in the hands and spirit of the Jews who had faith in Mattityahu HaCohen and his sons. The School of Hillel believed that the paramount miracle of the Maccabees was the spiritual revolution.

The first night of *Chanukah*, the first light, symbolizes the beginning of that spiritual rebellion. Subsequently, the spiritual rebellion grew, as does the *Chanukah* candles. The eighth candle represents the spiritual and military victory which resulted in the purification and rededication of the Temple. As the prophet Zechariah reminds us, “*lo vhayil vlo vchoach ki im bruchi, amar Hashem Tzvaot*” (Not by might, not by power, but the power of the spirit elevated us through victory through the Lord of Hosts). That is why we follow the School of Hillel and light one candle the first night and conclude the holiday with eight candles on the last night.

The ancient heroes of the *Chanukah* story have galvanized the modern heroes of Israel to take up the gauntlet and challenges of today to assure *Am Yisrael Chai* (the People of Israel lives). The spirit that infused the Maccabees in their victory spans the centuries and has infused Israel’s modern heroes with that great spirit.

Chanukah Sameach – Happy & Joyous *Chanukah!*

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Rabbi Horowitz is available to serve as a scholar-in-residence or to officiate at services on Shabbat and holidays. His affiliation is Conservative to Modern and Open Orthodoxy. He can speak on these topics: ‘American Jewish Experience: Hopes and Challenges’; ‘Abraham Lincoln and the Jewish Connection’; and ‘Israel through my eyes’. On topics of ethics: ‘When is compromise possible?’ and ‘Brandeis and

Jewish Educator



BY AMY HIRSHBERG LEDERMAN

A New Year with no regrets

It shouldn’t take a diagnosis of cancer or other life threatening illness to make us “wake up” to wanting to live our lives more fully. Yet, for many of us, the sense of urgency that comes with having a disease or serious medical condition is often the impetus for just that sort of wake up call.

When my husband, Ray, was diagnosed with cancer five years ago, we became a team as we faced the challenges of living with cancer. From the onset, we talked openly about risks and probabilities as we aggressively researched and pursued treatments and clinical trials. We got help from all sorts of medical and alternative healing sources, and were supported beautifully by family and friends. But what helped us most was a philosophy that we embraced throughout the three and a half years that Ray lived.

“Live with no regrets” became the mantra we used to prioritize our relationships and choices. “Will I regret this?” became the threshold question we would ask in making daily decisions.

Should we tell the kids about the risks of treatment? Yes, no regrets. Should we remodel our 35 year old bathroom? Do it now. No regrets. Should Ray contact a friend in the hopes of resolving a painful interaction? Definitely. No regrets. Should we take that family cruise to Alaska even if we weren’t sure how Ray might feel? Why wait? No regrets.

When it became clear that the final months of Ray’s life were at hand, “no regrets” was the compass that directed us in our interaction with others. We attempted to do all we could to ensure that our children, family and friends would have no regrets after Ray was gone. He was able to tell people what he wanted them to know and hear what they needed to say. It was a gift of time, honesty and truth, for Ray and for all of those who knew him. Living with no regrets takes a great deal of intentional living. Dying with no regrets takes a life well-lived and well-loved.

The new year is often a time when we reflect on the past and consider what
(see Lederman, page 9)



Solovechik: towering figures in the legal and religious Jewish community’. ★

Wiener's Wisdom



BY RABBI IRWIN WIENER, D.D.

America

In August of 1945, we celebrated VJ Day. After much bloodshed and sacrifices, we finally defeated Japan in a war that still reverberates to this day. The relief that followed also served as a reminder that even in victory there is sadness. The needless waste of resources and humanities disdain for the values of life's gifts caused us to pause and wonder about our purpose.

During these difficult times, we Americans came together as never before. The blood drives, the collection of fat, the rationing of things we once took for granted, the purchase of savings bonds, and the entertaining of the troops all taught us that when a nation is in need its citizens rise to the occasion. It certainly was a different time.

One thing that stood out in my mind was a simple song made famous during that infamous time in our history – "The House I live in." The words struck a chord of understanding for the need and affect of connection to each other. More than that, however, it enabled us to realize that only as one people can we ever hope to accomplish the dreams of all the generations that preceded us.

The house I live in reminded us of all we hold dear and find precious in this experiment called America. The words resonate with us because they speak to our values and ideals. The entertainers that performed and sang these lyrics of patriotism gave meaning to their significance.

*The house I live in
A plot of earth, the street
The grocer and the butcher
Or the people that I meet
The children in the playground
The faces that I see
All races and religions
That's America to me*

As we examine the simple words of everyday occurrences we are left to understand that America is so diverse and yet so connected. It is the diversity that was and remains the secret strength of this great nation. It is as though God gazed at this creation of young and older, white and black, Jew, Gentile, Muslim, and Hindu – on and on the differences are clear, but the bonds are unbreakable.

*The place I work in
The worker by my side
The little town the city
Where my people lived and died*

Shabbat Shalom



BY RABBI JON ADLAND

Nov. 11, 2016, *Lech L'chah*
Genesis 12:1–17:27, 11 *Cheshvan* 5777

I wrote last week about healing after the election. This election ended in a surprising fashion to people like me who anticipated a different outcome. Regardless of who won, healing the open and deep wounds evident in this country is not going to be easy.

Just take a look at some of the headlines in the US section in the online edition of today's *New York Times*: "Female Clinton Supporters are Left Feeling Gutted" and "Campuses Confront Hostile Acts Against Minorities After Donald Trump's Election". Donald Trump's own words have alienated or condemned some women, Latinos, Muslim Americans, blacks, Asians, veterans, and I say with some trepidation, used some scary traditional anti-Semitic verbiage based on historic stereotypes of Jews.

Though Mr. Trump won the electoral vote and thus the election, a little more than one-half of those who voted did not vote for him. I urge Mr. Trump to begin to change his campaign tone and rhetoric to embrace all Americans and not just those who voted for him.

Without question, my Facebook page and friends don't favor Mr. Trump, but that is true of most people on Facebook and social media. We tend to be friends with those like us. The expressions of concern and fear that I read on my page from these friends trouble me. Let me say that I am



*The howdy and the handshake
The air of feeling free
And the right to speak your mind out
That's America to me*

We have just completed a most exhausting and agonizing election. Things have been said that may never be forgotten, but it is over. There will be plenty of evaluations and explanations, but it is over. What is not over is the fact that we are all Americans with the right to speak our minds. We are Americans enjoying freedoms that few in the world can truly understand.

Now is the time to join together in building an even stronger America. Two hundred forty years has taught us that only as one can we truly benefit from the many different opinions and solutions. Only as one can we overcome the vitriol

(see Wiener, page 9)

there with them and for them, but fear is not the path to travel. We live in a democracy governed by the rule of law and Mr. Trump won the election and come January will be the president.

If this deeply troubles you, then work to elect people who support your positions, peacefully protest, and continue to fight for your interests and for those you care about. Fight for Women's Health and Reproductive Justice. Fight for the LGBTQ rights that are now in place. Fight for the 20 million like me who get their health care through the Affordable Care Act. Fight for programs that support those on the margins. Fight for the future of the environment and against the effects of climate change. Fight for the positive treatment of minorities – ethnic, religious, race. Fight for all of the illegal immigrants who are here and the children born to them here.

There has to be a better way than mass deportation and building a wall. I believe that regardless of who is in power that this country will find compassion for those the Bible tells us to care about: the widow, the poor, and the orphan. I have to believe, and if it doesn't, then it is my job to find people who do, and give them the chance to lead.

Let me also say what I don't want to see. This is something that truly offended me during the last eight years when Mr. Obama was president. I don't want to see bumper stickers denigrating the president. I don't want to see window stickers with someone urinating on the president. I don't want people to challenge Mr. Trump's US citizenship or religion. I want people to be respectful, and respectfully and forcefully, but legally disagree when necessary. Sure I have concerns over the words and personality of Mr. Trump, but he is the president now (or at least will be in January.) I don't have to like it, but I have to accept it.

So I say this to our president-elect – treat people as you want to be treated by them and talk about people like you want them to talk about you. You've been given the chance of a lifetime and the world is watching to see what happens next. You can be great or not. It is your choice.

When you light your Shabbat candles this week, light one as a prayer for the future of this country and may our president-elect see this light shining everywhere he goes. Light the other candle on this Veteran's Day for all who served and sacrificed for this country. May their service never be forgotten.

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. ✨

Seen on the Israel Scene

BY SYBIL KAPLAN
PHOTOS BY BARRY A. KAPLAN



Darkaynu – A place to belong

What if you had a daughter or son, 17–18 years old, with some type of mental disorder such as Down’s Syndrome, severe learning disability, attention deficit disorder, or autism, who was a senior in high school, mainstreamed in a Jewish or other school? He or she sees his or her friends planning their gap year. For a Jewish youngster, that year might well be in Israel. If this occurred before 2003 (for a daughter) or 2005 (for a son), you may have been at a loss.

Midreshet Lindenbaum

Elana Goldscheider, originally from Long Island, was national director of Yachad, an organization for social activities for people with social needs for 12 years before her *aliyah* in 2001. She went to the director of the Jerusalem Lindenbaum Seminary overseas program and asked if she could organize a program, alongside their regular program, to fit these people’s needs.



Elana Goldscheider with Darkaynu students.

Midreshet Lindenbaum, originally named *Michlelet Bruria*, is a Jewish educational institution for women, founded in 1976 by Rabbi Chaim Brovender, as the women’s component of *Yeshivat Hamivtar*. At Bruria, as in a traditional men’s *yeshiva*, women study with a partner and learn *Talmud* and advanced Bible.

In 1986, Bruria merged with *Ohr Torah Stone* and was renamed *Midreshet Lindenbaum* after Belda and Marcel Lindenbaum.

Belda Kaufman Lindenbaum was President of the Board of Drisha Institute for Women in New York City, Vice President of the Jewish Orthodox Feminist



Yeshivat Har Ezion.

Alliance, and a founding board member of *Yeshivat Maharat*. She was also a board member of Ramaz Day School and Bar Ilan University. With her husband, Marcel and Rabbi Shlomo Riskin, she co-founded Midreshet Lindenbaum, a post-high school learning center for Diaspora women and a *Yeshivat Hesder* (combining study with military service) for Israeli women. September 2003, seven students enrolled for the special Darkaynu program with Goldscheider as its director.

“Most of the women are functioning at a fourth-grade level, and they cannot sit and learn,” explains Goldscheider. From seven to 17 students attend each year, at a cost of \$30,000 a year. What is more amazing is the women do not attend for just one year and then return to the States.

“They tend to come for more than one year; two or three years typically. When they go home, they’re the only one from their area.” This year’s class members come from Florida, Chicago, Cleveland, Philadelphia, Toronto, California and Australia; 80% come from an Orthodox family.

Each day has a different schedule, but they start each day with a “seven-minute initiative davening” and one morning lecture before going to work. Work can be in a kindergarten, in food preparation or in an office, for example, where English is spoken to them.

After lunch, there are more lectures, often emphasizing life skills, says Goldscheider, “so when they go home, they can function independently.”

The women take a once a week class in computers to familiarize them with Facebook, so when they return home, they can keep up with their friends. They also have a weekly *Ulpan* class to learn some basic words in Hebrew to use while they are in Israel. One hour a day, they also have a partnered hour in the Jewish study hall for learning Judaic studies. There are also opportunities for them to have free time, visit an adopted family, go swimming and other activities.

Yeshiva for the Boys

Gush Etzion is a group of 22 Jewish

communities, 15 miles south of Jerusalem with a population of over 70,000. Reestablished on the original site of communities from the 1920s, today, there are 13 communities, two independent municipalities, three *kibbutzim* and four “outposts.”

Yeshivat Har Ezion is a *hesder yeshiva*, where young men combine religious study with army service. It was founded in 1968, in *Alon Shvut*, a community established in 1970, with a population today of more than 3,200.

Elana Goldscheider, who had created the program for special needs young women, created the *Darkaynu* program for young men, whose first year was 2006–2007. Director of the young men’s program is Avi Ganz, who was born and raised in Scranton, Pennsylvania. Prior to moving to Israel 15 years ago, he had been working with the special education population in New York. The Israeli, whom he married in 2004, was *madrichah* to *Darkaynu*’s first young women’s program.



Young Men’s Director, Avi Ganz (L), with a Darkaynu student.

When the young men’s program began, there were six young men from the States. Today, there are ten young men and the tuition is the same as the young women’s program at Lindenbaum, \$30,000 a year.

In the young men’s program, there are two Israelis, one Canadian and others from Maryland, New Jersey, Ohio and New York. They range in age from 18 to 24; they either have an autism spectrum disorder, Down’s syndrome, cerebral palsy, a brain injury or a severe learning disability. The one in the program the longest is in his fourth year.

“This is the first time most of them are able to spend a general significant time among peers in a mainstream environment,” says Ganz. “Now they are part of the whole – different but equal.”

After breakfast, there is a lecture; then the young men go to work – in the library, the winery, a kindergarten, food prepara-

(see Kaplan/Israel, page 9)

KAPLAN/ISRAEL*(continued from page 8)*

tions, or at an army base. After lunch and a break, they have mincha services then several more classes and the *chavruta*.

"The *chavruta* is a big deal," says Ganz, "a successful part of the day," as each *Darkaynu* young man studies Jewish subjects with a partner. "The pace is always different, and the level is slightly different." (A *chavruta*, meaning fellowships, is a form of learning Jewish texts in pairs.)

The young men also learn computers twice a week, have time with adopted families, learn cooking and have exercise, workouts, swimming and other activities. Once a week, the young men also have *Ulpan*. Twice a month, wearing Israel Defense Forces uniforms, they go to an army base where they work in a variety of tasks from food preparation to munitions sorting and cleaning. Last March, the staff and students were part of Team *Darkaynu* in the Jerusalem Marathon.

Our host for the two visits was Rabbi Yishai Hughes, originally from Worcester, Massachusetts, the resource development assistant to the *Ohr Torah* Stone movement, whose international director is David Katz. The *Ohr Torah* Stone modern Orthodox movement was founded in 1983 by Rabbi Shlomo Riskin.

The women's college was the first school to teach post-high school women Talmud. They also have a program for religious women to serve in the army and another program to train and certify women as advocates in rabbinical courts. The men's section has the *Yeshivat Hesder*, a rabbinical seminary and two *kollels* for married men.

***Ohr Torah* Stone (OTS) annual dinner**

The Museum of Jewish Heritage in Lower Manhattan was the site for a celebration of the annual dinner of *Ohr Torah* Stone, December 21. More than 400 people honored Elaine and Norm Brodsky for the generous support of the *Darkaynu* program in Israel for young women and men with special needs which now bears their names.

Elana Goldscheider was recognized at the Dinner for spearheading its growth from its inception until today. Four "Outstanding *Darkaynu* Students"; Bobby Dratch of West Hempstead, NY; Jonah (JJ) Goldstein of Woodmere, NY; Michael Nagler of West Hempstead, NY; and Melissa Spector of Lawrence, NY, were also honored at the dinner for their achievements and commitment to *Torah*, *chesed* and *Am Yisrael*.

Ohr Torah Stone's founder and Chancellor Rabbi Shlomo Riskin presented

LEDERMAN*(continued from page 6)*

changes we would like to see in the year ahead. In some ways, the calendar beckons us to "begin again" and inspires us to make resolutions with the hope that setting goals for the coming year will result in positive change.

With that in mind, I would like to offer "Lederman's Top Ten" ideas for living with no regrets in 2017.

1. Consider that experiences often bring more happiness than material possessions.

2. Create a bucket list. Cross off at least one thing every six months.

3. Be alive and present to what you have in the moment.

4. Find something to be grateful for every day.

5. Be present in your relationships. Being present keeps you focused and aware and is a path to intimacy, authenticity, friendship and love.

6. Communicate, even when it's hard. Speak from your heart and remember that words from the heart go to the heart.

7. Do not be afraid to make mistakes. Living with no regrets does not mean living with no mistakes. It's better to say "Oops!" than to wonder "What if...?"

8. Always remember that it's never too late to get it right! (whatever "right" means to you!)

9. Don't spend your time worrying about staying on top – being popular, beautiful, admired – are fleeting qualities. Letting go of that can enable you to be more and do more of what you want.

10. Never regret a single moment of the journey. If it wasn't your destination, it was part of your preparation.

Living with no regrets means living authentically, honestly, openly, and lovingly. And for those who are able to follow this path, life, no matter how challenging, will offer a deeper sense of meaning and purpose.

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

awards to each of the honorees; co-Chancellor of OTS Rabbi David Stav addressed the crowd and spoke about OTS's future frontiers. The evening's Master of Ceremonies was OTS President, David Eisner.

Sybil Kaplan is a journalist, food writer, and leader of weekly walks in Machaneh Yehudah, which she still loves. ✨

CyberSem – online seminary for women

CyberSem, is a new online seminary for women, recently launched to help women around the world further their *Torah* and Jewish studies.

CyberSem offers an online learning platform for women who perhaps didn't attend a seminary in Israel or who are looking to further their Jewish education.

Executive Director and Founder of CyberSem, Dr. Chavi Goldberg, aims to help Jewish women find practical opportunities to learn *Torah* Studies.

Dr. Goldberg describes CyberSem and her goals: "When thinking about my own Jewish life and how busy I was raising a family, working, going to synagogue and so on, I realized that it wasn't easy to squeeze Jewish learning into my life."

CyberSem offers an interactive learning experience to women no matter where they are located or what their schedule is. Their classes feature topics like Jewish laws in the kitchen and Women in Nach.

Classes officially started on Oct. 30, 2016, and you can sign up at <http://www.cybersem.com/course/>. ✨

WIENER*(continued from page 7)*

that seems to have settled in our hearts and minds. Together, we succeed, separate, we fail. It really is that simple.

The lyrics end with a startling reminder – "Especially the people, that's America to me." Stand next to a friend or relative and look at your reflection in the mirror. The only resemblance is that each has a nose and two eyes, two ears, a mouth. This is where the similarities end because if we look closer we see two different people. This is the strength of America – similar, but different.

Now is the time to join with one another and know that through our tears, our dreams and our growing, we have created a country that has never been duplicated, nor will it ever be.

August 1945 may have been a different time, but the messages of those offerings are no different today. As we journey into a new chapter in our history perhaps it is appropriate to also remember that by the Grace of God do we flourish.

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 a modern and contemporary interpretation of the Passover Haggadah titled, Why is This Night Different? ✨

Holocaust Educator



By DR. MIRIAM L. ZIMMERMAN

Kristallnacht anniversary 2016

In early Nov. 2016, the political, the professional, and the personal came together for me in five cataclysmic days.

Mon., Nov. 7: Holocaust scholars agree the surest way to prevent a totalitarian takeover like what happened in 1933 Germany is to keep democratic institutions strong. The following four paragraphs are an edited excerpt of my email to my Holocaust students, admonishing them to vote:

“...In addition to voting, another hallmark of a viable democracy is a strong two-party system. Under today’s leadership, the Republic Party seems fractured and unable to provide meaningful direction for the country....”

“Some of you have asked about parallels between Hitler and today’s presidential campaign. I am loath to make such comparisons. When the media claims, ‘It’s another Holocaust’ or ‘S/he’s just like Hitler,’ my mental response has always been, ‘No! If you really understood what the Holocaust was like or who Hitler was, you would never make such specious analogies, comparisons based on ignorance.’”

“That said, I am tempted to overturn years of practice by pointing out that never before have we had a candidate with such overtones of a demagogue: Trump threatens to jail his opponent after he is elected; he encourages violence during his rallies; he attracts anti-Semites such as David Duke, former leader of the Ku Klux Klan, white nationalist, and Holocaust denier; and releases the worst of xenophobic attitudes in his followers. In my opinion, his most egregious threats are his attacks on the media and the freedom of speech.”

“Can I point all this out and honestly state that I am not trying to influence your vote? Maybe not. Intellectually, I can retreat to the position that, in a democracy, it is incumbent on all of us to participate. So help keep our democracy strong. Vote your conscience.”

Tues., Nov. 8: Election Day in the not-so-united States. I voted by absentee ballot the prior week. My husband Richard voted early and reported that he did not have to wait. As the results trickled in during the early evening, the pundits teased, “It’s too close to call.” Despite the

banner at the bottom of the TV screen, “Breaking News,” the only “news” in those early hours was about which precinct results were in and endless speculation about what various results meant for each candidate. Ho-hum. We retired early, knowing we had to arise at 5 a.m., the next day for Richard’s follow-up surgery. I sleepily speculated how badly Clinton would defeat Trump.

Wed., Nov. 9: Surprise upset – Clinton trumped by a misogynist, narcissistic, anti-immigrant, and probably anti-Semitic autocrat who has already encouraged the most undemocratic behaviors in his followers. At 5 a.m., an earworm in my brain, on autopilot because of the early hour, kept replaying, “If it were too close to call, why was Trump’s victory a surprise?”

My unwelcome earworm indicted the media for Trump’s victory by adding, “The media created Donald Trump,” playing over and over in my brain. Later, I had to agree with it. The media gave Trump inordinate amounts of free air time and failed to point out his lies and distortions throughout both the primary season and presidential campaigns.

It was the 78th anniversary of the 1938 pogrom known as “Kristallnacht.” The Helen and Joe Farkas Center for the Study of the Holocaust in Catholic Schools, Mercy High School, San Francisco, sponsored a program, “The St. Louis – Hope, Betrayal, and Nazi Terror: The Yazidis and Assyrians – Fleeing ISIS Terror” with Mona Rasha Malik of the Assyrian Aid Society of America. The program connected the Holocaust with events happening today.

I sit on the Board of the Farkas Center and attend all their programs. Their annual Kristallnacht commemoration is always high on my priorities. Although not an emergency, Richard’s surgery was a necessity. The earliest he could schedule it was the morning of Nov. 9.

He encouraged me to attend the Kristallnacht program anyway; pointing out that the procedure was laparoscopic and thus “minor” surgery. I responded in the words of my late father, z”l, a general practitioner, “There is no such thing as ‘minor’ surgery.” I told my friends at the Farkas Center that I could not attend the program, despite Richard’s protestations to the contrary.

We arrived at the surgery center as scheduled, 6 a.m. My prayers answered, his surgery went well, and we were home by 11 a.m. My instincts were correct (thanks, Dad). Richard’s discharge papers stated that he should not be alone for the first 24 hours. I later learned that the Kristallnacht program was well-attended and well-received, but did not regret my decision to remain home with my husband, who fiercely protested that he

did not need me to babysit him.

We watched the election postmortems, although Richard dozed through most of it. I was in shock and denial about the outcome. How could such a man be elected to the most powerful position in the world? What are the implications of a climate change denier with that much power for an ever shrinking, interdependent planet? The nonstop coverage prompted me to think deeply about the causes of the election results.

I decided I had been wrong about the “fractured” Republican Party. As of this writing, many Republican politicians who had repudiated Trump during the campaign were now rallying behind him, jockeying for positions in the new administration. It was the Democratic Party that the election proved was in disarray.

Thurs., Nov. 10: Richard assured me that he was fine and could be left alone. I attended a performance of *The Children of Willesden Lane*, a one-woman play by concert pianist and actress Mona Golabek, based on her book of the same name. The book is subtitled, *Beyond the Kindertransport: A Memoir of Music, Love, and Survival*. I drove to San Francisco’s Herbst Theatre, located across from City Hall.

From the S.F. Civic Center underground parking lot, I walked by a peaceful “Black Lives Matter” protest (below) on the steps of City Hall, no doubt a reaction to the election outcome. I passed a throng of schmoozing security officers on my way to the theatre; they seemed unconcerned.



Previously, I attended an educator’s workshop on *The Children of Willesden Lane*, sponsored by the Jewish Family and Children’s Services (JFCS) Holocaust Center. At the workshop conducted by Nina Grotch, Manager of Community Education of the Holocaust Center, I was given a binder of curricular materials and a set of 25 copies of the book to loan to my students. Having attended the workshop enabled me to see this performance free of charge.

Fourteen-year-old Lisa Jura left her native Vienna on a *Kindertransport* to England, one of approximately 10,000

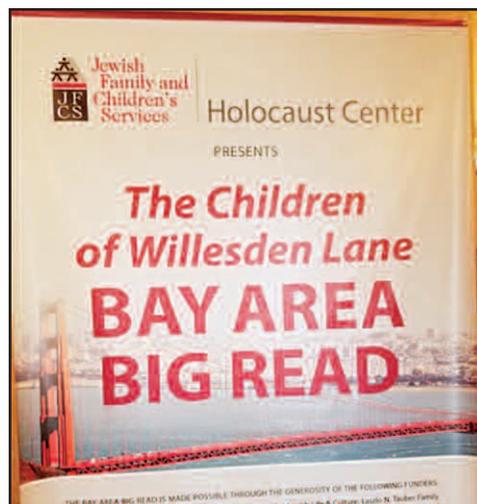
children, most of whom were Jewish, rescued in this manner. A musical prodigy, Lisa must leave her comfortable home and loving family to go “into the arms of strangers.” At Vienna’s Westbahnhof Station, Lisa’s mother Malka, who had taught Lisa the piano, admonishes the child to, “Hold onto your music.... It will be your best friend.”

Lisa never saw her parents again. Her story of music, hope, and survival, resonates with today’s students. Many of San Francisco’s diverse students speak a different language at home; they can relate to the immigrant experience of Lisa Jura. The performer, Mona Golabek, is Lisa’s daughter. Like Malka before her, Lisa taught Mona the piano. Mona passionately relates the story of her mother in musical performance and dialogue, transmitting a depth of emotion that only a daughter could achieve.



The book/play is part of a collaborative initiative, “BAY AREA BIG READ,” of the San Francisco Unified School District and the JFCS Holocaust Center. The initiative resulted in over 7,000 Bay Area students representing over 60 schools, reading Lisa’s story and attending the play. It was an amazing accomplishment to have so many students learning important lessons from the Holocaust. According to Nina Grotch, it was “the largest Holocaust educational initiative Northern California has ever seen.”

M. Golabek



After the performance, one of Nina’s colleagues introduced me to journalist and screenwriter Lee Cohen, (right), co-author of *The Children of Willesden Lane*. Mr. Cohen explained that Lisa Jura was still alive when he and Mona began writing the book. After San Francisco, 13,000 students in Dallas, including the entire Fifth Grade, will be reading the book. On April 24, 2017, Ms. Golabek will perform at the U.N. General Assembly in New York.

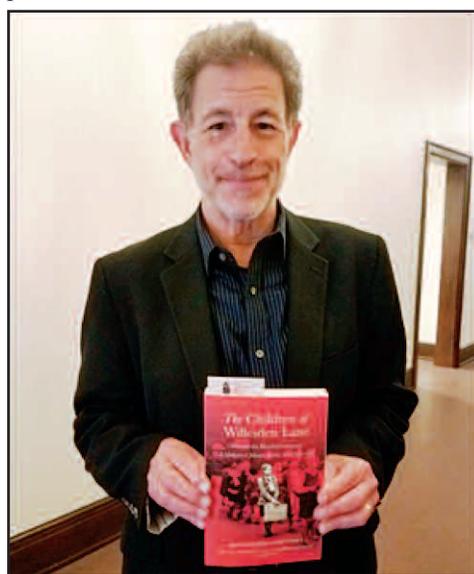
Mona Golabek graciously permitted this writer to interview her between performances. Because of time constraints and the spontaneity of the impromptu interview, I did not have the luxury of planning my questions.

To what did Mona attribute the success of her play, making its way around the world? “It has deep relevance because of the humanitarian crises of today, with 65 million refugees world-wide.” For Mona, “Music [that she plays from her mother’s classical repertoire] is the secret arrow that enters your life.” In her mother’s words, “Every piece of music tells a story.” The book is now in its 24th printing. I asked if Lisa will be playing in her mother’s native Vienna. Mona replied that in March 2016, she performed for high school students in Vienna. A German edition of the book will be coming out.

Mona has founded a non-profit organization, Hold Onto Your Music Foundation, whose mission is “to expand awareness and understanding of the ethical implications of world events such as the Holocaust, and the power of the arts, especially music, to embolden the human spirit in the face of adversity.” For more information, browse to <http://HoldOntoYourMusic.org/>. *The Children of Willesden Lane* will become a feature film by the BBC and a documentary, *Hold on To Your Music*, is in production. You can watch the trailer here: <https://vimeo.com/138344544>.

Mona summed up her San Francisco “BIG READ” experience: “Working with JFCS Holocaust Center has been a highlight of our educational mission and a dream come true.” Evidently, JFCS staff was wonderful to work with.

Fri., Nov. 11: Kristallnacht survivor and hidden child AnneMarie Yellin spoke to my Holocaust class. Born in Chemnitz, Germany, AnneMarie was only nine years old on the night of Nov. 9, 1938. Her parents reassured her that the ruckus in



the street was some sort of party going on, a celebration.

The family escaped to Belgium where AnneMarie was hidden in a convent where AnneMarie was baptized. She confessed she admired Catholic spirituality, especially the “pomp and circumstance” of the Catholic mass. She added with a smile that she liked incense. Her story with its Catholic connection always resonates deeply with my students at Notre Dame de Namur University.

Upset with the election results, AnneMarie punctuated her story with references to the contemporary scene and the importance of speaking out against bullying and racism. I learned that she made the nightly news during the time San Francisco’s Irving Street was becoming more and more Chinese.

One of the local stations was filming on location about anti-Chinese graffiti that was appearing on some of the buildings on this commercial street. AnneMarie lived nearby. The business leaders were downplaying the significance of the graffiti. The petite AnneMarie elbowed her way through the crowd and spoke to reporter Connie Chung who was interviewing people on the street (paraphrase), “Oh, no; this is not nothing. This is important – I am a Holocaust survivor and you have to pay attention when people do such things.” For my students, she applied this lesson to Trump, “We have to speak out against his bigotry and xenophobia. This is how it begins. You all must become ‘upstanders.’” AnneMarie is a great motivational speaker, as student feedback attested.

Sun., Nov. 27: Richard and I just finished a Thanksgiving weekend with our three grown children and six grandchildren, ages five and under. My relentless earworm replayed its tune, “The media created Donald Trump.” The surest way for me to get rid of my earworms has been to agree with them, and to try to figure out what they mean. I teach students to avoid “glittering generalities” such as “the media.” Here, I am using “the media” to refer to any source of political information, in all the available media, either spoken or written.

Dangerous changes in the way media operate have occurred over the last few decades. In no particular order, I see these changes as follows: TV stations no longer consider their nightly newscasts to be a public service, which is so important in a democracy. Instead of being a “loss leader,” newscasts must earn their keep by ratings; ratings thus replaced reporting as the major criterion for whether or not to give voice to a story.

Such decisions are now made by
(see Zimmerman, page 12)

Media Watch



BY RABBI ELLIOT B. GERTEL

The legacy of *Person of Interest*

At the beginning of a new TV season, I missed *Person of Interest*, CBS's artful and thoughtful series, which has passed into DVD afterlife. Blessed with an outstanding cast and fine writing, *Person of Interest* pushed the boundaries of fantasy and social commentary, of thrilling action and insightful reflection.

In this series mild-mannered, but super-principled Harold Finch (Michael Emerson) has invented a super computer – or, better, a super artificial intelligence – that is capable of providing the “numbers” or coordinates of likely victims or perpetrators of a crime. The machine is able to utilize various existing technological infrastructures, including low tech icons like telephone booths. Yes, the series did wonders for phone booths.

Finch recruits a down-and-out former US Government operative, John Reese (Jim Caviezel), and then a sensitive police officer, Detective Jocelyn Carter (Taraji P. Henson), and also a hard-nosed detective, Lionel Fusco (Kevin Chapman). Two others, both women, fall into the group, physician-turned-assassin Sameen Shaw (Sarah Shahi) and brilliant and resilient crazy-like-a-fox hacker and troubleshooter (with an emphasis on the shooting) Samantha “Root” Groves (Amy Acker), who claims a direct line to The Machine. Has the machine been “commissioning” or “deputizing” others as well?

Harold is proud of his creation, but constantly concerned that it will prove a danger to human freedom, especially American civil liberties, should it fall into the wrong hands or develop a mind of its own. Throughout the compelling, suspenseful and exquisite series, I couldn't help thinking of the old song I learned as a child at JCC summer camp, “O Dunderbeck, O Dunderbeck, how could you be so mean? / I'm sorry you invented that terrible machine.” The song referred to a sausage grinder when sung for many decades by generations unfamiliar even with the term, “artificial intelligence.”

Harold and Company help a lot of people (with absorbing stories) and their interventions lead to their being pursued by a lot of bad people, whether in government, organized crime, international espionage, or into crafting rival artificial

intelligence. It turns out that from a project to which Harold had been devoted when he worked for the government, another machine, called “Samaritan,” had been created, and its handlers want to control Harold and his invention. They try to spy on his crew and his exploits to rein in any possible competition in world domination and in micromanaging the world's everyday dangers and conflicts.

What, if anything, is the role of Jews in such a tense and urgent cosmically significant struggle?

In the Jan. 14, 2014 episode by Melisa Scrivner and Greg Plageman, a computer programmer named Owen Matthews appears to be in danger for devising a cyber method to order and deliver drugs through bit-coins, thus bypassing drug cartels of all stripes. Reese is assigned to an airplane and has to fight off several would-be assassins of young – difficult and conceited – Matthews.

Clearly intent on treating criminals and law-enforcement in a multicultural way, the writers feature, among the would-be murderous passengers, Israeli criminals, who are credited with controlling New York's ecstasy drug trade. A couple of ex-Mossad agents pose as newlyweds.

Then there is Izzie Hersh (Boris McGiver), the tough but loyal U.S. agent who does not hesitate to kill those whom he deems national threats. While not one of the plane passengers, he looms behind the scenes, nabbed for a moment by Sameen Shaw who drugs him into sharing that the U.S. government has decided that it is easier and more lucrative to tax instead of prosecute Matthews' new kind of drug trade.

Shaw is sweet on Hersh, or at least grateful that he was at one time her trainer and mentor. She never kills him when she has the chance, demonstrating unusual restraint and sacrifice of her joy at eliminating would-be shooters. For his part, Hersh is at first a ruthless pursuer of our heroes. In the Jan. 10, 2013 episode, he determined to kill four men in suits just to be sure that Reese was eliminated. He is one of the few pursuers of Reese, Federal government or otherwise, who is a match for Reese in hand-to-hand combat (Feb. 14, 2013). Yet with the passing of time (and knowing of Shaw's involvement), he has seemed, uncharacteristically as well, to treat the series' do-gooders with kid gloves and even to join forces with them, dying heroically.

But it is not clear that Hersh was intended as a Jewish character, for no other indication is given besides the last name.

One of the show's most fascinating, recurring characters was Carl Elias, an uber-gangster who could halt hits in his

(see Gertel, page 13)

ZIMMERMAN

(continued from page 11)

marketing professionals, who replaced journalists in the newsroom. Polls replaced expert opinion and endless speculation became touted as “breaking news.” The resulting new genre, “infotainment,” blurred distinctions among facts, inferences, and opinions.

Media institutions slashed the number of investigative journalists and fact checkers. A resulting casualty has been the distinction between truth and falsehood. Pundits talk about “true facts” instead of adhering to the standard that “a fact, by definition, is true.” Politicians can get away with stating that they never let facts get in their way. No one in the media sees it as their role to challenge such a cynical assertion.

The net result: this country will have a reality TV celebrity in the White House. I am reminded of the “Hitler as Savior” myth created by propaganda minister Josef Goebbels, using all the available media of the early 1930s, which helped Hitler get elected in Germany. Thus began the reign of a dictator.

Those five days made me realize the importance of my work as a Holocaust educator to inspire students to stand up to bullying and prejudice. Mona Golabek used musical performance to inspire students with hope and courage. I am motivated by her and by the words of AnneMarie Yellin, to mine all the available means in my educational repertoire to encourage students to be “upstanders” instead of bystanders. It is not enough to know the right thing to do; we must teach students to bridge the chasm between moral thought and moral action.



Readers, please have patience with a proud Oma, for including this picture of three of her six grandchildren, representing the next generation. Left to right, Ziva Sharp, Sarah Goodman, and Lily Zimmerman; decorating pumpkin cookies with Oma.

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

What is Ezer Mizion?

It's a building like any other, but over 660,000 people knock on its doors each year. Ezer Mizion, Israel's largest health support organization, was founded in 1979 with eight volunteers and has now grown to include divisions for the mentally ill, the elderly, the special child, the disabled and the cancer patient.

Its goal? To alleviate suffering and its many divisions enable it to 'be there' when needed. Like the What's App division that obtained a device to help re-attach a finger of a small child.

The device was available only in the US but it took only moments from when thousands of screens lit up to receiving responses allowing the device to travel from A to B, from B to C, then D, then E, arriving in time, a la relay race, to save the child's hand.

Its Ambulance Division was the on the spot during the Haifa fire to evacuate the elderly, the disabled and the ill from hospitals. And many Jewish cancer patients around the globe- including a mischievous 5-year-old with a big grin and a teen now studying to be a doctor owe their very lives to its Bone Marrow Registry. We are counting on you to make a donation. Visit us on the web at ezer-mizion.org. ✨



GERTEL

(continued from page 12)

own quiet, thoughtful, effective way. He liked to read and to play chess. He was always available when needed, even while he was in prison. For a while I thought that he was a Jewish character, for the last name can be Jewish as well as Italian. In time it became clear that he was the latter. But still, I wonder whether the last name indicates that he was the show's Elijah figure, mysteriously appearing when he was needed at critical moments, seeming to defy death itself until, after many seeming returns from the dead, we witnessed his death at the end of the series.

A series with an Elijah figure who is killed off? Did this signal that the show's writers and producers had been suggesting that God was an even less viable or desirable presence?

In the opening episode of the 2014–2015 season, Groves tells Harold that “we have a god in the game” – the machine, which still advises them when possible, but a limited god as it were, overrun by another one. In the May 31, 2016 episode, Harold asks the machine: “Can you get me out of here?” It responds: “You created me. I can do anything you want me to.”

Was the series bashing false gods or was it against any and all gods? Its final question was whether Harold needed to

shut down his creation in the name of greater human freedom, even the freedom to be victimized. My own impression is that this series preferred a godless world wherein the “chosen” ones were called to render their role, if not themselves, obsolete. Does this explain why Jews were so absent from the episodes?

Still, the series offered a certain religious integrity by suggesting that no god is better than a New Age god. In an episode by Greg Plageman and Erik Mountain (June 14, 2016), which was itself an unnecessary play on the classic Christmas film, *It's A Wonderful Life*, Samaritan protector John Greer (John Nolan) rhapsodized over the “two machines” being the “next step of the evolutionary ladder.” He preached: “We're dragging humanity to a higher plane. An ASI [Artificial Super Intelligence] is the only thing that can save this planet, or get us to another one, if need be.”

When Harold counters, “Humanity has always managed to survive on its own,” Greer pipes in, cynically: “With a little help from the gods. A flood is coming, the great filter, and Samaritan is building an ark for us to board, two by two.”

Harold wants to know which species gets left behind, and Greer responds coldly: “Those that cannot adapt. Samaritan wants a companion, as well, Harold – your machine.” Greer insists that “progress is inevitable.”

Harold does not allow Greer to co-opt biblical metaphors. He'd rather do without them entirely, especially if they are to be used in what he regards as a perverse way. He prefers that “we go back to letting humanity determine its own fate,” though he is, interestingly, human enough to put in a last ditch effort to save his friends before his calculated final push to shut down the super-intelligences. But he never loses sight of his guiding principle: “You will never know if Samaritan has any real concern for human life, for all human life, and that is why I will not join you or even allow our machines to join.”

Harold rejects the New Age utopian dream of a science-and-spirituality hybrid. With that stance the series, created by Jonathan Nolan with some input by J.J. Abrams and others, stopped on its own terms.

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

Rabbi goes to confession on his new album

On Dec. 11, Rabbi Steven Blane (right), will release his Nashville recorded album, *I Confess*. The original lyrics reflect Blane's musings on relationships and love. Blane explores the struggle between faith and doubt.

The music lands solidly in the Americana/Folk/Rock genres, with song-writing kudos to Bob Dylan. Blane summons the same soulful spirituality he brings to the pulpit. In another twist of unorthodoxy, the album was produced by famed Christian, Country, Rock music producer Billy Smiley at Dark Horse Studios (Johnny Cash, Clay Aiken).

The album will be available digitally on iTunes, Spotify, Amazon, and www.StevenBlane.com. Fans can take a listen to four preview tracks: <https://soundcloud.com/steveblane/sets/song-segments-from-i-confess-steven-blanes-upcoming-nashville-album-release>



Be on the lookout for *Sim Shalom* Rabbi Steven Blane in your town in 2017. *Sim Shalom* is an interactive online Jewish synagogue which is liberal in thought and traditional in liturgy, created in 2009 by Rabbi Blane to connect the unconnected. ✨



Kabbalah of the Month



BY MELINDA RIBNER

Get ready for miracles – Kislev (Dec. 1–29)

This is the month to leave the shackles of the limiting rational Greek mind and open to greater faith. When we are limited by the mind we are always tied to what is known and familiar. We seek to understand why and how. Faith by definition is beyond the reasoning powers of the month. Faith enables us to be present, to not dwell in the past or worry about the future but to live moment to moment fully with trust and fearlessness. It is faith, not the mind that opens us to new possibilities and new dimension, enabling us to go forward in way that we could not do solely on our own.

The energy of *Kislev* is shaped by the holiday of *Chanukah*, the holiday of miracles that occurs at the end of the month, the darkest time of the year. It was not logical that a small group of Jews would be able to defeat the vast and powerful Greek armies. It was miraculous. The holiday of *Chanukah* reminds the Jewish people that they live on the level of miracles. The existence of our beautiful Jewish state of Israel with all its accomplishments, and with so many foes is a modern day testament to the power of miracles today.

This month of *Kislev* is the time to pay attention to your dreams, the light of your own inner consciousness. Your dreams, whether you are asleep or awake, reveal messages from your soul. As a child, you may have had many dreams for yourself. What were they? Some of these dreams you may have realized, some you may have abandoned, as you thought they were not practical or possible, and others you partially fulfilled through improvisation and compromise. Some of these dreams you may now want to revisit in a different form. Give yourself time this month to dream.

As the nights get longer and it gets colder outside during this month, you may find yourself wanting to sleep a little longer. That is great. The healing of this month takes place through sleep. It is even good to sleep longer this month. Sleep is not a waste of time but provides an opportunity to live in another dimension. When we sleep, we are told, our soul may ascend to the higher worlds. Those who have purified their consciousness may receive true vision and understanding through dreams.

The above teachings on the month of

Jewish Humor



BY AVI STEINFELD

The last *latke*

"It's the most wonderful time of the year..." If you're not a potato, that is.

You receive the annual *Chanukah* party invitation from Aunt Phyllis and Uncle Carl. Fond memories of family, food, and laughter (pointed at Cousin Max) slowly surface. The waft of jelly donuts made by *Bubby* bedecked in a white apron with a stone studded kerchief covering her head permeates the air. Shrieks emanating from the children when your youngest brother (42, single, and still living at home) jumps out from under the oak table with a mask that would have scared King Antiochus, himself. The slow dripping of colored wax across the parquet floor. Millions of pieces of shredded holiday gift wrap scattered about.

But what renders most unforgettable are, without a doubt, those scrumptious, oily *latkes*....and their after effect.

Cooks of countless nationalities have attempted to replicate the cherished *latke*, but none, I dare say, have ever produced one quite like my father used to make.

Yes. With much pride my father took upon himself the noble task of making this hallowed dish. He would roll up the sleeves of his blue pinpoint shirt, tie the "Kiss the Cook" apron around his waist, and tackle the formidable task of grating potatoes. Already the week before the holiday you could hear the soft murmur coming from amongst the vegetable bin, "Potatoes Beware!"

Does anybody know how much oil the



Kislev were taken from my book, *Kabbalah Month by Month*. May this month be a time of miracles for the Jewish people and for us as individuals. May we be grateful for all instances of divine synchronicity. May we increase in faith and in our awareness that God is alive and active in our lives.

Melinda Ribner L.C.S.W. is also the author of Everyday Kabbalah, Kabbalah Month by Month and New Age Judaism, and The Secret Legacy of Biblical Women: Revealing the Divine Feminine. 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 more. www.kabbalahoftheheart.com. ✨

body can consume? I am not quite sure, but quarts of the fatty liquid would saturate our sensitive stomachs just to relish in Tatty's beloved *latkes*. Tums tended to sell out quickly in our neighborhood pharmacies.

Sherlock Holmes would have difficulty solving the secret recipe that my father kept to himself. Not that he had an issue with relaying the instructions. It's either you had the technique or you didn't.

So one year we decided to attempt to duplicate the *latke* recipe. The choicest of women in our family, the premier "*balabusta*," was designated the assignment. She went to the bookstore and examined all of the recipe books from Leah Leonard's *Jewish Cookery to the Molly Goldberg Jewish Cookbook*. At last she found something that, in her mind, reigned supreme. She wiped her eyes as the onions fried in the aluminum pan. She spread the potato mixture into three-inch rounds with a fork and waited by the fire until the *latkes* turned golden-brown.

"I will now be awarded as bearer of the treasured 'Kiss the Cook' apron," she said with satisfaction.

But what do you think happened? As the tray was set down to cool, my cousin Jessica walked in unannounced together with her prized poodle. The two flew in from the Upper East Side of Manhattan to surprise the family.

I, personally, was happier to see the pooch than her.

The clamor created by the four inch heels of her Prada shoes was, undoubtedly, intended. It took a while for her to find a suitable spot for her Oscar de la Renta dress to lie upon. Not everyone appreciates plastic covered furniture. When she finally made her herself comfortable, she began rambling about this guy who proposed to her after 11 years. And yes, he's a doctor. The family hovered around her, gawking at her Anjolee diamond ring. My wife inconspicuously removed the cubic zirconia ring I labored several years for.

While everyone was absorbing each detail of her saga, the dog waltzed into the kitchen unceremoniously and poked his paws into the savored potato delicacy. The scream that emanated from the cook could have woken up Judah Maccabee from his eternal rest.

My good-natured father took it all in stride and gladly accepted to create his envious entree. They were devoured in a matter of moments. Down to the last oily drop. But not before I managed to grab at the last *latke*. With a spring in my step, I walked over to Jessica. I cleared my throat and proclaimed to all assembled:

"As this batch would not have been fashioned if not for your pleasant arrival, I felt it only appropriate, my dear cousin,

(see Steinfeld, page 15)

Jewish America



BY HOWARD W. KARSH

The election of 2016

Because I am older than most of my readers, 80 and still writing, I remember loving election years. The campaigns were shorter, and in the main less vitriolic, and it was possible to actually support one of the two candidates with a full heart. This election was much too long, filled with everything we don't like about elections, and leaving too many people either voting against one of the candidates rather than for one, suffering through the process. I hope that as a nation, we learned something and we will redesign the campaign before the next.

Since both the media and the pollsters were wrong, it is hard to know exactly what happened and why everyone was blindsided. I had written an article for the paper just before the election, but after the deadline, which is on the *Jewish Post & Opinion* website at this link: <http://jewish-postopinion.com/?p=3339>.

I believe it was insightful, into the possibilities that followed. It is nice to not be a "Monday Morning Quarterback," although I didn't predict a winner, I understood that something was happening and about to turn our world upside down.

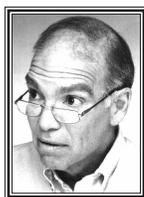
I still remember Election Night at our family dining room table, with the tally sheets from our daily paper, the *Denver Post* opened and ready. And newly sharpened pencils so that we could keep track of both the popular vote and the electoral college numbers. I still remember the election of 1948, Harry Truman, Thomas Dewey and Progressive Henry Wallace, who was Roosevelt's First Vice President.

By the time we went to sleep, it was still uncalled, and the *Chicago Tribune* chose Dewey, and was wrong. I had a \$1 bet with a classmate, Lionel Menin, whose father was left of left. I chose Dewey, he Wallace, and I never bet on presidential elections again.

I admit I was glad to see that the decision to believe in their own forecasting, made a very interesting evening, because all the media-heads and pollsters couldn't count the people that were drawn into the Republican vote, and their history and grids were of no value.

The *New York Times* is still insistent that they have the power to change minds, rather than just preaching to the choir, and in fairness, it was obvious that no one on the other side believed with any certainty in the result. As of this moment it continues

Shipley Speaks



BY JIM SHIPLEY

The company we keep

Inside each of us there is visceral center that can rise up and be tough to control. Has any of us never (never?) said something about someone else or some other group or some thing that was hateful and undeserved?

There is a famous Rogers & Hammerstein song from the show *South Pacific*. It is titled "You've Got to Be Taught to Hate". Put black, white, Muslim, Jewish and Catholic kids under the age of five in a big shallow swimming pool and watch them play.

Then there's Breitbart, a creation of the new reality of journalism. Morning papers are becoming less than fish wrappers. They are becoming obsolete, replaced by smart phones that can access literally thousands of sites that claim to be news publications. There have always been Anti-Semitic publications along with Anti anything others. Henry Ford published an Anti-Semitic publication he called *The Dearborn Independent*. So, there is a lot of precedence for Breitbart.

Breitbart publishes made up news stories, glorifying the extreme right, which has become known as the Alt-Right. It is *The Onion's* evil twin. It is the banner publication for White Supremacists and other threats to African Americans, Jews and all other minorities. It publishes rants against women's rights, immigration, "International Bankers" (dog whistle alert!) and anything that incites the Yahoos who click on it daily.

When it starts to issue "Calls To Action" that is when it gets really dangerous. Don't believe me? Stop reading this and click on it.

Steve Bannon was CEO of the organization until he joined the Trump Campaign. As soon as this was announced, flares went up from the ADL, the NAACP, The Southern Poverty Law Center and almost every other watchdog organization involved in minority rights.

Bannon is in the spotlight, because as CEO, he obviously directed the organization and set the tone for its content.

to be a new scene every day. The country will survive this election. That is our history. Exactly how is anyone's guess.

Karsh lives and writes in Milwaukee, Wisc., and can be reached at hkarsh@gmail.com. ☆

The guy has a blue ribbon resume from Harvard, the London School of Economics and the U.S. Navy. None of those organizations have been free of discrimination and racial bigotry (on the other hand, that can be said of dozens more where Bannon never graced their membership).

Is the guy himself Anti-Semitic or anti Black? Well, he has never spoken in public on either subject. Immediately after he was named Senior Counsel to the President, the deluge of protests about a "Racist White Supremacist being steps from the oval office" flooded the news and those above named organizations. The Right Wing struck back with assurances from Jews tied to the Republican Right and other organizations speaking on behalf of Steve Bannon as to what a sterling character he is.

Well, in 1972 I had an ad agency with offices in New York and Cleveland. One of my associate's families had ties to the Republican Party. So, we were asked to take on the task of electing a Republican Representative to Congress in Northern Ohio. One in particular was running against Congressman Charles Vanik. It was our job to write, produce and broadcast commercials against Charlie Vanik. This is the guy who wrote the amendment that allowed Russian Jews to come out of Russia. Charlie Vanik, a standup guy. And my job was to bring him down.

Well, as Lee Strasberg said in his role of Meyer Lansky in *God Father 2*, "It has nothing to do with business". So we ran nasty commercials, wrote bad newspaper copy and thank God, Charlie Vanik won. So, maybe, just maybe you could give Steve Bannon a break on being in charge of a hateful, lying, dangerous web site. Maybe.

But it is not Steve Bannon that we need to be afraid of. And not President Elect

(see Shipley, page 16)

STEINFELD

(continued from page 14)

that YOU be awarded with the last *latke*."

She was about to slap me but stopped when she saw the spoon of applesauce I had begun to raise in my left hand. Dry cleaning costs even more in New York, they say.

The family learned three big lessons that day: (1) Don't mess with Dad. (2) Carry extra biscuits in your pockets at all times. (3) Keep your spoiled, rich cousins at home.

A joyous *Chanukah* to one and all!

Avi Steinfeld, a Chicago native, currently living in Brooklyn, N.Y., is a freelance humor writer with a master's degree in school psychology and can be contacted at avrahamsteinfeld@gmail.com. ☆

Jewish Theatre

BY HAROLD JACOBSON AND ROSE KLEINER

Death of a Salesman – in Yiddish!

The story may be apocryphal but it has been a solid part of *Yiddish* lore that in the latter part of the 19th century *Yiddish* advocates published a book with the title, *Shakespeare Verteiched und Verbessert* – (Shakespeare Translated and Improved).

Who knows, that presumptuous title might have been a provocative response to Shakespeare's *Merchant of Venice*? But could it be possible that a *Yiddish* version of the Bard's work might actually open up visions of depth interpretations not available in conventional approaches.

This thought came to mind as Avi Hoffman and his co-actors delivered Arthur Miller's classic *Death of Salesman* (in *Toyt Fun A Seylsman*), that mirrored the existential angst of Willy Lowman and a generation of *Yiddish*-speaking immigrants in New York City in the 1920s and 1930s who gave body and soul in an often futile effort to realize the American dream.

The play was part of Toronto's Ashkenaz Festival in the first week of September, an annual salute to the music, poetry, drama, and art contributed in North America by Jews who used their many linguistic and other talents to enrich the Jewish experience on this continent.

Avi Hoffman did not only star in the Arthur Miller play; he also presented in another venue, a special *Yiddish* reading and interpretation for children of Dr. Zeuss's playful stories. That kind of original foray is typical of the creative genius of Avi Hoffman.



Avi Hoffman as Willy Lowman.

But the sheer quality of his persona shone through in his depiction of Arthur Miller's hard working travelling salesman whose approaching old age, enthusiasm and braggadocio have been whittled away by circumstances not necessarily under his

The Kosher Kitchens

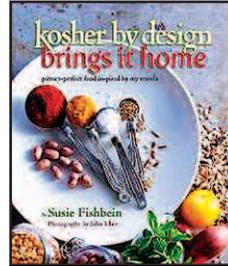


REVIEWED BY SYBIL KAPLAN

Last Kosher By Design in series

Kosher By Design Brings It Home. By Susie Fishbein, Artscroll/Shaar Press, \$34.99 hardcover, February 2016.

This is the final book in the *Kosher by Design* cookbook series. Over the 15 years of her books, Fishbein was inspired to travel to France, Italy, Mexico, Israel and throughout North America, learning from chefs and doing her part to elevate *kosher* cooking.



Kosher by Design (2003), *Kosher by Design Lightens Up* (2008), *Passover by Design* (2008), *Kids in the Kitchen* (2005), *Cooking Coach* (2012), *Entertains* (2005), *Short on Time* (2006), *Teens and 20-Somethings* (2010) make up the complete group. Whether you own all of them or just this one, you will find new ideas for your own kitchen.

control, including the avariciousness of the bosses under whom he labored for decades.

And how does the *Yiddish* rendering of Willy Loman's travail enlarge the perspective of Miller's plangent tale? In Hoffman's tour de force it is not only the language which expands the envelope of emotion, sadness and disappointment; it is the actor's brilliant synthesis of body language, eye and facial gesticulations, heavy breathing and kinetic movements – which together with his *Yiddish* *krechitz* (how to translate that word?) portray a world that is closing in on him and which will eventually crush him.

Hoffman's mastery of *Yiddish* is equaled by Suzanne Toren and her "off the boat" *Mamaloshen*, who plays the role of the long suffering wife. Willy Loman's sons, Biff and Hap show that even relative youngsters can learn to speak *Yiddish* effortlessly. The only mildly discordant linguistic note in the play was Ben Rosenblatt's depiction of Bernard, the math tutor. His *Yiddish* was grammatically correct, but heavy laden with a Germanic accent that contrasted with the lovely *Litvish Yiddish* deployed by Hoffman and the other members of the cast. ✨

Kosher by Design Brings It Home offers 115 recipes enhanced by 165 color photographs – some of food and some of places.

Appetizers (13 recipes), Soups (11 recipes), Salads (14 recipes), Poultry (13 recipes), Meat (14 recipes), Dairy/Fish (18 recipes), Side dishes (16 recipes) and Desserts (15 recipes) all sound delectable; and the mouth-watering photographs add a lot. These are new recipes she has learned from her 15 years of traveling, along with stories from her cooking demonstrations.

Among the recipes which catch my eye are: petit Farcie, a local specialty in Provence – stuffed tomatoes, zucchini, eggplant and peppers, with Merguez sausage; chicken lollipops from the Ritz Carlton in Cancun; chicken adobo from the Philippines; Beef pizzaiola from Naples (which I have already made); and Melanzane di scarponcino from Sorrento.

As Fishbein says, when she wrote her first cookbook 15 years ago, she wanted
(see Kaplan/recipes, page 17)

SHIPLEY

(continued from page 15)

Trump either. No, by themselves, as distasteful as they may be to some of us, in their heart of hearts I do not believe either one of them harbors bad thoughts for the Jews or other minorities. No, not them. The danger is in their followers.

Adolph Hitler was a small time thug with a fair speaking voice. Joseph Goebbels was a slick ad guy. But they were just two people. Yet these two people managed to fill assembly halls with thousands of "believers" – people badly hurt by a depression and runaway inflation. It is they, not Goebbels and Hitler who took to the streets on Kristallnacht.

It took hundreds of Brown Shirts to destroy Jewish businesses and Synagogues. As they did it, thousands of Germans stood and watched.

Already, we are hearing incidents of harassment and even attacks on Muslim women and African Americans. Swastikas are appearing in high school restrooms. Trump has tapped into a well of hatred of the "Other". It is everything from big banks to corporations, to the entire Washington Establishment to the "Other".

Social Media is king. Trump himself said "Twitter is where it's at." The bonfires are growing. What will you do?

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. ✨

Book Review

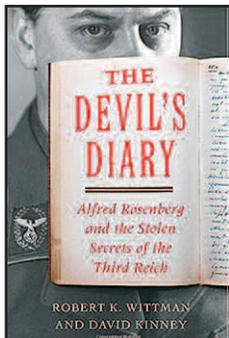


REVIEWED BY
RABBI ISRAEL ZOBERMAN

Stare into mind of dark soul

The Devil's Diary: Alfred Rosenberg and the Stolen Secrets of the Third Reich. By Robert K. Wittman and David Kinney. New York: Harper. 513 pgs. \$35.

The Devil's Diary of interconnected significant dramas is an invaluable addition to the continued growth of Holocaust literature and research. It allows illuminating though painful entry into the essential contribution of horrific proportions of Alfred Rosenberg, "the intellectual high priest of the 'master race'" (p. 426), who more than anyone else was responsible for shaping Hitler's repugnant racial and racist ideology culminating in a colossal tragedy.



Rosenberg, who curiously given his surname was suspected of having a Jewish background, was born in 1883 in Reval (now Tallinn), Estonia's capital, to an ethnic German family. He studied architecture (Hitler too aspired to be an architect!) in Riga, Latvia, moving with his technical institute to Moscow during WWI. Eerily he designed a crematorium for his final project. Arriving in Munich in 1918 he bonded with Hitler and soon enough became the editor of the nascent Nazi party's newspaper. Among his high appointments as of July 17, 1941, he was in charge, of the Reich Ministry for the Occupied Eastern Territories as well as responsible for the looting of valuable artifacts owned by Jews and the sacking of libraries throughout occupied Europe.

Under the command of General George S. Patton, the Third U.S. Army had a special G-2 military intelligence unit to track down hidden piles of Nazi documents. Kurt von Behr, a German aristocrat turned Nazi, disclosed that under his Bavarian castle he had stored a treasure trove of Nazi memorabilia. Found there was also no less than Rosenberg's priceless diary. It was quite a unique one given that only two other top Nazi officials kept diaries – Joseph Goebbels, the Propaganda Minister, and Hans Frank, Poland's Governor-General. The 500 page

KAPLAN/RECIPES

(continued from page 16)

recipes beyond the *kosher* classics and a book that would "set a high bar for food styling and attractive design." At the time she signed a deal for her first book, she was 33 and had been a teacher. She had compiled *The Kosher Palette*, for the local Jewish day school. When *Kosher by Design* was published, the book sold more than 110,000 copies.

Fishbein is called, "the cutting edge," by Gedaliah Zlotowitz, vice president of sales and marketing at ArtScroll, her publisher. "She was using new ingredients and staying on top of trends in the market. The photos were beautiful, too, and we had a photo for every recipe."

The New Jersey writer is now making cooking appearances, teaching and writing a column for *Mishpacha* magazine. For those who want more cutting edge *kosher* recipes, this latest book is a fine addition to the collection.

Here are a couple of recipes that can be used for *Chanukah*.

Roasted Vegetable Crisps

(4–6 servings)

- 1 large unpeeled zucchini, ends trimmed
- 1 large unpeeled sweet potato, ends trimmed
- 1 unpeeled Yukon gold potato, ends trimmed
- 3 Tbsp. flour
- 1 Tbsp. garlic powder
- 1 Tbsp. dried oregano
- 1 tsp. dried parsley
- 1/2 tsp. kosher or coarse sea salt
- 1/4 tsp. cayenne pepper
- olive oil flavored nonstick cooking spray

Preheat oven to 350°F. Line 2 large baking sheets or jellyroll pans with parchment paper. Using a sharp knife or hand-held mandolin, thinly slice the vegetables into 1/4-inch thick slices. Place



handwritten diary was composed over ten years beginning in 1934, just a year following Hitler's rise to power, and concluding shortly before the war's end.

A courageous and colorful character proving to be pivotal in the riveting drama of Rosenberg's diary would be Robert Kempner, a Jewish Berliner and a police administrator in the 1930's who dared warn early on of the danger posed by rising Hitler and his Nazi cohorts. Following harrowing circumstances he ended up on the American prosecuting team at the Nuremberg Trials rendering
(see Zoberman, page 18)

sliced vegetables between 2 sheets of paper towels; press to absorb some of the liquid. Transfer all to a mixing bowl. In a small bowl, stir together the flour, garlic powder, oregano, parsley, salt and cayenne. Sprinkle over the vegetables; toss to cover every slice well on both sides. Spread in even layers onto prepared pans; try not to overlap them. Coat generously with cooking spray. Turn over each and spray the other side. Bake uncovered for 30 minutes, check to make sure they are crisp and golden but not burning. Bake another 10 minutes. Turn off oven. Leave the trays in oven and allow to crisp until the oven has cooled down completely.

Glazed Donut Twists

(26–28 twists)

This can be made dairy or pareve.

- 2-1/2 tsp. instant or bread machine yeast
- 1 tsp. sugar
- 1/4 cup warm water
- 8 Tbsp. butter or softened margarine
- 2 large eggs
- 3/4 cup warm milk or soy milk
- 2 tsp. sea salt
- 4 cups flour
- canola oil
- Glaze
- 2 cups confectioners' sugar
- 1/4 cup milk or soy milk or cinnamon-sugar

Place yeast, 1 tsp. sugar and warm water into a bowl or mixer. Stir and allow to bubble about 10 minutes. Add butter or margarine, 1/4 cup sugar, eggs, 3/4 cup milk or soy milk, salt and 2 cups flour. Beat until smooth. Add remaining 2 cups flour and mix until a soft dough forms. Cover with a damp cloth; allow to rise in a warm place for 2 hours or overnight in refrigerator. Line a cookie sheet with wax paper or parchment paper. Punch down the dough. Divide the dough in half. On a lightly floured surface, roll one piece into a 9 x 11-inch rectangle. Cut widthwise into 3/4-inch strips. Fold each strip in half lengthwise, twist 4–5 times. Pinch the ends to seal; place on prepared sheet. Repeat with remaining dough. Allow doughnuts to rise. Heat canola oil in a deep fryer or halfway up in a large pot. Fry the donuts, a few at a time, about 40 seconds per side until golden brown using tongs to help turn them. Drain on paper towels. Return to cookie sheet to cool slightly. In a small bowl, combine confectioners' sugar and 1/4 cup milk or soy milk. Drizzle and brush over the donut twists. Optional: in place of the glaze, toss twists while still warm in cinnamon sugar.

Sybil Kaplan is a journalist, book reviewer, food writer and cookbook author who lives in Jerusalem. ✨

ZOBERMAN

(continued from page 17)

invaluable assistance. It was Kempner who smuggled Rosenberg's diary to the U.S., though it was government property and not his own. He also gained notoriety as a witness in Adolph Eichmann's trial in Jerusalem in 1961, as well as representing as a lawyer the victims of Nazism or their families in famous cases, ever warning of prosecuting war criminals who had escaped punishment.

To his bitter end of being hung on October 16, 1946, Rosenberg refused to confess for his horrendous crimes as a Nazi leader, denying involvement with the actual murder of millions and failing (or merely pretending) to grasp the ominous power of the poisonous ideas he so eagerly unleashed fueling Hitler's evil purpose. However, Rosenberg was not convicted to die for his noxious ideas leading to genocide, but for his actual activities. He chose to remain faithful to the very core of the Nazi movement and its supreme leader, both of which he unflinchingly served. Toward the very end Rosenberg did blame Himmler and Goebbels for their undue influence on Hitler who should have listened more to Rosenberg's likes.

Following its delivery from the National Archives and Records Administration, on Dec. 17, 2013, Rosenberg's diary finally came to permanently rest at the United States Holocaust Memorial Museum in Washington D.C. The recovery of the elusive diary was only made possible through the dogged efforts with surprising twists and turns creating a drama of its own, by the book's co-author Robert Wittman, noted founder of the FBI's Art Crime Team, his son Jeff, Mark Olexa, Special Agent with the Home Security Investigations, Dave Hall, assistant U.S. Attorney and Henry Mayer, chief archivist at the Holocaust Museum with family roots in Nazi Germany. David Kinney, the book's co-author is a distinguished journalist and author.

John Morton, director of Immigration and Customs Enforcement shares, "One of the enduring mysteries of the Second World War is what happened to the Rosenberg diary. We have solved that mystery... The Rosenberg Diary is no ordinary diary of the time. It is the unvarnished account of a Nazi leader, his thoughts, his philosophies, his interactions with other Nazi leaders. Reading Rosenberg's diary is to stare into the mind of a dark soul." (p. 61).

Dr. Israel Zoberman, founding rabbi of Congregation Beth Chaverim in Virginia Beach, is the son of Polish Holocaust survivors. He spent his early childhood in Germany's Wetzlar Displaced Persons Camp. ✨



Interfaith history was made on Thanksgiving Eve (11-23-16) at Congregation Beth Chaverim in Virginia Beach, as it welcomed the clergy and members of Eastern Shore Chapel Episcopal Church for their 16th annual Joint Thanksgiving Service. The Rev. Thomas Deppe, Rector of the 327 year old church, proclaimed Dr. Israel Zoberman, Beth Chaverim's founding rabbi, to be his church's, "Honorary Senior Rabbi Scholar." It is a first in Virginia's history and the particular wording of the honorary proclamation may very well be a first in the nation. Currently there are two Episcopal Churches in Massachusetts with Rabbis-in-Residence, Emanuel Church in Boston and Christ Church Cathedral in Springfield. Photo by Rebbetzin Jennifer Zoberman.



KAPLAN/DREIDELS

(continued from page 20)

Dreidel Games

Put and Take

On the sides of the dreidel are four letters. To play the game, each player puts in one or more nuts or coins as agreed. Each player spins the dreidel.

If it falls on *Nun*, the player does nothing. If it falls on *Gimmel*, the player gets all.

If it falls on *Hay*, the player takes half.

If it falls on *Shin*, the player puts one in the pot.

Endurance

Everyone spins their dreidel at a given signal. The player whose dreidel spins the longest is the winner.

Play for Score

Each Hebrew letter of the dreidel has a numerical value: Nun = 50, Gimel = 3, Hay = 5, Shin = 300.

Players agree on a definite score or definite time in which to play. Each player spins the *dreidel*. Score keeper credits each player with numerical value of letter on which his *dreidel* falls until score is reached. ✨

KLEINER

(continued from page 19)

year's Pomegranate wall calendar.

One of the most interesting calendars available is actually aimed at youngsters, but these 'youngsters' can range from 9 to 90. Because even adults will enjoy the diverse information and trivia for which this calendar by Kar-Ben Publishing is known.

My Very Own Jewish Calendar reaches out to us by embracing the world of Jewish life and culture through its many entries of information about special dates, customs, history, and even special products. The vitality of Jewish life pulsates on every page of this calendar, as we roam through its pages.

Here we learn about the custom of the Jews of Rome who conclude their summer vacation by marking the month of *Elul* with a gathering to hear the blowing of the shofar, share a meal together, and give charity. There's an entry on the strong Jewish connection to the coffee trade. It dates back to 17th century Holland, and continues to this day with Starbucks.

Who knew that in Tel Aviv there is an old established *shofar*-making business that will custom make a *shofar* to fit a particular size mouth. When *Sukkot* comes, the Moroccan style of *Ushpizin* (inviting guests) involves inviting a poor person into the family *Sukkah* each night for a lavish feast and seating them at the head of the table.

As an update on the special dates that may not be familiar to everyone, the calendar has entries on International Day of Older Persons (Oct. 1), National Hot Pastrami Sandwich Day (Jan. 14), Hebrew Language Week (21st of *Tevet*, in January), Multicultural Children's Book Day (Jan. 27), and Jewish Disability Awareness Month (February).

We learn of many personalities who contributed to Jewish life, or otherwise brought pride to their people. There is Sydney Taylor, who was one of the first authors to introduce Jewish characters to young readers, with her very popular, *All-of-a-Kind Family* stories. Or there is astronaut Jeffrey Hoffman, who was the first Jew to celebrate *Chanukah* in space. Aside from participating in the second longest spacewalk in NASA history, he demonstrated to a live TV audience, how to spin a *dreidel* in space.

Every January there is a Hebrew Language Week, honoring the memory of the father of modern Hebrew, who firmly believed that Hebrew must be an integral part of the Jewish nation. In the U.S., as far back as 1773, the president of Yale University insisted that every freshman student learn Hebrew. The above is only a small sample of the fun, facts and trivia that this calendar contains. ✨

Jewish Calendars 5777: Roaming through history and many lands

BY ROSE KLEINER

Cell phones are not the only tool for roaming these days. A much more profound and exciting kind of ‘roaming’ is possible with the Jewish calendar. This calendar lets us roam through the culture of an ancient people, through their history and through their remarkable journeys since time immemorial.

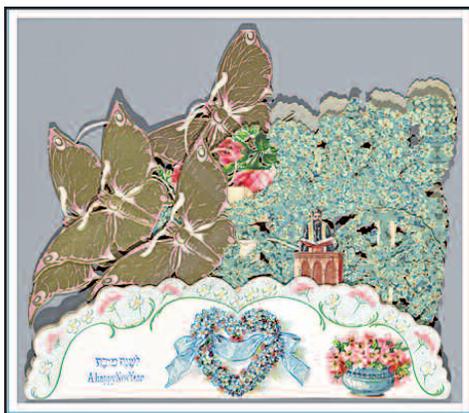
Add to this the calendars which are illustrated with priceless masterpieces of Jewish art, and one enters a world of glorious esthetic and spiritual experiences, which can sustain us on many levels over the next 12 months.

From Universe Publishing come three calendars this year – two for the desk, and one for the wall. One of the desk calendars has a full-page *calendarium* for every week of the year, the other is a ‘day-to-day’ desk calendar, which comes with its own stand. The latter, *365 Things To Love About Being Jewish*, begins on Jan. 1, 2017, instead of on the date of the Jewish New Year. Its stated theme is, ‘a daily reason to celebrate being a member of the tribe.’

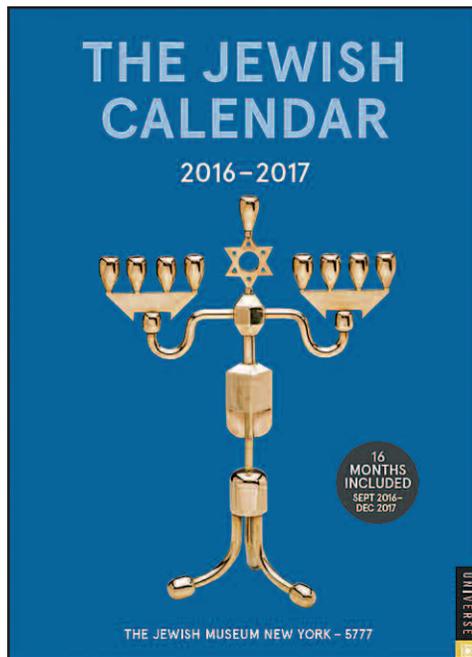
This calendar has no listing of *Torah* readings, or candlelighting times for the Sabbath, or holidays. But each day contains some aspect of Jewish culture, such as *Yiddish* words or phrases, religious or secular traditions and celebrations, or mini-biographical sketches.

A more absorbing desk calendar is the Universe *Jewish Calendar 2016–2017*, with its 16-months coverage, its marvelous illustrations of Judaica treasures and its very practical guide, or flowchart, to all the year’s holidays and other observances. The magnificent Jewish ceremonial objects in this calendar come from the collection of the Jewish Museum in New York.

From its very first page the objects depicted are a sheer delight. A spice



container, from 19th century Poland in gold cast engraved, conjures up images of the family that must have used it regularly at the end of the Sabbath. A copper alloy, silver plated and engraved *Kiddush* cup with an ornate handle dates back to 1870’s Hungary. From Pisa, Italy, 1721, comes a beautiful *Ketubah* (Marriage Contract), with richly illuminated ink on parchment illustrations.



There is a Marriage Necklace from Cochin, India, late 19th century, made of gold and tortoise shell. Among the ultra-modern objects depicted is a pair of *Shabbat* candlesticks by Israeli artist Moshe Zabari (1965). A New Year Greeting printed on silk, in 1942 (U.S.), is full of hope and bright colors, while the world was at war.

A modern Spice Container by Kathe Berl, 1964, is made of silver and enamel. Its blue color conjures up the blue flame of the *Havdalah* candle. One of the best features of this desk calendar is its guide, or chart, to all of the major and minor Jewish holidays, fast days and feast days, as well as *Rosh Chodesh*, and the counting of the *Omer*.

Also from Universe Publishing, *The Jewish Calendar 2017* (for the wall) is richly illustrated with images of objects

from the collection of the Jewish Historical Museum in Amsterdam. Its collection includes *Wedding with Klezmers* (Jerusalem, 1988) by Abraham Yakin, a work on paper which literally ‘resounds’ with music.

A gentler, more sober sensation is conveyed by S. Buchbinder’s oil painting, *The Scribe* (Netherlands, 1960). There is a marvelous silver washing cup and basin from 1768, The Hague, Netherlands. A handsome, silver, *Havdalah* plate from Hanau, Germany (1920), comes with a beautiful Hebrew passage from the Book of Psalms, and also with a *Yiddish* inscription with wishes for ‘a good week, and a good year’.

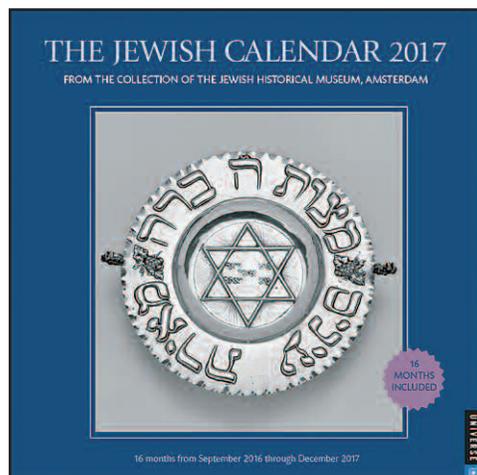
From Pomegranate Publishing come two wall calendars, through which we can also roam over many lands and many centuries. Pomegranate’s *Jewish Celebrations* calendar features the brightly colored paintings by Malcah Zeldis. This calendar is illustrated with images of the various Jewish holidays, such as *Rosh Hashana*, *Purim*, Passover and *Chanukah*. It also has images with titles such as Anne Frank and Me, Hank Greenberg, or Baking for the Holidays.

Pomegranate’s *Jewish Museum Calendar 2017* reproduces in its pages some of the extraordinary works of art from the unparalleled collection of the Jewish Museum in New York City. Aside from the illustrations of striking ceremonial objects and of a Marriage Contract from Mumbai, India (1859), the majority of the monthly pages are decorated with a series of paintings by different artists from France, the U.S. and Israel.



The work by a French artist reproduced here is Lucy Hessel Reading (1913) by Edouard Vuillard. Some of the works by American artists include Max Weber’s *Still Life With Challah* (1930), and Beatrice Mandelman’s *Canyon* (c. 1959). Israeli artist George Chemeche’s *Field Series No. 3* (oil on canvas, 1977) is such a lovely work that it serves as the cover for this

(see Kleiner, page 18)



Dreidel, Dreidel, Dreidel – A spinning story

BY SYBIL KAPLAN

PHOTO BY BARRY A. KAPLAN

*"I have a little dreidel,
I made it out of clay,
And when it's dry and ready,
then dreidel I shall play!"**

S'veevon, sov, sov, sov
(Spinning top, turn, turn, turn)
Hanukah hu chag tov
(Chanukah is a good holiday).

Both of these songs underscore the most popular game for Chanukah – dreidel (Yiddish) or *s'vivon* (Hebrew), which means spinning top. In *Hanukah: Eight Nights, Eight Lights*, Malka Drucker writes that the game evolved 2,000 years ago when the Chanukah story took place, at a time when Antiochus ruled over Judea in ancient Israel.

"Groups of boys who had memorized the entire Torah would secretly study together until they heard the footsteps of the Syrian soldiers. Then they would quickly pull out spinning tops...and pretend to be playing games," she writes.

Whether this is true or not, we do know that by the Middle Ages, the game became more complicated, as rules were borrowed from a German gambling game. According to the Encyclopedia Judaica, during the long nights of Chanukah, while the lights were burning, it became customary to pass the time by spinning tops and playing the ancient "put and take" game. This was in fulfillment of the commandment that the Chanukah lights should not be used for any utilitarian purpose – "they are only to be seen."

Playing cards and games were prohibited by the rabbis over the years and were deplored as frivolous because they took away from Torah study, however, the custom continued.

In Medieval Germany, dice were used for the game, and they were inscribed with N, G, H, and S. N stood for *nichts* or

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Unique dreidels – clockwise – a hand-painted dreidel with an open top; a hand-painted dreidel on a base; a dark blue felt dreidel; a hand-painted dark blue and gold dreidel. In the center the tiny dreidel is hand-painted glass.

nothing; G stood for *ganz* or all; H was for *halb* or half; and S meant *stell ein* or put in. All players would hold an equal number of nuts, raisins or coins. Each player put one in the middle, and the first player would spin the dice. Each letter stood for a move in the game – putting in or taking out nuts, raisins or coins, according to where the dice landed.

Later, boys carved tops or dreidels out of wood or poured hot lead into a form to make a spinning top. The letters were then

changed to Hebrew and said to stand for *nun, gimmel, hey* and *shin*. The rabbis were less reluctant for boys to play because the letters were interpreted to stand for the phrase, *Nes Gadol Hayah Sham* – A Great Miracle Happened There.

In modern Israel, the Hebrew letter *shin* is replaced by a *peh*, standing for *poh*, meaning here – a great miracle happened here. The rabbis felt even more comfortable about the game when it was also realized that when the Hebrew letters which had numerical value were added together they totaled 358, the same number of letters as the word for Messiah. (*Nun* is 50, *gimmel* is three, *hey* is five and *shin* is 300.) The letters of the word Messiah, or *Mashiach* in Hebrew, are *mem* which is 40, *shin* which is 300, *yud* which is 10 and *chet* which is eight. Since the Jews are still waiting for the Messiah, this would show the way for a miracle.

Another mystical interpretation of the Hebrew letters is described by Philip Goodman in *The Hanukkah Anthology*. He writes that *nun* stood for *nefesh* (Hebrew for soul); *gimmel* stood for *guf* (Hebrew for body); *shin* stood for *sechal* (Hebrew for mind); and *hey* stood for *hakol* (all) implying all the characteristics of man.

*The origin of the song was the subject of an interesting article a few years ago in the *Hadassah Magazine* by Melanie Mitzman. She wrote that Professor of Music and Jewish Studies at Northeastern University, Joshua Jacobson, claimed the song was originally in Yiddish and the opening line was "I made it out of lead."

Samuel Grossman is said to have penned the English lyrics, and Samuel Goldfarb, a Jewish liturgical composer employed by the Bureau of Jewish Education between 1914 and 1929, wrote the melody for the English version. Goldfarb's granddaughter, Susan Wolfe, recalls telling her public school class that her grandfather had written "The Dreidel Song," but they did not believe her.

(see Kaplan/dreidels, page 18)



Thousands of rabbis pose for a group photo in front of Chabad-Lubavitch world headquarters in the Brooklyn, New York on Nov. 27, 2016.