

Prayer in a Time of COVID-19

BY LOUIS M. PROFETA, M.D.

Prayer is a funny thing. I guess it's like an N95 protective mask to guard you from COVID-19. You don't realize how valuable and precious it is until you're without it, and sadly we are all running low. For the past 25 years of my career as an Emergency Physician, I bet my partner Dr. Jaime Harper and I have passed by them on the droplet isolation precaution carts a thousand times without so much as giving them a second glance. Just a simple box of masks that now may be all that separates us from dying... from not being able to grow old with the people we love. Now we get dressed, we go to work, we hug our spouses and kids goodbye, and we wonder:

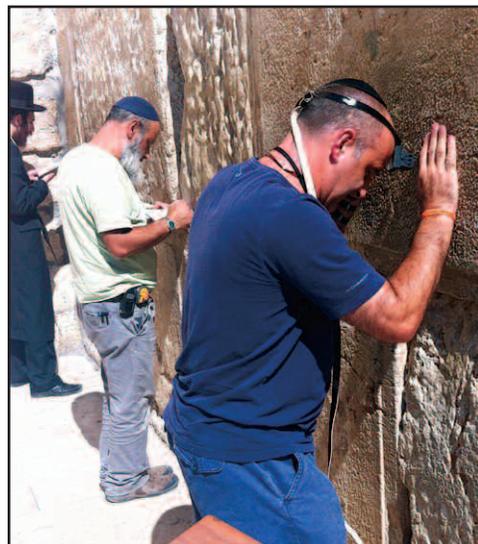


Dr. Profeta

Is today the last day of our lives that we will be healthy? Is today the day we get sick from those who come to seek our help? Is this the day?

We forget sometimes about prayer. We pass by it on a daily basis. It waves to us at times, trying to get our attention like a child wanting to catch a ball with a father too wrapped up in a business call to notice.

Some years ago my oldest son fell ill with leukemia. Jaime came to visit him in the hospital in New York. She brought mandel bread. It was the worst singular period of time in my life, but at the same time it was also the most immersive and incredibly spiritually awakening experience. All because I found prayer then. I showered in it. I drank it, soaked myself in its soothing waters, and I let it pour over me. I surrendered to it. But as things go, sadly I let it



Dr. Profeta (R) at The Wall.



The new reality for front line health care professionals – Dr. Profeta (above), Dr. Harper (below).

fade a bit over time.

Jaime and I are both alumni of Lori Palatnik's (founder of the Jewish Women's Renaissance Project) vision of Judaic awakening. Jaime recently went on the Momentum (momentumunlimited.org) trip to Israel, and she will tell you it was one of the greatest moments in her life. A few years prior I had gone on the men's trip to Israel. We both made friends we will carry with us forever – friends that have been flooding us with texts of support, and offers of food and a deluge of "hey, hang in there, we're proud of you, we love you, and we're praying for you." One such text came from Lori Palatnik.

Lori texted me the other night while I was at work.

"How bad is it?" she asked.

"Bad as bad can be, Lori," I responded.

"In the last war here in Israel, someone out there made a website matching people to soldiers. Every soldier had someone praying for them...What is your Jewish name and mother's Jewish name? Not only do you have someone davening (praying) for you – it's me," she tells me.

Later that night I donned my mask, my gown, my goggles and gloves, and walked into the room where the man of about sixty lay gasping and coughing. He labored with each breath, a look of fatigue and panic spreading across his mottled face. I thought to myself:

I wonder who is praying for him. I wonder who is praying for the rest of us.

Dr. Louis M. Profeta is an emergency physician practicing in Indianapolis and a

Affirmations for Healing

BY RABBI ZALMAN SCHACHTER-SHALOMI, z"l



From *Meditations for Healing* by Rabbi Zalman Schachter-Shalomi (Aug. 17, 1924 – July 3, 2014).

1. I take an active participation in my own healing.
2. I make a space for divine spirit to enter into my life.
3. I invite the energies of radiant light and bodily vigor to enter into my body, to cleanse and purify, to make me whole.
4. I listen to my body and I ask, "What are you teaching me?"
5. I change to a rhythm more conducive to joy.
6. I take in air and food, which is wholesome for my body, emotions, and mind.
7. I avoid and eliminate, get rid of and vent the unwholesome.
8. With every sigh, I drop some of the load and weight I bear in me.
9. With every breath, I move to become a vessel for God's love and blessing.
10. With every breath, I heal and give thanks.

Read tributes to Rabbi Zalman at: jewish-postopinion.com/wp-content/uploads/2014/08/NAT_8-20-14F.pdf ✨

member of the Indianapolis Forensic Services Board. He is a national award-winning writer, public speaker and one of LinkedIn's Top Voices and the author of the critically acclaimed book, *The Patient in Room Nine Says He's God*. Feedback at lowermd@att.net is welcomed. For other publications and for speaking dates, go to louisprofeta.com. For college speaking inquiries, contact bookings@greekuniversity.org.

Editor's Note:

A beautiful prayer for health care professionals was written by Rabbi Ayelet S. Cohen. Please think of the healers all around the world in this crisis everyday and include this in your daily prayers:

A Prayer for Health and Healing of Healers

May the One who blessed our ancestors Bless all those who put themselves at risk to care for the sick

Physicians and nurses and orderlies
Technicians and home health aides
EMTs and pharmacists

And bless especially /an individual or other categories of health workers/

Who navigate the unfolding dangers of the world each day,

(see Profeta, page 5)

Editorial

Did you ever have a song pop in your head whose lyrics echo what you are thinking at the time? The next two paragraphs were part of my editorial for our February Indiana edition.

To remind myself and others than even in the midst of challenging times it is also possible to have positive experiences, the phrases below are excerpted from the book, *14,000 Things to be Happy About* by Barbara Ann Kipfer. She introduces her list by saying that she sometimes brightens a gray day by flipping through her list to cheer herself up, and she urges her readers to find the happiness that comes from noticing and enjoying the little things in life. 50 from the book:

- pajamas at breakfast
- a baby's first tooth
- a baseball game going on extra innings
- toddler's vocabulary
- eight hours of sleep
- dinner with laughter
- ghost stories and marshmallows by fire
- watching the winning touchdown
- weathered docks on tall stilts
- a cardinal's brilliance against the snow
- third mark-downs
- bar stools
- dreaming on the river bank
- western sundowns
- when friends drop in
- deep dish apple pie
- looking irresistible
- floats and fireworks
- star gazing
- a road winding through orchards
- learning to play a musical instrument
- old-fashioned hot fudge sundaes
- singing to your favorite music
- puppy love
- stretching out on the carpet with games and puzzles
- an extended vacation
- greasing and dusting cake pans
- the smell of the sea
- dining by the window
- wearing real jewelry
- collapsing in bed and cuddling
- shiny hair
- cleaning off your desk
- going barefoot on closely cropped grass
- complimenting a total stranger
- flipping coins into a fountain
- the delights of finding the first spring flowers
- discount tickets
- unplugging the phone
- blowing the wrapper off the straw
- writing a love letter
- someone who says you are beautiful
- the book that makes the difference
- someone fixing something without being asked
- self-sticking stamps and envelopes
- laughing until you cry
- ice carvings
- a breath of fresh air
- buggy rides

Shortly after this was published the song "What a Wonderful World" by Louis Armstrong (1968) came to mind. It was written by producer Bob Thiele and composer and performer George David Weiss. Inspired by Armstrong's ability to bring people of different races together, Weiss recounted that he wrote the song specifically for him.

About the Cover

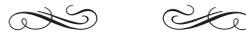
"Holy Ground"
By Jackie Olenick



J. Olenick

This fine art giclee depicts Moses standing at the Burning Bush. In Hebrew around it, "Remove your sandals from your feet, for the ground on which you stand is Holy." ~ Exodus 3:5. Along the top of the burning bush in Hebrew, (G-d called,) "Moses! Moses! And he replied, 'Here I am.'" ~ Exodus 3:4.

Jackie Olenick is a Judaic artist and jewelry designer residing in Bloomington, Ind. Her work can be seen on her website at www.jackieolenickart.com. Contact her at jackieolenick@gmail.com. ✨



Simply put, the song is about appreciating the beauty of one's surroundings. I could not remember all of the lyrics so I looked them up on YouTube at the following link: (www.youtube.com/watch?v=Q_GommH5rJ8). There I found a beautiful video accompanying the song and it had a prelude to it. That introduction, also sung by Armstrong, strongly resonated with my editorial from February. Below are the lyrics followed by the prelude.

Lyrics: I see trees of green, red roses too
I see them bloom for me and you.

And I think to myself...What a wonderful world.

I see skies so blue and clouds of white
The bright blessed day, the dark sacred night.

And I think to myself...What a wonderful world.

The colors of the rainbow so pretty in the sky.

Are also on the faces of people going by.
I see friends shaking hands saying: How do you do?
They're really saying: I love you.

I hear babies cry, I watch them grow
They'll learn much more than I'll never know.

And I think to myself...What a wonderful world.

Yes, I think to myself...What a wonderful world.

Oh, yeah!

Prelude: Some of you young folks have been saying to me, "Hey Pops, what you mean 'what a wonderful world'?" How about all them wars all over the place? You call them wonderful? And how about hunger and pollution? That ain't so wonderful either."

"Well how about listening to old Pops for a minute. Seems to me, it ain't the world that's so bad but what we're doin' to it. All I'm saying is see what a wonderful

Inside this Issue

Prayer in a Time of COVID-192
Rabbi Zalman Schachter-Shalomi, z"l:
 Affirmations for Healing2
About the Cover3
Jennie Cohen: (Editorial)3
Memorable Seders in Wartime4
Rabbi Benzion Cohen: (Chassidic Rabbi)
 Return to Hashem6
Rabbi Dennis C. Sasso:
 We Welcome the Stranger6
Amy Lederman: (Jewish Educator)
 The Ten Commandments
 of Caregiving7
Obituary: Dr. Mark Hasten8
Melinda Ribner: (Kabbalah of the Month)
 Nissan – Influx of Grace
 and Compassion9
Miriam Zimmerman: (Holocaust Educator)
 The Politics of Remembrance10
Rabbi Irwin Wiener: (Wiener's Wisdom)
 Can We Ever See God?12
Rabbi Elliot B. Gertel: (Media Watch)
 Review of *The Song of Names*13
Pesach Recipes:
 From *One Pot, One Pan*14
Stephen Schuster:
 Tradition in First-Person Plural15
Bit of Wit15
Morton Gold: (As I Heard It)
 Review of *Rejoice! Honoring
 the Jewish Spirit*16
Sue Swartz: (Book Review)
 Review of *In the Time of Leaving*16
Rabbi Israel Zoberman: (Book Review)
 Review of *Agony in the Pulpit*17
**Isaac Mayer Wise Lifetime Achievement
 Award for Dr. Zola**18
Cincinnati Holocaust Museum20

The Jewish
Post & Opinion
Jewish News and Opinion since 1935.

1389 W 86th St. #160
 Indianapolis, IN 46260
email: jpostopinion@gmail.com
phone and fax: (317) 405-8084
website: www.jewishpostopinion.com
publisher & editor: Jennie Cohen
graphic designer: Charlie Bunes

world it would be if only we'd give it a chance. Love baby, love. That's the secret, yeah. If lots more of us loved each other we'd solve lots more problems. And then this world would be a gasser*. That's wha' ol' Pops keep saying."

**definition of gasser: dated slang for a joke or something that is very thrilling or entertaining*

This reminded me of a suggestion that pain management experts make to help alleviate physical pain. If a person's right
(see Editorial, page 5)

Memorable Seders in Wartime

I have celebrated *Pesach* in several countries, in many cities. But the most memorable one took place in Korea in 1953. As I reported to the London *Jewish Chronicle* (JC), the Passover services “were the nicest I have had for many years.” And I also reported to the *New York 92nd Street Y Bulletin* that “the troops spent a very pleasant *Pesach*.”



Michael Blain



At the *Pesach* seder in Korea 1953 – Michael Blain (front right).

Another reason why this *Pesach* was so memorable is that I was reunited with two of my childhood friends, Joe Klein (Cleveland) (below), and Sidney Farkas (New York). We had met in Prague in 1946, 15 and 16-year-old orphaned Holocaust survivors. Together with 100 boys and girls we were preparing to travel to London where we were hosted by the Jewish community until we found other countries where to settle.



Michael Blain (center) reunited with childhood friends, Joe Klein (left) and Sidney Farkas (right) in Korea 1953.

Joe Klein and I arrived in New York on Dec. 15, 1949. A few months later, the Korean War broke out. Within a year of our arrival we were drafted and sent to Korea. (While living in London, I read the *Jewish Chronicle* regularly and it followed me to Korea. I wrote several reports and sent photo to the *JC* which usually appeared on the front page.)

My report to the *JC* continues: “...distinguished guests included General Maxwell Taylor, 8th Army Commander, Jewish Welfare Board Officials and non-Jewish Chaplains.

“General Taylor followed the entire Seder service from the Hagada.

In a brief address to the ‘man of the Jewish faith’ he compared the fight of the enslaved Israelites with the fight we are now engaged in. As the Red Sea parted for the Israelites, so may a Red Sea open for these people (Koreans) at which end will

be freedom.”

All branches of the armed forces provided their men with three-day passes and transportation to reach the services on time. The National Jewish Welfare Board shipped tons of *matzos*, wine, *Hagadas* and other ritual provisions. *Pesach* gift packages with *matzos*, gefilte fish, nuts, chicken and Israeli chocolates sent by the Passover League of Philadelphia were distributed to the troops before they returned to their units.

To this day I am most grateful to the Army, the six Jewish Chaplains in Korea and the Jewish Welfare Board for making sure every Jewish GI had a chance to be at a *seder* in the middle of a war.

I still have the invitation and instructions Chaplain Norman Goldberg sent to Jewish troops. He writes that: “now, more than ever, it is important for you to show interest in the culture and religion of your forefathers by joining your fellow Jews to celebrate *Pesach*.”

The letter includes a message from the Commanding General, Thomas Herren,

In which he writes:

“I take this opportunity to greet all Jewish personnel on the occasion of the Passover festival. That historic victory of freedom over slavery marked the first such struggle which was to be repeated in every age. We in Korea are fighting for this physical and spiritual freedom. May the Almighty God deem us worthy of that freedom today and assist now, as He did



The candles are lit at the start of the seder.

then, in our struggle to keep His divine principles alive.”

Michael Blain became a U.S. citizen only after he returned from Korea. He graduated from Rochester Institute of Technology with a B.S. degree and lived in Cleveland from 1957 to 1971, working for the World Publishing Company. In 1971 he was transferred to Indianapolis, later joining Israel Bonds as Executive Director. Blain retired in 2007 after 33 years with the Israeli Bonds Organization. In Rochester, N.Y., he met and married Sylvia Kramer. They have three sons, twelve grandchildren and 19 great grandchildren. The Blains moved back to Cleveland a few years ago to be near their son.



More Korean G.I.s enjoying the seder.

Two Passover Seders for soldiers during World War II

Jessie (Levin) Bernstein, of blessed memory, organized a Passover Seder in Naples, Italy in 1944. She was a dietitian for the United States Army and she served six station hospitals at that location starting in 1943 for a year and a half.

The beginning of 1944 saw a lot of artillery and airplanes dropping bombs. After the fighting subsided and a couple of months before Passover, Bernstein asked permission to hold a Seder for the Jewish soldiers who were hospitalized in her area. The army issued her cans of beef which she immediately exchanged for canned chicken.

Naples is a port city and when she heard the Navy was in town, she got a driver and a jeep to take her to talk to their captain so she could see about getting more food items for the Seder. He was not Jewish but was very supportive of her mission. He took her canned chicken and exchanged it for what turned out to be much tastier frozen chicken on the bone. She also was able to get a half crate of fresh eggs. The dehydrated eggs they had were no comparison to fresh eggs which no one had seen for more than a year.

(see *Wartime Seders*, page 5)



Bernstein, c1944



Bernstein

PROFETA*(continued from page 2)*

To tend to those they have sworn to help.
 Bless them in their coming home and
 bless them in their going out.
 Ease their fear. Sustain them.
 Source of all breath, healer of all beings,
 Protect them and restore their hope.
 Strengthen them, that they may bring
 strength;
 Keep them in health, that they may
 bring healing.
 Help them know again a time when
 they can breathe without fear.
 Bless the sacred work of their hands.
 May this plague pass from among us,
 speedily and in our days. ✨

**EDITORIAL***(continued from page 3)*

foot is hurting, they say focus on your right ankle, calf, knee, thigh, hip or your left foot, leg, arm, hand – whatever places in your body that are not hurting. If you tighten the muscles in those places and then relax them, this will help reduce the tension caused by the contracting of those muscles that was caused by the pain. It also temporarily takes thoughts away from the painful place.

These phrases and lyrics above are similar. They remind us that even in traumatic times, not everything is a disaster. Possibly some situations are still okay, even going well. I have heard that climate change is improving partly because people are not traveling to comply with social distancing.

As I have seen in the recent writings of others during this time of quarantine, they appreciate finally being able to have quality time to communicate with close family and friends. They are thankful to be doing activities they never found time to do before, such as what one friend wrote that she accomplished: yard work, clean out closets and drawers, rearrange furniture and pictures, cook enough to feed an army.

Personally, I am immensely enjoying the free live concerts on Facebook by Nefesh Mountain's Doni Zasloff and Eric Lindberg. Also many synagogues and organizations have religious services, meetings, classes and events online and many thoughtful discussions by respected teachers and leaders are being offered free on social media.

At other times in history, humans have faced great challenges. From studying them we can see growth and strength that were gained from the struggles. I wouldn't wish difficulties on anyone but I am grateful for the changes and improvements that resulted.

Three examples of *Seders* held during

wartime are on page 4 so you can see how people managed to observe Passover during very difficult situations.

My meditation teacher gave an analogy for our current Coronavirus situation. He said the sun is always shining but sometimes clouds float by and cover the sun. The clouds eventually pass. I could relate well to this because when I lived in San Francisco frequently the mornings were filled with fog but by noon the sky was clear. Hence the name of the *minyán* I attend was called Fog City *Minyan*.

This reminded me of a chant by Rabbi David Zeller, z"l, titled, "This Too Shall Pass". The lyrics are: "The flowers are opening, the clouds they are opening to rain and to the sun to all the ways of the one. This too shall pass like the moon on the rise like the look in your eyes."

In his notes about the chant Rabbi Zeller wrote: King Solomon decreed that a ring be fashioned for him that would suit him for all occasions and moods, from the happiest to the saddest. All attempts were dismissed until one wise goldsmith appeared with a ring on which was engraved the words, "This too shall pass."

This song along with 16 other inspiring chants and songs from around the world are from a recording by him titled "Paths of the Heart" and can be found at this link: <http://davidzeller.org/pathoftheheart/>

Rabbi Rayzel Raphael wrote a song with lyrics relevant to our current situation with this same message. It can be seen on her Facebook profile. She wrote: I've written a little ditty to sing to help us through. It's based on a Jewish saying: "*Gam zeh ya'avor*" (This too shall pass).

Blessings for a healthy *Pesach!*
Jennie Cohen, April 1, 2020 ✨

**WARTIME SEDERS***(continued from page 4)*

The officers were already being favored with fresh fruit and vegetables so she was able to get those fresh greens for the *Seder* plates along with the fresh eggs. The Jewish Federation saw that they got all of the *matza* and *Mogen David* wine they needed for the *Seder*. She used white sheets for tablecloths.

None of the cooks were Jewish except one but they all pitched in. They had one little hand grinder which they used to make *matza* meal for the *matza* ball soup. About two weeks before the *Seder*, Bernstein put notices about the date and time on the bulletin boards of all six hospitals.

She didn't want the hospitalized soldiers to have to stand in line for a *Seder* so she hired 45 extra waiters who were friends of the wait staff who worked in the officer's mess hall. At the last minute, all the waiters

got scared and were going to leave.

At that time the Catholic Church had instructed their members not to listen to the religious services of any other religion. Bernstein ran and found their Catholic chaplain who knew some Italian. She asked him to tell the waiters that half of the service would be in Hebrew which they would not be able to comprehend and the other half would be in English, also not understandable to them without a translator. He convinced them that they would not be violating any rules.

A Jewish chaplain from Caserta Army Headquarters had about 300 of the Maxwell House Coffee *Haggadahs* that he brought for the men to use. On the night of the *Seder* about that many soldiers showed up in their hospital robes. Probably less than half were Jewish but the men had heard there was going to be a great meal!

There was no way to tell which ones were Jewish so all of them were accepted. All sat down and participated in the *Seder*. None of the other hospitals had a Passover *Seder* that year. It turned out to be a wonderful evening for all in attendance.

Professor Irving Fine, z"l, told of a *Seder*

he attended in 1945 at the Manila racetrack in the Philippines. General McArthur had given a 3-day leave to all the Jewish soldiers so they could observe the holiday. It was held at the racetrack



Irving Fine

because there was no other place big enough to fit all of the attendees. Jews attended from all over the Southwest Pacific, such as New Zealand and Australia and other places such as the United States.

Twelve rabbis led thousands of soldiers and several hundred people had volunteered to help out. There were no dishes but their plate was their mess kit where he found *matza* and a piece of *gefilte* fish. Professor Fine went with five others from where they were stationed to Manila and it took them an hour and half to get there. It was 95 degrees that day, but that was normal temperatures for that time of year. Fine said that that was the largest *Seder* he has ever attended – with 17,000 soldiers

Jacques C. Morris, z"l, from Louisville thought he was also at that *Seder*. He admitted that it had been almost 70 years and he might have confused the year, but he thought the *Seder* took place in 1944. He was stationed in Manila so it was not difficult for him to get to it. He said the *Seder* table was on the track itself but the soldiers filed into the stands and that is where they sat. He also remembers being grateful to get wine in his canteen for the *Kiddish!* ✨

Chassidic Rabbi

BY RABBI BENZION COHEN

B.H.

Return to Hashem

We are coming up to *Pesach*, the holiday of freedom. So I'll share with you a story about exile and liberation, and wish all of you a *kosher* and happy *Pesach*.

In my rounds in the local hospital, I greet the patients with a smile and a blessing, and suggest they put on *tefillin*. This is how I greeted Yaakov. He seemed to be in his 50s, but soon I found that he was in his 70s. In response he smiled back and pointed to the other patients in the room. He said "Look. These men are religious. Help them put on *tefillin*." I said "And why not you?" We got into a lively conversation and he told me his life story.

He was born in Romania, 74 years ago. His family was religious, and he still remembers going to *shul* with his father before the war. During the war the Nazis murdered 60 members of his family; uncles, aunts and cousins. After the war his father again went to *shul*, but he didn't want to, and his father let him stay home.

I asked how they survived the Holocaust. He told me that his father was friends with a non-Jewish farmer, who offered to hide them. For three years they secretly lived and worked on the farm. After the war they found out that this farmer had similarly saved two other families. During the war the three families didn't know about each other. That way if one of them was caught, they wouldn't reveal the others. The farmer knew that if he was caught he would be killed first. Hiding Jews was very dangerous, because many of the local Romanians collaborated with the Nazis and helped them find Jews that were in hiding. After the war, all three of the families gave their houses to this farmer as a token of gratitude.

My heart went out to my new friend. Twenty minutes ago we had been complete strangers, but he had opened his heart to me and told me his story. A friendship had started. How could I help him? For 63 years he had been living in exile, far from home, far from our Father, our Creator, far from the *shul*, where we gather together to pray to Hashem.

It is true that all of us are in exile, even those who are fortunate to live in the Holy Land. One of the basic aspects of exile is that Hashem has hidden Himself. If you want to find Him, you must decide first to look for Him. Even to go to *shul*, His house of prayer is not enough. First, you have to learn the inner meaning of the prayers. Then in the *shul* you must make efforts to concentrate and meditate on the meaning of the

prayers. There, in the prayers that we say every day is hidden the glory of Hashem. Sometimes you may find Hashem in the great outdoors, but again, only if you look. Therefore, many of us, including my new friend, have little or no contact with Him.

Of course I didn't blame him. He had lost most of his family in the Holocaust. But then, what could I do? A few times I gently suggested that he put on *tefillin*. Doing a *mitzvah* is one way to find Hashem. Each of us has a G-dly soul, a spark of Hashem deep in our heart. Sometimes just doing a *mitzvah* can awaken our soul. Each time he politely refused. After half an hour a doctor came to speak to him. We said goodbye. He thanked me for visiting with him and asked me to come and visit again.

The next day I looked for him, but didn't see him. The day after, I found him in the same room but in a different bed. I asked him why he was in the hospital. He told me that he had a blood clot, a thrombosis, in his leg.

He complained about the doctor in his local clinic. He had gone to the doctor because of sharp pain in his leg. The doctor had sent him to do a test. The next day had been election day, and the clinic was closed. The third day he brought the results of the test to his doctor, who then sent him to consult with a surgeon. The surgeon sent him straight to the hospital. In the emergency room of the hospital, they told him that he had come just in time. A few more hours of delay could have cost him his leg. He was quite upset that the first doctor that he saw didn't realize how serious his condition was. I told him not to blame the doctor. She is only human and had done her best. He should thank Hashem that he still had both legs. Again I gently suggested he put on *tefillin*, and again he firmly but politely refused.

I didn't push the issue. On one hand, we try hard not to give up on anyone. On the other hand, we realize the importance of being patient and loving, especially when dealing with special people, like survivors of the Holocaust. So even if I don't see immediate results, I am happy to at least plant a seed, which hopefully will bear fruit sometime in the future. The Torah says "He who comes to purify himself (or others) is assisted from Above." If we try to be better, to purify ourselves, then Hashem helps us to succeed. And if we try to help others to go in the right direction, Hashem gives us assistance.

When I met my new friend the next day I was in for some pleasant surprises. He had thought carefully about what had happened with his leg. What was his conclusion? It was a miracle that he still had two legs. Hashem had actually made him a miracle. That was the first surprise. Then came the second. He decided to go to *shul*

We Welcome the Stranger

BY RABBI DENNIS C. SASSO



I speak proudly as an American citizen who is a Latino immigrant (Panama), and as a Jew.

At the heart of the Jewish heritage and experience there is a tradition of fair treatment and hospitality towards the immigrant. Even more often than the commandment "to love your neighbor," the Bible asserts:

"The stranger who sojourns with you shall be to you as the home born, and you shall love him as yourself; for you were strangers in the land of Egypt." (*Leviticus 19:33-34*)

"For the Lord your God befriends the stranger, providing him with food and clothing. You too must befriend the stranger, for you were strangers in the land of Egypt." (*Deuteronomy 10:17-19*)

This type of injunction is repeated a total of 36 times in the *Torah* – the Hebrew Scriptures.

Migration has been a central theme of the Jewish historical experience since biblical times when Abraham and Sarah set forth in search of the Promised Land. Later, famine forced the Israelites to flee Canaan and resettle in Egypt, eventually to return to the Promised Land. This experience has been mirrored in American-Jewish life with the immigration of Jews to the United States in search of religious freedom and economic opportunity. As a reflection of our history, and based upon the biblical imperative to welcome the stranger, the American Jewish Community has been and remains a strong advocate for

(see Sasso, page 7)



again. He told me about the *shul* where his father had prayed, and said that now he is going to start praying there.

Three times a day we pray to Hashem: "Sound the great *shofar* for our freedom, raise a banner to gather our exiles, and bring us together from the four corners of the earth into our land." I had the good fortune to help a Jew return to our Father. Soon we will hear the great *shofar*, and all of us will be gathered to the Holy Temple in Jerusalem. But it is up to us. We have to do *mitzvahs* to bring *Moshiach*, now!

For a start, we aren't allowed to eat or possess *chametz* during *Pesach*. So we either get rid of it or sell it.

Rabbi Benzion Cohen lives in K'far Chabad, Isarel. He can be reached by email at bzioncohen770@gmail.com. Reprinted from April 1, 2009. ☆

Jewish Educator



BY AMY HIRSHBERG LEDERMAN

The Ten Commandments of Caregiving

The job description might read something like this: "Looking for someone 24/7 with the patience of a saint, the wisdom of the Dali Lama, the goodness of Mother Teresa, and the ability to find the humor in the most difficult of situations. Must be fluent in the language of love."

How many of us will find ourselves taking on the arduous role of caretaker for a loved one, family member or friend in our lifetimes? How many of us can lay claim to even a few of the qualifications that are necessary to do so?

My own experience involved caring for my husband who, at the age of 61, was diagnosed with cancer. I never really thought of myself as a caregiver during the 3 years, 7 months and 11 days of his illness. I saw myself as his wife; devoted to caring for him as part of a loving marriage and lifetime commitment. But statistically, I fell into the category of the more than 60 million unpaid caregivers who, according to the National Alliance for Caregiving and AARP, are actively engaged in caring for a chronically ill, disabled or aged family member or friend, often without training or support.

Caregivers typically help with activities of daily living such as bathing, dressing, meal preparations, household tasks and managing finances, but the real work comes in what can't be measured by cooked meals or loads of wash. Because at the heart and soul of caregiving is the deeply human undertaking of understanding, honoring and dignifying another person at what is often their most vulnerable time of life.

Caregiving is as unique as the individual for whom one is caring. In the simplest of terms this means that one size fits...one. A caregiver may often need to be a fierce advocate, a diligent gatekeeper, the one who has to initiate the most difficult conversations about things never discussed before in a family. Caregiving challenges us to learn about medications, wheelchairs, medical tests and scans, bodily functions and often, the details of death and dying. In short, it's a crash course in life, love, and often, a loss for which most of us are never prepared.

But caregiving can be a deeply rewarding experience because it requires us to draw

upon our deepest, most compassionate and often most loving selves. Regardless of religious affiliation or lack thereof, taking care of another person who has lost the capacity to care for themselves has the potential to be a truly holy, spiritual experience.

I am not an expert in the field, nor do I pretend to be. But during the years I cared for my husband, I found that these strategies kept both of us going strong:

1. A positive attitude is often the most important ingredient in the recipe of caregiving.

2. Communication is key: For both the caregiver and the patient, it is essential to cultivate respectful ways of communicating needs, feelings, concerns and frustrations.

3. Use available tools and resources – Online help, family, friends and neighbors, list serves to share information like Caring Bridge and support groups can help reduce the daily demands.

4. Be open to change and let go of the outcome – A caregiver who is able to be flexible and adaptive will often reduce the stress of the situation.

5. Don't spend unnecessary time or waste hours going down the Internet "Rabbit Hole" looking for answers. Ask experts, doctors, medical staff for guidance.

6. Be open to health care alternatives such as acupuncture, massage, hypnosis, CBD, and other holistic remedies.

7. Plan something simple to look forward to every day – A new recipe, a t.v. show, or a walk around the park can bring joy to a day.

8. Take care of the caregiver – Make time to engage in self care every week. Ask a friend to cover while you take a walk, go to a movie, or do something that feels like it's "just for you!"

9. Focus on the good things, no matter how small. Express gratitude whenever possible.

10. Remember this beautiful quote by Vivian Greene: "Life isn't about waiting for the storm to pass, it's about learning how to dance in the rain."

Caregiving is so much more than managing daily activities, household tasks and health care. It is a chance to deeply appreciate and value life while offering dignity, love and acceptance to another human being.

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. ✨



SASSO

(continued from page 6)

fair and just immigration and refugee policies.

There is much talk these days about "American Exceptionalism," the notion that America is special, unique. I believe in American exceptionalism, not as an endowment or guaranteed condition, but as a constant striving, an achieved status. Our uniqueness is expressed in the diversity of our citizenship and in the quest to continue to be a refuge for those "yearning to breathe free."

Let us continue to labor for an America that is both secure and friendly, strong and hospitable. Let us champion just and fair business opportunities, the protection of civil rights for all, the health, education and well being of our children and families.

This is the American exceptionalism to which we all should subscribe.

Reprinted with permission from the Indianapolis Star April 5, 2011.

To learn more of what the intersection of our ancient Jewish tradition and modern neurobiology says about achieving good health in the midst of the pandemic, read Rabbi Moshe ben Asher's column titled "Sealing the Heart and the Truth" on our website at the following link: jewishpostopinion.com/?p=3819

A mission to the border

Rabbi Sasso returned from Texas on February 24, 2020 where he spent a week counseling and translating for immigrant asylum seekers entering through the U.S. southern border. The Dilley Pro Bono Project operates out of the South Texas Family Residential Center.

Rabbi Sasso was part of an 11 person team (lawyers, counselors and interpreters), sponsored by COIN (Coalition for Our Immigrant Neighbors) and coordinated by attorney Julie Sommers Neuman. The detention center, which serves only mothers and minor children, is the only facility that allows for this type of legal pro bono service. Rabbi Sasso described the experience as both "heartbreaking and inspiring." The number of detainees allowed to enter under asylum laws has significantly decreased over the past couple of years.

Rabbi Sasso commented: "As an immigrant people and as a nation of immigrants, it is incumbent upon us, in the words of Arthur Ashe to, 'Start where you are, use what you have, do what you can' for our neighbors and for the stranger."

Rabbi Dennis Sasso has been senior rabbi at Congregation Beth-El Zedeck in Indianapolis for more than 40 years. He set an example of taking action to make a difference with our current immigrant situation. ✨

Dr. Mark Hasten, Jewish Philanthropist, Businessman, Founder of Hasten Hebrew Academy of Indianapolis, and Touro College Chairman, Dies at 92

NEW YORK, NY – The Touro College and University System mourns the loss of Dr. Mark Hasten, chairman of the board. Dr. Hasten passed away on Friday, February 28, in Indianapolis. He was 92 years old.

Dr. Mark Hasten was a visionary leader and ardent supporter of Touro. An engineer as well as an entrepreneur in myriad businesses, including banking, real estate and health care, Dr. Hasten long focused his philanthropic interests on education.

Chairman during Touro's most significant period of growth, he helped Touro launch its western divisions in California and Nevada and was a major contributor to the establishment of Touro's Lander College for Women – The Anna Ruth and Mark Hasten School, in Manhattan. During his 25-year tenure as Chairman of the Board, Touro's student body doubled in size – from 9,000 to over 18,000 students. Touro became one of the leading and largest health care educators in the U.S., and its university system grew to 34 campuses and locations, mostly in New York but also in California, Nevada, Moscow, Israel and Berlin.

Fighting for Jewish Survival on all Fronts

Hasten was born in Bohorodczany, Poland, in 1927. He and his family survived WWII in Kazakhstan, where he entered the military. The young Hasten fought with the Polish Brigade of the Red Army against the Nazis on the Eastern Front during World War II and participated in the liberation of the Majdanek Concentration Camp in Poland. In a displaced persons camp, he joined the Irgun Tzvai Leumi and was aboard the Altalena, the famous ship, which was sunk by order of Prime Minister David Ben-Gurion. Hasten joined the Israel Defense Forces in 1948, and participated for two years in Israel's War of Independence.

From Southern Methodist University to General Mills and First National Bank

In 1952, Dr. Hasten married Anna Ruth Robinson and they emigrated to the United States in 1953. Hasten's education had been suspended at age 12 by WWII and he realized he needed training in order to advance professionally. He enrolled at Southern Methodist University



in Dallas and in 1959, earned a Bachelor of Science Degree in Mechanical Engineering.

He then spent nine years working for General Mills in Minneapolis, first in research, then as Chief Design Engineer for Corporate Engineering. While there, Hasten invented and designed the products and machines that produced the bendable straw, Cheerios, Pringles and Bugles.

In 1967, Hasten was invited by his younger brother, Hart, to join his health-care business in Indianapolis, Ind. Hasten insisted that the company be Sabbath-observant. As the business grew, they worked closely with banks to raise capital. Eventually, they decided they would rather finance their projects themselves and they acquired a total of 36 banks under the First National Bank and Trust name. They divested their bank holdings in 2007.

The brothers worked together for 40 years and were partners in both business and community service. With no Jewish day school in Indianapolis, they decided to create one. The Hasten Hebrew Academy began with 13 children in 1971, and its roster now numbers over 150. The school produced numerous illustrious graduates who are engaged in full Jewish lives.

Visionary Leadership for Touro

Always passionate about education and especially interested in higher education that offered a Jewish environment, Hasten joined the board of Touro College in 1977 and became chairman in 1995. He and Touro founder, Dr. Bernard Lander, were extremely close, sharing a vision for building from the ground up.

"My father had that wonderful blend of being a visionary and a person with the courage to pursue those goals," said Rabbi Michael Hasten, noted educator. "He really envisioned how Touro could be an

all-encompassing dominant force in many fields of education and he realized that vision in his lifetime, while also creating a great opportunity for a young Jewish man or woman to gain their academic training necessary to pursue their careers of choice."

"We have lost more than the crown of our head," said Dr. Alan Kadish, Touro President, at a funeral held Sunday at Touro's Lander College for Men-Beis Medrash L'Talmud. "Dr. Hasten was like a brother to Touro founder, Dr. Bernard Lander, and he was my mentor and father. He spoke to our students often of the four P's necessary for success – patience, persistence, positivity and perseverance and he exemplified all those traits.

"His perseverance to accomplish goals in his personal and professional life came along with a certain toughness. He led an amazing life and his brand of toughness enabled him to get important things done. He was tough when he fought the Nazis, liberated Majdanek, fought for Israel's independence and talked his way into engineering school at Southern Methodist University when he could barely speak English.

"He brought that perseverance and toughness to his role at Touro and he led us through a tremendous period of growth. His toughness was always tempered with kindness, humility and a collaborative spirit. He was a leader in business, government and education and always remained approachable, humble, warm and engaging."

According to Rabbi Moshe Krupka, Executive Vice President, Touro College and University System, "Mark Hasten is a hero for the Jewish people, the State of Israel and higher education. He is the hero of people of good faith who wish to achieve on behalf of others," said Rabbi Moshe Krupka. "Touro exists to prepare our students to set and achieve goals, and then keep striving in their lives to be successful in their career and personal lives. Dr. Hasten saw what he created at Touro as incredible vengeance against Hitler and the anti-Semites he encountered early on in his life. He led Touro with tenacity and a force of personality that was unmatched."

A Heart in Every One of His Organs

Rabbi Michael Hasten recounted the words of the family's rabbi in Minneapolis who said, "your father had a heart in every one of his organs... He gave money to Jewish causes when he had money and when he didn't have money." Hasten said, "My father had incredible gratitude to Hashem for saving his life early on. After he was saved, my father was literally everywhere in Jewish history over the

(see Dr. Hasten, page 9)

Kabbalah of the Month



BY MELINDA RIBNER

Nissan – Influx of Grace and Compassion

The new month of *Nissan* began at sunset on March 25th. The month is called the “*Chodesh Ha’Aviv*” the month of Spring. The spring air makes us aware of the new life emerging in nature and reminds us to also pay attention to the new energies stirring within us, including an influx of grace and compassion in this month. This is a challenging and scary time for most of us, so it is good to know that the month of *Nissan* is known for its miracles and compassion. The Jews were redeemed from bondage in the month of *Nissan* after witnessing plagues and it is predicted that the final redemption will also take place in *Nissan*. May we see miracles in *Nissan*.

During *Nissan* we celebrate Passover, which is the celebration of the miraculous departure of the Jewish people from the bondage of Egypt. Prior to the exodus, the Jewish people witnessed ten awesome plagues. With every plague, physical reality as they knew it crumbled before their eyes but each plague also brought forth a deeper faith and revelation of Godliness. Today, many feel that we are enduring a plague of biblical proportions. In a very short amount of time, our reality has dramatically shifted. Many of the anchors that have defined our lives are not available to us now. We sit in quarantine and reminiscent of the Jews in ancient Egypt who sat in their homes before their departure in the middle of the night. Similarly, we are praying that this virus will pass over us and we will miraculously celebrate Passover in a new and more meaningful way than ever before.

Paradoxically, we express our love by practicing social distancing and quarantining to delay the spread of this virus. This virus is uniting us and making us increasingly aware of how important each person is to the well-being of the community. If we can be carriers of illness to others, we can and must also be carriers of healing as well. Whether we are in quarantine or not, this is a time to turn to God through prayer, meditation and doing good deeds. Therein lies our protection. It does not matter where we are physically. What’s important is what is taking place within us and in our relationship with God. We can only do our part to protect ourselves and others and then we

have to let go and connect to the True power. Letting go and trusting God is easier said than done. Prayer, meditation, *Torah* learning can help us to relax, feel connected and protected.

The healing dimension for this month is speech. It is through our own words that we redeem or enslave ourselves. Words are very important in Judaism. Make a strong effort particularly this month to increase virtuous speech, and eliminate loathsome and forbidden speech. Remember you have the right to limit what you hear from others as well. Words of prayer, words of blessing, and words of love are the best words we can say today.

We need to remember that we do not have to listen to *loshon hara* or loathsome speech. We can simply inform the other person of this and direct the conversation to a higher plane. Note how your energy increases when you engage in virtuous speech and decreases when you engage in loathsome speech. When we speak *loshon hara*, even if we believe it to be true but it does not serve a holy purpose, it will backfire and we will bear negative consequences. Let our speech bring us together. Make a conscious effort to refrain from blaming or criticizing others, our politicians, or even oneself.

Ask yourself “What does my soul want and need to shine more brightly in the world?” “What does God want of me?” Listen for guidance, and then let’s begin to act in large and small ways that are in alignment with our inner knowing. This time is one of great introspection and self reckoning. You may become more aware of the choices between the higher knowing of the soul and the needs and desires of the ego mind. Make an effort and pray for the strength to choose what your higher self, your soul, and God would want you to do and not what your limited fearful ego-mind wants.

Just as the Jewish people called out to God when the slavery they experienced in Egypt became too intense, we call out to God when we feel the call within ourselves for a new way. For many of us, it is when we truly feel the heavy toll that limitations and challenges have placed upon us that we are ready to move away from what is familiar. *Nissan* is the time to go forward, to be open to the new.

Many times, people are unhappy repeating old patterns in their lives, but they hold on to what is familiar because that makes them feel safe. But in truth, holding on to something that is toxic, that is limiting, does not offer real security, but only the illusion of security. Being open to new possibilities within ourselves takes letting go of limiting ways we have defined ourselves. It takes the willingness to be vulnerable. Being vulnerable before

DR. HASTEN

(continued from page 8)

course of his life. The only thing he missed was *Mashiach*. Just a short while ago, he said to me ‘if we could just bring *Mashiach* now, I’d be the engineer to build the vessels of the 3rd *Beit Hamikdash*...’

Dr. Mark Hasten truly lived a remarkable life and he always expressed gratitude for the opportunities he was granted. Looking back at his life a few years ago, Hasten said, “I saw *Gehinnom* and lived *Gan Eden*...I’ve worked my entire life to create success for *Yiddishkeit*-Judaism and for those around me and as a lifelong inventor and creator, I believe success is the mother of invention.”

Mark Hasten is survived by his wife, Mrs. Anna Ruth Hasten; his daughters Judy Kaye and Monica Rosenfeld; sons Edward Hasten and Rabbi Michael Hasten; his brother and his wife, Hart and Simona Hasten, and numerous grandchildren, great-grandchildren, nieces and nephews and extended family members. ✨

See Historical Digital Issues of
The Jewish Post & Opinion since 1930
at <https://go.usa.gov/xn7ay>,

Read recent digital issue online at:
www.jewishpostopinion.com

Follow us on Facebook at:
Jewish Post & Opinion, newspaper

Follow us on Twitter at:
#JewishPostOpin

God may be the safest place to be. There will be many wonderful spiritual gifts from the challenge we are now facing.

May we let go of limiting false beliefs about ourselves, and others during this month of *Nissan*. I pray that you and everyone emerges stronger, more loving and more empowered after we pass through this challenge. May we find greater trust and faith this month and take meaningful steps to greater freedom 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. Email: Beitmiriam@msn.com. ✨

Holocaust Educator



BY DR. MIRIAM L. ZIMMERMAN

The Politics of Remembrance

This article is the 2nd in a series of four (see the 1st, "Anticipating Auschwitz" below) about the 75th anniversary celebration of the liberation of Auschwitz on Jan. 27, 2020, attended by this author. The Auschwitz Museum currently has a three-hour video of the entire commemoration ceremony posted on its English website, <http://auschwitz.org/en/>.

Israel as a nation remembers the Holocaust on *Yom Hashoah Ve-Hagevurah*, the "Day of (Remembrance of) the Holocaust and the Heroism." "*Yom HaShoah*," as it is often called, marks the anniversary of the Warsaw Ghetto Uprising on the 27th of the Hebrew month of Nisan. Israel's Knesset passed the resolution to enact this holiday on April 12, 1951.

The General Assembly of the United Nations adopted resolution A/RES/60/7 in November 2005, which declared that the United Nations would designate January 27 as an annual International Day of Holocaust Commemoration. The date marks the anniversary of the liberation of the Auschwitz death camp by Soviet troops in 1945.

By linking Holocaust remembrance to the Warsaw Ghetto Uprising, Israel and Jews worldwide emphasize the heroism of the victims. By linking the commemoration to the Auschwitz extermination camp, the international observance emphasizes their victimage. Each observance makes an implicit political statement.

Instead of observing International Holocaust Remembrance Day, Israel held its Fifth World Holocaust Forum beginning January 23, 2020 at Warsaw Ghetto Square in Yad Vashem, Jerusalem. Yad Vashem, as most readers know, is the Israeli institution dedicated to Holocaust research, education, archive, and commemoration.

According to the Yad Vashem website, "At the invitation of the President of the State of Israel, some 50 members of royalty, presidents, prime ministers and parliamentary leaders from Europe, North America and Australia attended the Fifth World Holocaust Forum titled, 'Remembering the Holocaust, Fighting Antisemitism'."

If you were a world leader, where would you rather go for a Holocaust commemoration

in the middle of winter – frigid Poland or balmy Jerusalem? January is Poland's coldest and snowiest month, with average high temperatures 33.8°F and average low, 23°F. Jerusalem has daily high temperatures around 54°F, rarely falling below 45°F or exceeding 63°F.

To see how it played out, I compared the list of State Delegations to Poland's 75th anniversary of the liberation of Auschwitz to the Yad Vashem guests at the Holocaust Forum. For example, the United States sent Vice President Mike Pence to Jerusalem while Secretary of the Treasury Steve Mnuchin got stuck with Poland. (Did Pence pull rank to go to the milder climate?)

His Excellency (H.E.) Mr. Armen Sarkissian, president of Armenia, journeyed to Jerusalem while Ambassador Samuel Mkrtychian of Armenia made his pilgrimage to Poland. Prince Charles went to Israel; his wife Camilla, Duchess of Cornwall, to Poland. (Can we make conclusions about who holds the power in this power couple?)

But I do not wish to go down the alphabet of dignitaries who attended each event. To summarize: out of the 47 dignitaries who attended the Jerusalem Forum, 28 were presidents, one vice president, five kings or princes, and three prime ministers.

In Poland, 54 dignitaries attended, including 11 presidents; 10 prime ministers; one deputy prime minister; and four royals, consisting of two kings, one crown prince, and one crown princess. Thus, more top officials paid their respects to victims of the Holocaust in Israel, where many Holocaust survivors and descendants live; rather than in Poland, whose 3.1 million Jews were reduced to a fraction. Today, "Fewer than 10,000 Jews live in Poland, a country once known as the center of European Jewish life," according to the World Jewish Congress.



Photo taken inside the tent at the Gate of Death in Birkenau; courtesy Auschwitz Museum.

The liberation ceremony took place in Auschwitz II, Birkenau. A heated tent that took three months to erect over the infamous "Gate of Death" of Birkenau displayed huge jumbotron screens to give visibility to speakers.

I am grateful to Dr. Alex Kor for describing to me in a personal phone call the politi-

cization of the 75th anniversary commemoration. Alex, representing his mother, Mengele twin Eva Kor, of blessed memory, attended a dinner for survivors and their families the night before the commemoration ceremony. He learned about some of the political machinations going on behind the scenes.

Three of the presidents pulled out of the Israeli forum, (reminding me of a middle school party where attendance signifies prestige, depending on who attends and who does not, "If Pat goes, then I'm not going;" or, vice versa.).

H.E. Mr. President Andrzej Duda of Poland did not attend the Israeli forum, allegedly because he was not allowed to speak. He evidently wanted to refute some of the assertions H.E. Mr. Vladimir Putin, president of Russia, had made at a prior international event, unrelated to the Holocaust. Israel clarified that only the current leaders of the Allied nations which liberated Europe from the Nazis: U.S., U.K., France, and Russia were invited to speak. Despite this explanation, President Duda pulled out of the forum and spoke in Auschwitz on January 27, welcoming survivors, their families, and dignitaries in the Birkenau tent.

H.E. Mr. President Gitanas Nauseda of Lithuania, allegedly also decided to opt out of Yad Vashem for Auschwitz, in solidarity with President Duda. Independent of either of these presidents, H.E. Mr. President Volodymyr Zelensky of Ukraine followed suit. Presumably, President Zelensky protested Putin's speech by doing so. (It is helpful to remember that Russia and Ukraine currently are at war with each other.)

I use the words "allegedly," "presumably," "no doubt," and "evidently," because, like a preteen preparing for a sock hop, who can know the preadolescent mind? (Middle school synergy, "If she's going, I'm not going." For that is the mentality of these world leaders as exhibited by their behavior.)

If our president spoke at Auschwitz, with President Zelensky in view, no doubt he would have made it about his "perfect phone call" to that leader in the prior year. In Jerusalem, both Vice President Mike Pence and Israeli President Benjamin Netanyahu shamefully used the event to complain about Iran, comparing that country's antisemitism to that of Nazi Germany.

H.E. Mr. President Frank-Walter Steinmeier, president of Germany, attended both events; one of the few dignitaries able to speak from the perpetrator's point of view. His eloquence in Jerusalem clearly placed the blame on the German people; his words infused with humility and guilt.

"Those who murdered, those who
(see Zimmerman, page 11)

ZIMMERMAN*(continued from page 10)*

planned and helped in the murdering, the many who silently toed the line: They were Germans. The industrial mass murder of six million Jews, the worst crime in the history of humanity, it was committed by my countrymen. The terrible war, which cost far more than 50 million lives, it originated from my country.

"75 years after the liberation of Auschwitz, I stand before you all as President of Germany – I stand here laden with the heavy, historical burden of guilt." President Steinmeier concluded his talk by quoting from a survivor of Auschwitz.

"Who knows if we will ever hear again the magical sound of life? Who knows if we can weave ourselves into eternity – who knows?" Salmen Gradowski wrote these lines in Auschwitz and buried them in a tin can under a crematorium." President Steinmeier began and ended his talk by reciting in Hebrew, the Shehecheyanu prayer, "Blessed be the Lord for enabling me to be here at this day." For the complete text of President Steinmeier's speech, browse to: bundespraesident.de/SharedDocs/Reden/EN/Frank-Walter-Steinmeier/Reden/2020/01/200123-World-Holocaust-Forum-Yad-Vashem.html.

In my opinion, President Steinmeier gave the most appropriate speech, acknowledging guilt, and invoking the memory of survivors. Unlike Poland, which passed a law in 2018 criminalizing, "perceived attacks on Polish actions during World War II. The law, which was recently ratified by the parliament in Warsaw and which President Andrzej Duda announced he will sign, threatens up to three years imprisonment of anyone who 'publicly and untruthfully assigns responsibility or co-responsibility to the Polish Nation or the Polish State for Nazi crimes,'" according to *The Atlantic* online, Feb. 6, 2018.



Survivors at the candle lighting at the Birkenau Memorial before the ceremonies. Photo by Richard Zimmerman.

Denial is always the last stage of genocide. President Duda missed the opportunity in Auschwitz to clarify the record as to Polish complicity in the Holocaust.

Holocaust commemoration should be about the survivors; politicians should be seen and not heard. Politics should be replaced by lessons learned from the Holocaust, with a prescription for the future, free of hatred, racism, and xenophobia. We denigrate the memory of victims and the sacred resting place of their remains, scattered by the winds over Auschwitz from 1941 to 1945, when we reference current petty politics. When that happens, the commemoration exploits the heroism and suffering of those lost and of those who survived. It is now about the egos and agendas of current heads of state.

These world leaders could have demonstrated a vision of how the world could work together to create peace and prosperity for all, resulting in a world with no more hatred, no more death camps, and no more genocides. Unfortunately, their collective words and deeds fell short of any such a vision.



Birkenau Memorial Monument at night surrounded by striped flags in tribute to Holocaust victims. Photo by Richard Zimmerman.

Anticipating Auschwitz

Not many couples celebrate retirement by going to a death camp. My husband Richard and I have joined the CANDLES tour to Krakow and Auschwitz-Birkenau for the 75th anniversary of its liberation. "CANDLES" is an acronym for "Children of Auschwitz Nazi Deadly Lab Experiment Survivors," an organization of surviving "Mengele twins." It is our first trip after retiring from our mediation practice of 18 years.

Mengele twin and forgiveness advocate Eva Mozes Kor, of blessed memory, started CANDLES in 1984. Eva Kor grew CANDLES into Indiana's only Holocaust museum, opening in 1995, in my hometown of Terre Haute, Ind. Unfortunately, Eva passed away on July 4, 2019, in a Krakow hotel, while leading a tour to Auschwitz.

Eva might have forgiven her Nazi tormentors, but I have not. My father, Werner Leo Loewenstein, also of blessed memory, was able to emigrate from Germany, arriving at Ellis Island with less than \$5 in his pocket, on April 15, 1937. He used to say that Tax Day was his day of liberation and that he did not mind paying

taxes to this great country.

Dad's diploma from the University of Berlin Medical School became his ticket out of the Nazi inferno. (With stricter immigration policies imposed by the current U.S. administration, I wonder if today, Dad could obtain a visa for what, in his time, was a land of freedom and opportunity for all who qualified.) In the 1930's, the Statue of Liberty beckoned to oppressed people everywhere, with the promise that this is a land where one might achieve anything. It is up to you.

I was reared in a patriotic household. Every day, Dad raised the U.S. flag on a flag post which he installed outside our front door; and every day, he brought the flag indoors. (I want to tell my California neighbors who leave their U.S. flags aloft 24/7, that instead of being respectful, they are denigrating their flags, which soon display the ravages of time and weather.)

Dad first told me about Eva Kor when I was in high school. The intensity in his eyes has stayed with me. "You'll never guess who has settled in Terre Haute."

I could not. "Eva Kor, a Mengele twin," was his awestruck answer. No doubt it was my blank stare that inspired him to give me an immediate crash course in medical experimentation in concentration camps, and the notorious "Angel of Death," Dr. Josef Mengele. Eva and her survivor husband Michael Kor, a pharmacist, became close family friends. I wonder if the Kor household was as patriotic as ours.

Dad graduated from medical school in 1934, the last year that the Third Reich permitted Jews to graduate from professional schools. As a medical student, he witnessed the demise of his chosen profession under the Nazis. At the end of his life, he gave lectures to physicians for their continuing medical education credit on Nazi medical ethics; rather, the lack thereof.

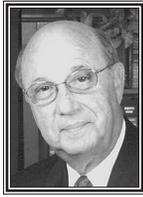
After his graduation from medical school, he could not obtain a license to practice medicine. Unlike my grandfather, who, as a decorated World War I veteran, felt safe from Nazi persecution, Dad became highly motivated to leave.

Stripped of his possessions, his livelihood, and his citizenship, he entered this country with the hope that here, he could achieve his dreams. He did just that – marrying my mother, rearing three children in idyllic southwestern Indiana, and practicing medicine in Terre Haute for 53 years, until cancer took him in 1990.

When people asked him how the Holocaust could have happened in such a cultured, modern, and sophisticated nation, he gave the following answer: "It isn't well known now, but the Nazis had a racist ideology that resulted in scapegoating and extermination of undesirable people. They

(see Zimmerman, page 12)

Wiener's Wisdom



BY RABBI IRWIN WIENER, D.D.

Can We Ever See God?

The great sage Rabbi Abraham Joshua Heschel wrote, "God is in search of man, as man is in search of God." We all desire to know God, to feel God's presence in our lives and, of course, to seek the help of God in times of trouble. Yes, it is true that God searches for us as strongly and as curiously as we search for God.

To understand this better we need to recount the episode in Exodus, 33:18 as Moses asks to see God's glory. In reality, Moses wants to see God because even he found it difficult to understand a concept or a perception of something that can't be imagined. "You will not be able to see My face, for no human can see My face and live." Picture yourself having a conversation with a spirit that is alive and yet not formed. Most would say that you were mad or worse, perhaps, even delusional.

Then the climax of the encounter, "I shall shield you with My hand until I have passed. Then I shall remove My hand and you will see My back, but My face may not be seen." God is invisible to the naked eye and here we learn about God in human terms about God's hand, God's face, God's back. It is impossible to think or describe things other than how we were created as human beings. We touch, we feel, we smell, we hear and we see. These things we can understand, but to realize that there is a spirit that moves about the universe with none of these characteristics just does not seem possible.

Moses too has his doubts. It started with a bush that burned and was not consumed and continued through the ordeal of plagues and torments described but impossible to imagine. It was followed by a tumultuous voyage that witnessed miracle after miracle culminating in a spiritual connection that made Israel distinct in every way.

It is this distinction that makes Passover so significant. People fight for independence and freedom every day in all corners of the globe and yet, Israel's fight was explicit in that it contained an element of intimacy with God. We constantly struggle to maintain that connection. Our ancestors found it difficult coming from a culture that saw many gods and now re-taught about one God. They could not understand the difference between invisible and visible. The Golden Calf represented the visibility of God and that gave them comfort.

ZIMMERMAN

(continued from page 11)

had an extensive and very effective propaganda machine that convinced the people it was so. And they had doctors to carry it out."

This unholy trinity: racist ideology, propaganda, and medical murder makes Auschwitz understandable. It became the cornerstone of my Holocaust class at Notre Dame de Namur University in Belmont, Calif., which I have taught for 25 years. As a second-generation Holocaust survivor, I felt it was an important duty to educate students on the dangers of demagoguery, racism, and misinformation. For years, I have taught my students that the best way to avoid a dictator taking over



We all need to feel the nearness of God. It is hard to imagine, and we are no different than those who left Egypt in search of this nearness. We have our Golden Calves, whether it is wealth or beauty. However, we neglect to remember that we can find God's nearness with everyday living or recovery from illness or the birth of a child or a marriage. Each day is an experiment that brings completion and fulfillment if we will it because we remember to love and allow ourselves to be loved. Most of all we need to show gratitude by sharing with others.

However, to me, the most important aspect of Passover is that our very existence is a compliment to God for the imprint on our lives as attested to by our ancestors. And our very existence will remain a testament to our ability to persevere and prosper so that future generations will hear the same story and marvel as we do to the timeless message of emancipation.

Generation after generation retells the story because it fulfills the wishes and desires of all humankind. And as Moses exhorts Pharaoh to "let the people go" in their desire to worship God in peace and security, we are reminded that this is a clarion call for all people to be able to feel secure.

Yes, we searched for God, we still search for God. God searched for us and still searches for us, and this episode in history affirms that the search is not complete and may never be. Just as we search for the leaven before the Passover begins, and as we search for the *Afikomen* during the Passover *Seder*, we need to continue to probe because Passover is the continuing search to see God.

*Rabbi Irwin 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?* (Reprinted from an earlier edition.)* ★

the government is to keep our democratic institutions strong, maintain a free press, and keep oneself informed about current events.

Although we will have professional Auschwitz guides to take us through the camp, Eva's son Dr. Alex Kor, "will be taking the lead at several of the locations most important to Eva's story," according to Beth Nairn, volunteer coordinator of the CANDLES tour. Alex, too, has taken up the mantle of Holocaust witness, carrying on the work of his mother.

Dad couldn't wait to obtain his U.S. citizenship so he could join the U.S. Army and fight the Nazis. As a German-speaking doctor, he was put in charge of captured, injured German prisoners of war.

As part of an advance battalion, he entered the concentration camp at Buchenwald shortly after its liberation. "Buchenwald scarred me for life," was a mantra that echoed throughout his life, and mine. From Dad, I inherited both survivor and liberator guilt. A curse or a blessing? According to my three adult children, a Holocaust filter channels all my perceptions and behaviors.

In my Holocaust class, I teach my students that the same genocidal motives that goad nations to destroy other peoples exist within each of us. From the micro- to the macro- level of human behavior, these motives include scapegoating; all or nothing thinking such as, "You're either with me or against me;" lack of self-esteem coupled with an exaggerated sense of shame; and the need to feel pure and innocent in the eyes of one's deity or peers.

This listing is subjective and incomplete; experts from other fields might add more. But whether on the interpersonal or the global level, humanity needs to learn how to take responsibility for these internal motives of destructive defensiveness.

For a week or so, the 75th anniversary of the liberation of Auschwitz will remind the world of what can happen when a mad dictator seizes control of a powerful nation. But for me, it is not enough just to remember. To prevent a future Auschwitz, we must collectively realize that motives for genocide reside in each of us, and it is our individual responsibility not to act on those impulses. In approaching Auschwitz, I am reminded of what can happen when a majority of the people are unable or unwilling to do so.

Dr. Miriam 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. You can read Dr. Zimmerman's coverage of the 50th anniversary of the liberation of Auschwitz in 1995 at this link: jewish-postopinion.com/?p=3699 ★

Media Watch



BY RABBI ELLIOT B. GERTEL

The Song of Names – Holocaust Fiction Meets Philip Roth?

Like the novel by Norman Lebrecht on which it is based, the film, *The Song of Names*, is torn between two genres: Holocaust fiction and Philip Roth romps.

Directed by Francois Girard and adapted into a screenplay by Jeffrey Caine, the film tells the story of Dovidl Eli Rapoport, whom we meet as a nine-year-old violin prodigy brought to London by his father for musical training. The violin masters place the lad with a proper British family, the Simmonds, a kind and generous couple who have a son of the same age, Martin. At first the boys clash, but then they develop a genuine affection for one another and bond as brothers.

Though Christian, Martin's father assures Dovidl's dad that he will see that Dovidl receives a Jewish education and a *bar mitzvah* ceremony, and that Jewish holidays and customs (including *kashrut*, the dietary laws, as we later learn), will be honored.

This strange arrangement and other peculiarities in the film prodded me to read Lebrecht's novel. The author is a highly skilled, erudite, insightful and witty writer, and is very knowledgeable about Judaism and familiar with its sacred texts. In the novel Martin and his parents are Jewish; the father stands up for the Zionist cause and the mother raises money for it. There is a nice explanation of the origin of the Rapoport name in the novel that would have been effective in the film, as well.

The novel does conjure up Philip Roth motifs: the Jewish man who seduces and spooks Gentile women and who is ambivalent about his mother and father. (In the book these are as true of the narrator, Martin as of Dovidl.) The film's Jewish parents are beloved (because they are martyred?). Dovidl's father is depicted as affectionate.

The film does not elaborate on the motivation for Martin's father to take Dovidl in. It seems that the father is some kind of impresario (the novel makes this clear), for he arranges a 1951 concert for the twenty-something Dovidl at a large and prestigious venue. But as we learn early in the film, Dovidl does not show up, humiliating and devastating Martin and his father who do not know whether he is dead or alive. In the film, Martin's father succumbs to a



heart attack caused by the concert that never was.

Thirty-five years later Martin will decide to search tirelessly for his childhood companion. In his early London years, Dovidl follows the news of the German invasion of Poland and understandably fears the worst. He glances regularly at a photograph of his parents and two sisters and cries. He suffers. He plays all the time, even in the bomb shelter during German air raids, heartening the people. Even his violin duel with a teenage Jewish violinist, also from Warsaw, inspires his neighbors in the bunker.

But there is something amiss with Dovidl. During a bike ride, he steals a bottled drink from a vender. While walking the bombed streets of London with Martin, Dovidl removes bracelets from the body of a woman killed in the German attack. Appalled, Martin admonishes him to respect the dead. Retorting strangely Dovidl asks, "Why? Because they are dead?" He then points out that many people died – shot, burned alive – and that no one knows their names. "Which one am I supposed to feel for?" he asks.

It is a bizarre, isolated scene and seems to emerge from nowhere. In the novel, Dovidl takes the bracelet but there is no sustained discussion between the boys. Martin dismisses Dovidl's theft as opportunistic.

The film weaves back and forth between Dovidl's childhood and teenage years, young manhood, and middle age. More strange scenes appear out of nowhere, and testify to Dovidl's erratic back-and-forth loyalty to, and betrayal of, Judaism and those who have helped him. Does the film (like the novel) ascribe his behavior on the fears and grief of war and of the Holocaust, or does it somehow exult in Dovidl's being a flawed character?

In a key scene, the teenage Dovidl, despairing of ever learning the fate of his family, drags Martin to the synagogue to be a "witness" to a ceremony contrived by Dovidl to "renounce the faith of his fathers." Dovidl has obviously given thought to this do-it-yourself ritual, formally citing the year (5707, corresponding to 1946–7). He dons a *tallit* (prayer shawl) and declares that he renounces *Torah* and *Talmud* and divorces himself from the community of Israel. Then he cuts off parts of the *tallit*. Up to that point, Dovidl had

been prating to his Gentile friend-brother, Martin, that Jewish ethnicity is "insoluble in water," and that Jews cannot convert, but that "religion you can take off, like a coat." There is no such ritual in the novel, where Dovidl and Martin celebrate their *b'nai mitzvah* together and never discuss abandoning Judaism.

Years later, Martin locates the long-missing Dovidl by tracing him through his rare violin, a gift from Martin's father. In his first moments alone with Dovidl he punches him in the face, crying: "My father put everything he had into you, you ungrateful bastard. He treated you as a favorite son for 12 years." In the novel Martin does not blame Dovidl for his father's death until it suits his purposes (compare pp. 8, 249). In the novel he does note that his father suffered financial ruin because the concert was not insured.

Dovidl explains what happened to him, reminding Martin, in good Philip Roth fashion, "'Get laid,' you said, 'so I did.'" That is how (in the film, but not in the novel) Martin jokingly suggested Dovidl spend his time between the morning rehearsal and the afternoon concert on that fateful day. After the sexual encounter, Dovidl explained, he had to take a bus but ended up in the wrong neighborhood, a *Hasidic* community. Yet his *Yiddish* conversations on the street brought him into contact with people who had known his family at the concentration camp.

Another synagogue scene follows, in a humble *Hasidic shtiebl*. The young rebbe tells Dovidl that the Hasidic inmates belonging to this sect committed the names of the dead to memory in a song that was later written down. This is, of course, the way that the *Talmud* and perhaps even the *Torah* – the sacred literature renounced by Dovidl – were first preserved. (In ancient times, *Tannaim*, designated memorizers, preserved and taught the Rabbinic deliberations.) Dovidl confesses to Martin that whereas he had abandoned God, God made sure that his family was remembered and that Dovidl accepted his obligations as a Jew.

Dovidl promises to compose a version of the song in order to preserve the memories of those lost. He commits to sitting shiva for seven days and to hearing the song in full. Then he makes pilgrimage to Warsaw to play the song for his erstwhile violin duel rival, the latter having gone mad from grief over his own family's fate. Then Dovidl plays the song at Treblinka before the ashes of his family.

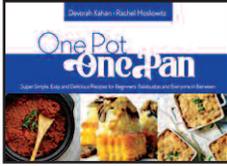
Still, at the outset of a religious observance phase, Dovidl stayed with a woman who occupied his family's old Warsaw home and had relations with her, requesting that she take down her crucifix when he was

(see Gertel, page 14)

Pesach Recipes

New Cookbook of Delicious Meals – Quickly and Easily

For cooks who don't have much time but do want delicious home-made meals, the recipes in *One Pot, One Pan* by Devorah Kahan and Rachel Moskowitz, can be fixed and prepped in just a few minutes with minimal supplies.



Here's a couple for *Pesach*:

Meat Matzah Pizza

This dish is a great twist on pizza, and you can even make it on Pesach if you have the facilities – it makes a great hot meal for Chol Hamoed. It is a delicious meal to make all year round!

(Yield: 2–3 servings)



- 1/2 lb. (225 g) ground beef
- 2 tablespoons oil
- 1 small green pepper, sliced
- 1 small red pepper, sliced
- 1 small onion, sliced
- 4–5 white mushrooms, sliced
- 2 teaspoons salt, divided
- 8 oz. (225 g) marinara sauce
- 1/8 teaspoon onion powder
- 1/8 teaspoon ground cinnamon
- 1/8 teaspoon garlic powder
- 2–3 sheets *matzah*

Preheat oven to 350°F (175°C) and line a baking sheet with foil. Place oil in a frying pan and heat over a high flame. Add vegetables and sauté for 4–5 minutes, until they are tender but still have a bite to them. Remove from fire and add 1 teaspoon salt; transfer to a plate and set aside. In the same pan, brown ground beef over high heat until it's cooked through and no longer pink. Turn off flame. Add marinara sauce to meat and add remaining 1 teaspoon salt and spices. Place *matzah* on baking sheet and spread a thin layer of meat over it. Top with sautéed veggies. Bake for 15 minutes.

GERTEL

(continued from page 13)

with her and that she wait in the car when he visited Treblinka. (Shades of the treatment of Gentile women in some Philip Roth novels?) When Martin finds her and reassures her that she did nothing wrong and that she was only a baby during the Holocaust, she says: "You don't have to be guilty to feel guilty." During her brief appearance in the film, she is more likable and affecting than Dovidl.

Indeed, Dovidl has betrayed Martin's affection in an unforgivable way, totally predictable in this film, which is dead set on making him as unlikable as possible. (Both the novel and the film render him unlikable, but in different ways.) I would say that even Philip Roth would not have penned the gratuitous and tasteless sexual betrayal which is highlighted in this film. The betrayal assigned to Dovidl by the novel is not as far-reaching and is dismissed as a Wagnerian device! (pp. 290–1). The novel does, however, depict Dovidl in more sexual indiscretions (with gambling thrown into Dovidl's mix), and exults in the marital infidelities of its (Jewish) Martin. At one point Lebrecht suggests that Dovidl impregnated the housemaid, who had to find someone else to marry and who died in childbirth.

In the end, Dovidl agrees to give a concert for Martin. Needless to say, there is suspense as to whether he will show



Tip: If you are making this meal for a crowd, you can sauté the vegetables and cook the meat the night before. This ensures minimal prep time the next day, as all you have to do is assemble the pizzas and bake. Also, you can use leftover Bolognese sauce for the meat if you have it on hand.

Matzah Brei

The first thought that pops into my head when you say matzah brei is Pesach, but it can really be eaten any time. Some people like matzah brei sweet and some like it savory. Whichever way you make it, it's a great dish that you can eat year round.

(Yield: 1 serving)



(see Recipes, page 15)

up. Martin's wife suggests that this time Dovidl might run off to become a Buddhist. In the film Dovidl comes through; in the novel he does not. The novel makes him much more cunning, but tries to explain his bad behavior as the result of pressures placed upon him as a prodigy musician.

When Martin and Dovidl were kids, Dovidl, fearing the worst, had started to recite the *Kaddish* for his family, but Martin, who has scarcely learned the difference between *Kiddush* and *Kaddish*, demanded that Dovidl stop because his parents and two sisters may still be alive. At the end of the movie, however, Martin has an epiphany of sorts, realizing the extent of Dovidl's rottenness, and recites *Kaddish* for Dovidl. This is, I dare say, the ultimate "cancel culture" directed at a Holocaust refugee who has abused the opportunities and kindnesses shown to him. In the novel Dovidl acknowledges that he has rebuffed the kindnesses, but "pays back" Martin's blackmail (absent in the film) with a "trap" of his own.

As regards the film's actual song for the names, it is not that original. It is a variation on the traditional melody for the Memorial Prayer, *El Maley Rachamim*. Is there an element of cruelty in the chanting of the song itself? After all, we are told that after all the memorization, the names were committed to a book. The *rebbe* sings the Rapoport section to Dovidl, going through all the names until he comes to Dovidl's family. Though perhaps intended to make him identify with the losses of the Jewish People as a whole, it seemed a gratuitously prolonged way to break terrible news.

In the novel and, to a lesser extent, in the film, the song becomes a sound track for Dovidl's erratic behavior and for the agenda of the Hasidim. Dovidl rebels against his mentors and groomers, and the Hasidim rebel against modernity, its authorities, and its killing machines. But in the film especially, the song becomes a vehicle for the selfishness of a gifted artist and a compelling reason to *Kaddish*-cancel him and to elevate his Gentile brother as "witness" and as the honorable, if not honorary, Jew in the house. Did the film mean to render Martin a Gentile in order to suggest that Gentiles make better Jews under stress than self-absorbed Holocaust survivor musicians (and the Jewish Martin of the novel)?

Rabbi Elliot 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. ✨

Tradition in First-Person Plural

BY STEPHEN SCHUSTER



Keeping Judaism Alive is a multidimensional, multifaceted and sometimes even a multimedia proposition. But no event instantiates the concept of Keeping Judaism Alive more personally and with such universal participation than does our Passover *seder*.

Wherever in the world we Jews are on each 15th of *Nisan*, we make or we find a *seder*. In late March of 1980, for example, my friend Kenny and I walked into *Shabbat* services at the *Tempio Maggiore di Roma* – The Great Synagogue of Rome, which, from its perch on the banks of the Tiber River, overlooked the former ghetto where the city's Jews were required to live until 1870. Before the evening ended, Rome's Jews had settled their quarrel over the honor of hosting us for *seder* two nights thereafter, setting our stage for an indelibly memorable *seder* adventure that year.

At whatever table we find ourselves reclining, the object of and commandment fulfilled by each *seder* experience is, of course, the vivid retelling of the grand Exodus pageant. And whereas unbiased narrative historiography is the customary method of chronicling bygone events, critical historical analysis is not the principal medium through which the collective memory of the Jewish people is kept alive. Indeed, while scholarly historiography always recounts in third-person plural terms – *they, them, theirs* – our Passover *seder* is a unique observance in its first-person plural reliving of a group-memory. *We. Us. Ours.*

Surely no other historical occurrence has been kept so *personally* alive as our Exodus, and we owe the infinitely renewable vitality of our story to ourselves, having never failed to ardently nurture our first-person plural genetic memory.

As we learn through *Torah* study, our Hebrew Bible is unambiguous in commanding memory. Its injunctions to remember are unconditional and the Hebrew word *zachar* (remember) appears in various forms no less than 169 times. And just in case we fail to be absolutely clear on the concept, the *Torah* often complements the “remember” imperative with its partner command, “do not forget.”

But as Columbia University's Yosef Hayim Yerushalmi wrote, “collective Jewish memory is not about the historicity of the past, but its eternal contemporaneity.” Our tradition, in other words, is not a dusty obsession with antiquity, but rather our unique ability

Bit of Wit

In 1936, Morris Rabinowitz fled his native Germany. He sold his assets and made five sets of solid gold teeth with his cash, well above the limit he could bring into the U.S.

When he arrived in New York the customs official was perplexed as to why anybody would have five sets of gold teeth. So Morris explained: “Jews who keep *kosher* have two separate sets of dishes for meat products and dairy products but, I am so religious I also have separate sets of teeth.”

The customs official shook his head and said, “Well that accounts for two sets of teeth. What about the other three?”

“Very religious Jews use separate dishes for Passover, but I am so Orthodox I have separate teeth for Passover meat and for Passover dairy food...”

The customs official shook his head and said, “You must be a man of very strong faith to have separate teeth for meat and dairy products and likewise for Passover. That accounts for four sets of teeth. What about the fifth set?”

Morris looked around and spoke softly. “To tell you the truth,” he said, “once in a while I like a ham sandwich.”

Submitted by Marvin Migdol, Dallas. ★



to personalize and *contemporize our memories*, thereby constantly *remaking* and *reforming* Judaism as a living thing.

At *Pesach*, we exemplify this by observing the Mishnaic command *b'chol dor vador* – in every generation we Jews must see *ourselves* as if *we* went out of Egypt. For in that phrase lies the latent power of the *Haggadah* to move our hearts. Through *seder* ritual, liturgy, and even culinary elements, we internalize our Exodus with *personal ownership* of the pain of slavery, the struggle for liberation, and the ecstasy of freedom. Through *seder* magic, we effortlessly reach across millennia to slip our feet into Israelite sandals as one unified people. And through our *seder* tradition, wherever and with whomever we observe it, we again demonstrate to ourselves our stubborn determination to keep this Judaism of ours very much alive. *Chag sameach!*

Stephen Schuster lives in Worcester, Mass., with his wife, Julie, and their four children. A writer and engineer, Steve is CEO and founder of Rainier, one of the leading marketing consultancies for complex technology companies. Steve has BSEE and MBA degrees from Northeastern University and is an avid musician, hiker, photographer, gardener, and yoga practitioner. He can be reached at steve@rainierco.com. (Reprinted from a previous edition.) ★

RECIPES

(continued from page 14)

1 Sheet *Matzah*
Water
1 Egg
Salt/Pepper or Sugar & Cinnamon, to taste
1 Tablespoon Oil

Crack the *matzah* into large pieces (about 2–3 inches). Soak in room-temperature water to cover for 5 minutes to soften. Drain all excess water. Crack the egg into a bowl, add salt and pepper or sugar and cinnamon and beat with a fork. Add soaked *matzah* and mix. Heat oil in a frying pan over a medium flame. Add the *matzah* mixture and fry while stirring until egg is thoroughly cooked.

Note: You can add the spices/sugar either before or after frying. If you are cooking for multiple people, you may want to leave it out and let everyone choose what they want.

Tip: You can break up the *matzah* either before or after you soak it, depending on how small you like the pieces. If you break it up after it soaks, the pieces will be bigger. If you want small pieces, place in a Ziploc bag before you soak it and crush or pound it until pieces are the desired size.

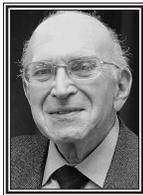
About the Authors

When **Devorah Kahan** was a young child she followed her mother around in the kitchen always interested in what was going on. These formative years ignited her passion of cooking as well as food photography. After high school Devorah elected to go to culinary school at the Center for Kosher Culinary Arts and hone her skills. It was at this point that she began writing her first cookbook while working for a myriad of food personalities including Jamie Geller, Dini Klein, the Kosher Guru, and at *Fleishigs Magazine*. Devorah prefers eating healthy and enjoys recreating classic desserts into delicious, healthier masterpieces.

Rachel Moskowitz has been cooking since she was high enough to reach the kitchen counter. She started developing recipes in her family kitchen when she was a teenager and her passion has only grown since then. With no professional background in food, Rachel likes to say that most of her knowledge comes from experimenting with new techniques and seeing what happens. She started writing *One Pot, One Pan* while in college. Rachel is also a professional web developer and designer and when she's not caught up in code, she enjoys experimenting in the kitchen and dreaming up new recipes.

Reprinted with permission from *One Pot, One Pan*. Israel Bookshop Publications 2019. www.israelbookshoppublications.com ★

As I Heard It



REVIEWED BY MORTON GOLD

Excellent Musicians, Varied Music is Professional and Effective

A new release (Nov. 2019) has come out of a CD titled: *Rejoice! Honoring the Jewish Spirit*. (EssentialVoices USA). It was published by Acis (APL97092). The CD contains nine compositions, all selected and conducted by Judith Clurman.

The excellent accompanist is James Cunningham, and the fine cellists are David Miller in track 3 and Raman Ramakrishnan in track 5. The music is varied, and their arrangements are all professional and effective. I will make brief comments about each selection and then some final comments about the CD to sum up. A handsome booklet with texts and commentary is included.

I must add a *mea culpa*. What follows are merely my opinions. (Yours may be different.)

Track 1: *The Eight Days of Lights* composed by Judith Clurman and David Chase. The text is from the liturgy and was adapted by Ms. Clurman. The music reflects an artistic rendering of the text. The piano part supports the choir and adds to the enhancement of the composition.

Track 2: *Dayeinu* (trad.) arranged by Trude Rittmann. This is a vibrant concert rendition of the familiar Seder melody.

Track 3: *Ki Hineih Kachomer* composed by Ms. Clurman and arranged by Ryan Nowlin. This work features a lovely melody enhanced by a tasteful arrangement. (I confess that this selection along with the next and the last one are my favorites on this CD.)

Track 4: *Shlof Mayn Fegele* music by Mikhail Lermontov, lyrics by Abraham Goldfaden and is arranged by Ryan Nowlin. This beautiful tune of Russian descent speaks for itself.

Track 5: *Yeish Kochavim* composed by Jonathan Tunick and Track 6: *Everlasting Light*, composed by David Shire can both



J. Clurman

Book Review



REVIEWED BY SUE SWARTZ

While Preparing for Passover, Jews Expelled from Spain

In the Time of Leaving. By Shana Ritter. April 2019. 218 pgs. Paperback \$12.99.

There is a market in the Jewish quarter of Toledo, Spain, but there are no shoppers haggling over chickpeas & olive oil. There are public baths, bread ovens, and a place for ritual slaughter of cattle – but no Jewish residents. Two of 10 synagogues remain, serving as ornate memorials to Spain's once-thriving Jewish community; the entire quarter is a museum maintained by the government.

How are we to understand the past? How are we to remember it? How does the past bleed into the present? These questions permeate Shana Ritter's novel, *In the Time of Leaving*, set in Toledo in 1492, as the entirety of Spanish Jewry confronts the Alhambra Decree (also known as the Edict of Expulsion) and how best to survive.

Three women form the backbone of the story. Esther and her two daughters Sarah and Chava, not yet out of their teens, must weather a time of intense change and danger. The marriage of Ferdinand of



Shana Ritter

be described as examples of modern treatments composed for a well trained chorus (which describes the vocal ensemble on this disc.) My sole reservation with this otherwise well trained group concerns the lapses in intonation in the soprano section.

Tracks 7 and 8 are called *Songs of Peace* by Jeremiah Klarman, both arranged by David Chase. No. 7 is called *Hineih Ma Tov* and is nothing like the traditional tune. This is particularly well performed. No. 8 is a rousing setting of *Oseh Shalom*. (What's not to like?)

Ms. Clurman is to be congratulated for (see Gold, page 17)

Aragon and Isabella of Castile in 1469 brings de facto unification of Spain as a Christian nation, a nation in which half its Jewish citizens are converted in the decades prior under threat of expulsion, pogrom, or death.

Esther and her husband Benjamin have done well for themselves. He is a translator and scholar, of use to the royal court, but rumors swirl: now that the Moors have been pushed out, who will rise to power? Who will rule? Who will protect the Jews?

On March 31, 1492, as preparations for Passover are under way, Esther and her daughters must confront rumor turned to reality: an end to their lives as Jews in Spain, no matter how useful they have been and no matter how careful. They have weeks to make the kinds of decisions that Jews and other people have, and continue to make: stay or go. Flee towards where? What can be taken, what must be left, what will be risked?

Write down everything, Esther tells Chava on the eve of her journey, *so even the daughters you have not yet had will know what the leaving was like*. Write down everything – even if you return someday, it will never be as it was. The leaving will color everything. Chava writes in her wrapped silk journal, cherishes her quill cut from black stork. She carries a handkerchief with the smell of almonds and the last ceremonial candle lit on her family's table, each containing an entire story.

The women take with them everything remembered – the smell of bread, sound of horses on stone, fog rising from the river – along with memories that will never have a chance to form, that will only remain dreams. *The Portuguese have a word, saucedo, which means longing for what is now gone... I hear it in our prayers. Even when there is exaltation, there is sadness. I think it is always missing home, a place where you truly belong. A place you will never be asked to leave.*

Ritter captures this longing perfectly throughout her novel, not just for a life left behind, but for the words that made that life possible. A thousand years of manuscripts must be smuggled to Fez and the Ottoman Empire, in trunks and hems. The words are in peril. There is peril in every choice.

We are gone, gone like the petals of the almond trees, one week so full of scent and the next scattered on the ground. Yet even as the Jews of Spain are scattered, this beautiful novel brings hope: memory, tradition, and story making each arriving possible.

Sue Swartz is the author of *We Who Desire: Torah Riffs & Poems as well as a visual artist living in Bloomington, Ind., where she is active in Congregation Beth Shalom.*

The book is available through Ritter's website: shana-ritter.com or amazon.com. ★

Book Review



REVIEWED BY
RABBI ISRAEL ZOBERMAN

American Rabbis Spoke Out for European Jews

Agony in the Pulpit: Jewish Preaching in Response to Nazi Persecution and Mass Murder, 1933–1945. By Marc Saperstein. Cincinnati: Hebrew Union College Press. 2018. 1,111 pgs. Hardcover \$89.10.

Dr. Marc Saperstein, distinguished author, rabbi, scholar and professor, taught at Harvard University (where he earned his doctorate), Washington University, George Washington University, and was principal of Leo Baeck College in London, England.

Marc's late father, celebrated Rabbi Harold Saperstein, served Temple Emanu-Eloff Lynbrook, N.Y., from 1933–1980. He responded to Nazism early on in 1934 with his sermon, "Call to Battle." Marc's brother Rabbi David Saperstein was the illustrious Director of Reform Judaism's Religious Action Center, as well as the American Ambassador at large for International Religious Liberty. Marc Saperstein's exhaustive and impressive tome appealed to my searching and critical eye as a family member of the Holocaust's surviving remnant of European Jewry.

Saperstein states, "My book is a rebuttal to the accusation that American Jews in general, and their rabbinic leaders, in particular, remained silent; that they failed to speak out on behalf of the suffering Jews of Europe and were unresponsive to their pleas. It is also a rebuttal to the further accusation that if they had only spoken out, 'the slaughterer would not have succeeded in his task'" (p.xii).

Indeed, it does offer a measure of consolation that American rabbis representing American Jewry as spiritual leaders did not keep silent, raising their agonizing voices when their European brethren were being slaughtered on mass in "civilized" Christian Europe. Not to have spoken would have constituted not only a sin of omission but also one of commission. However, what remains disturbing

and perhaps sinful if not unpardonable, is that the well – intended pulpit messages of swelling pain – could not stop the vast tragedy from unfolding into the destruction of no less than two thirds of European Jewry and one third of world Jewry.

America, however, was silent to our bitter cry for help, which was denied and delayed, rendering it mere words blowing in the wind as if unspoken. We, who have elevated language to divine heights, discovered that Hitler's hateful rhetoric proved more persuasive. The voluminous pulpit sermons serve to glaringly highlight the inability to translate them into concrete action to save fellow Jews, so many, and they relied on us.

The failure of rabbinic preaching in the absence of a corresponding successful political campaign to arouse American leaders and particularly FDR toward redemptive action as our people went up in smoke, cannot be eradicated from our collective consciousness and guilty conscience; nor from American colossal failure to stand by basic morality when assailed by barbaric forces aimed at subverting and uprooting the Judeo-Christian heritage of humane values that Nazism declared, with good reason, adversarial to Hitler's new "Chosen People" and "Aryan Commandments."

Stephen S. Wises' lobbying efforts before FDR, his trusted "friend", and some organized mass rallies and appeals proved futile even as the Allies were aware of the "Final Solution" being actualized. While American anti-Semitism, anti-immigration refugees and isolationism reigned and presented FDR with tough challenges, he failed to assert Presidential moral leadership allowing us to undergo a crippling genocide, threatening the future Jewish potential and even survivability. No less than a million and a half Jewish children perished in the Shoah. The SS St. Louis with its human cargo of mostly 937 Jewish passengers, including children, sailing from Hamburg, Germany, was turned away and back from these shores in May 1939 with disastrous consequences.

The State Department rejected an opportunity to save 1,000 children, arguing that they would become Jewish adults. Bombing the railroads leading to Auschwitz was deemed by FDR a diversion from fighting Nazi Germany even while the Allies', including American planes, were bombing chemical installations nearby. David S. Wyman's monumental classic, *The Abandonment of the Jews*, (what an apt and shaking title!) is a must-read. *The New York Times*, under Jewish ownership, buried Holocaust events in its back pages. There is a sense of a high conspiracy early on if not to deny the Holocaust, to diminish it.

GOLD

(continued from page 16)

the cohesive ensemble of her choral group as well as the effective range of dynamics (levels of volume.) The selections were chosen with care and are varied in style and scope. This is an artistic CD of the kind of music that needs to be encouraged. The problem is that there are not an abundance of trained choral groups of this caliber to perform this kind of music.

The recording is produced and engineered by Silas Brown, who is nominated for three 2020 Grammy Awards. All scores are available from Hal Leonard (www.halleonard.com) and at all your favorite sites online for purchase/Spotify

Editor's Note: *Judith Clurman was music supervisor for the movie, Song of Names (see movie review on page NAT 13). She conducted the choral/vocal music on the set.*

Dr. Morton Gold is a composer/conductor, retired educator and an arts reviewer. ✨

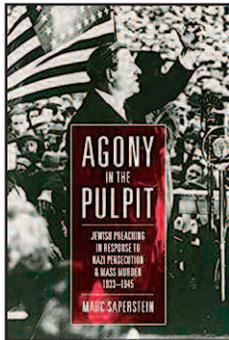


It is fortuitous timing of Saperstein's book with the world-wide dangerous resurgence of anti-Semitism's alarming specter. It has opened a much-appreciated window to revisiting the costly shortcomings of response, Jewish verbal and American political, in our darkest times along with hopefully, though not guaranteed, learning from them. The late incomparable Elie Wiesel wrote of his profound disappointment, along with other survivors, that the world failed to learn from the Holocaust given the genocides that followed.

The organized American Jewish community is far more effective than it was before WWII, though even now limits to its power and influence exist, always begrudged and enlarged by our detractors. Dare we remember that in 2017 in Charlottesville, Va., white supremacists marched Nazi-like without bothering to cover their heads with hoods, shouting, "Jews will not replace us." President Trump responded, "Very fine people on both sides." Pittsburgh's Tree of Life synagogue was the scene in 2018 of the worst crime against Jews committed on American soil with 11 Jewish worshippers murdered on *Shabbat*.

Scapegoating anti-Semitism and xenophobia concerning immigrants and refugees from "certain" backgrounds have resurfaced. The dreadful "Auschwitz" does not shockingly resonate to an American public's large segment only 70 some years following such grave historical events, despite multiple Holocaust Museums. Holocaust education and world history are essential tools in the never-

(see Zoberman, page 18)



Isaac Mayer Wise Lifetime Achievement Award for Dr. Zola

JANUARY 24, 2020 – Dr. Gary P. Zola participated in a special gala weekend honoring Rabbi Joseph Black’s 10-year anniversary as senior rabbi of Denver’s Temple Emanuel. At that time, Dr. Zola received the prestigious *Isaac Mayer Wise Lifetime Achievement Award* from



Dr. Zola

the Reform Jewish community of Denver. The award, created in 1983 by Denver’s Temple Emanuel and Temple Sinai, honors those who have made significant spiritual, academic and social contributions to Reform Judaism and the ideals of modern, progressive and pluralistic Judaism around the world.

For over two decades, Dr. Zola has served as the Executive Director of The Jacob Rader Marcus Center of the American Jewish Archives. (In 2010 when *The Jewish Post & Opinion* downsized their office, about 50 bound volumes of the National edition from approximately 1945–2005 and five huge boxes of file photos were donated to the American Jewish Archives.) Dr. Zola is also the Edward M. Ackerman Family Distinguished Professor of the American Jewish Experience & Reform Jewish History at Hebrew Union College-Jewish Institute of Religion (HUC-JIR) on the Cincinnati campus.

“I am deeply and profoundly honored to be receiving the Isaac Mayer Wise Award – particularly as Reform Judaism is marking the bicentennial anniversary of Wise’s birth (1819–2019),” said Zola. “Words cannot adequately convey my sense of gratitude to Rabbi Joseph Black and Rabbi Rick Rheins [Temple Sinai] and the Reform Jewish community of Denver for this kind and very generous recognition.” Zola’s keynote address – which focused on Isaac Mayer Wise’s impact on American Judaism – was titled, “They will think of me for a Century: The Living Legacy of Isaac Mayer Wise.”

The award is named for Rabbi Isaac Mayer Wise because he is considered to be the architect of American Reform Judaism, having founded the three great organizations of American Reform Judaism in Cincinnati, Ohio: the Union of American Hebrew Congregations (1873); the Hebrew Union College (1875); and the Central Conference of American Rabbis (1889).

Dr. Andrew Rehfeld, President of HUC-JIR, noted that “Dr. Gary P. Zola is a preeminent historian of the American Jewish experience and of the Reform



Rabbi Isaac Mayer Wise.

Movement. His leadership of *The Jacob Rader Marcus Center of the American Jewish Archives* ensures the preservation of precious documents that tell the story of Jewish life and leadership in the Western Hemisphere. His teaching, scholarship, and publications sustain and transmit our Jewish history for generations to come.”

Dr. Zola served the nation as a member of the *Commission for the Preservation of American Heritage Abroad* from 2011–2019. He was also the only rabbi and American Jewish historian to be appointed to the national *Abraham Lincoln Bicentennial Commission’s Advisory Council*, spearheading Lincoln observances leading up to the bicentennial of Abraham Lincoln’s birth – February 12, 2009. Additionally, Zola served as the national chair of the *Commission for Commemorating the 350 Years of American Jewish History*, which was organized to help our nation mark the 350th anniversary of Jewish communal life in North America (1654–2004).

Dr. Zola is a widely published scholarly and contemporary author – with numerous articles appearing in many scholarly and national media publications. He is the author of *We Called Him Rabbi Abraham: Lincoln and American Jewry, A Documentary History* (Southern Illinois University Press, 2014), and he has co-edited with Marc Dollinger a volume titled, *American Jewish History: A Source Reader* (Brandeis University Press, 2014). He also serves as editor of The Marcus Center’s award-winning, semi-annual publication, *The American Jewish Archives Journal*.

The gala reunited Dr. Zola and Rabbi Black, who met in 1970 when Dr. Zola served as Rabbi Black’s camp counselor at Olin-Sang-Ruby Union Institute in Oconomowoc, Wisc. “*Rabbi Gary Zola is one of the preeminent scholars of American Jewish History*,” said Black. “*Ever since taking*

ZOBERMAN

(continued from page 17)

ending struggle against forgetfulness, ignorance and prejudice with new genocides rising, each unique and the same. Any democracy is but a fragile institution as we witnessed, and its essential safeguards are demanding. The State of Israel, the world’s only sovereign Jewish country and our collective address built on the Holocaust’s ashes has become a target for those attacking us when powerless and now resenting a measure of Jewish power that we were so tragically lacking when abandoned by the world.

Rabbi Dr. Israel Zoberman is founder and spiritual leader of Temple Lev Tikvah in Virginia Beach, Va. His Polish family lost hundreds of members during the Holocaust. He spent his early childhood among Jewish refugees in Kazakhstan (his birthplace, 1945), Poland, Austria and Germany before moving to Israel in 1949. ✨



the reins of the American Jewish Archives from its retired founder, Dr. Jacob Rader Marcus, Rabbi Zola has worked tirelessly to innovate, inspire and increase the funding, program, and reputation of the Archives. He has brought it to new heights of success. What better way to celebrate Rabbi Wise’s legacy than by honoring one of the key guardians of that legacy?”



Rabbi Black

Rabbi Black served as an intern with Rabbi Zola when he was in Rabbinical School and Rabbi Zola was serving as national Director of Admissions for the Hebrew Union College-Jewish Institute of Religion. Rabbi Black’s 10th anniversary celebration honored his love of *Torah* and learning by focusing on *Torah* (study, knowledge), *Avodah* (observance), and *G’milut Hasadim* (acts of love and kindness) – which represent the building blocks leading to the repair of the world.

Dr. Gary P. Zola is featured on a podcast recorded on Feb. 20, 2020, from the Syosset Public Library in New York. On this edition of “Turn the Page”, Dr. Zola is speaking with the library’s Community Engagement Director, Jessikah Chautin, about the relationship between President Abraham Lincoln to American Jews – who held in him very high regard and often claimed him as one of their own. Link to Podcast: <http://turnthepage.blubry.net/2020/02/20/turn-the-page-episode-77/>

Past awardees have included **Dr. Jacob Rader Marcus** (1984), **Mr. Albert Vorspan** (1985), **Rabbi Alexander Schindler** (1988), **Rabbi David N. Saperstein** (1990), and **Rabbi Dr. Alfred Gottschalk** (1991). ✨



Yitzak Rabin called Magen David Adom Israel's second line of defense. With the coronavirus, we're the first.

When the COVID19 coronavirus arrived in Israel, the Ministry of Health knew who could best protect everyone's health. Because Israelis know Magen David Adom has the paramedics, training, and vision to minimize the spread of the disease.

With its innovative home-testing program and cutting-edge video apps, MDA can literally see how patients are recovering — enabling most Israelis to recover at home, where they can infect the fewest people.

Support from Americans like you has helped MDA shield almost all of Israel's 9 million people from this disease. But this fight has depleted the tools and supplies MDA needs to ensure the infection rates don't rise. Help Magen David Adom continue to protect Israelis and save lives. **Make a gift today.** *Chag Pesach sameach.*

Cincinnati Opened Holocaust Museum & Humanity Center

The Jewish Post & Opinion

1389 W 86th St. #160
Indianapolis, IN 46260

PRESORTED
STANDARD
US POSTAGE
PAID
INDIANAPOLIS, IN
PERMIT NO. 1321

On January 27, 2019 International Holocaust Remembrance Day, Holocaust survivors and leaders from the Cincinnati community marked the official reopening of the Nancy & David Wolf Holocaust & Humanity Center (HHC) in its new home in Cincinnati’s historic Union Terminal – the same train station where a majority of the 1,000 Holocaust survivors and refugees who came to Cincinnati decades before arrived by train to begin their new life.

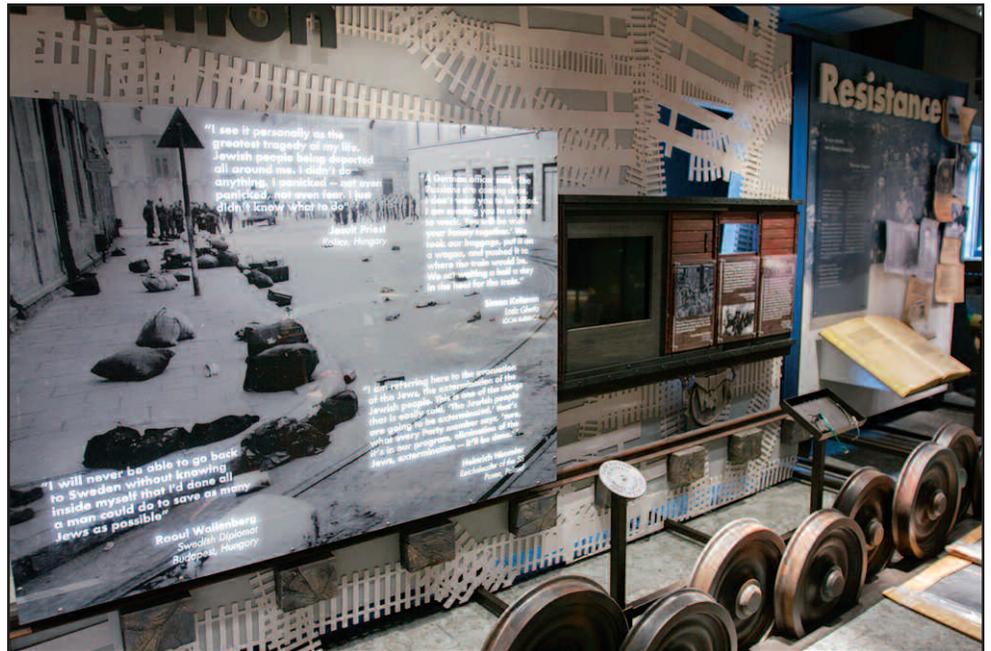
It is the **first Holocaust museum in the U.S. with an authentic connection to its site** and several local Holocaust survivors were present to speak to their personal connection to Union Terminal and the import role HHC will play in educating future generations about the Holocaust. HHC will also offer a first-of-its-kind Humanity Gallery to introduce visitors to local and global topics that affect us all and allow them to explore historic moments in which individuals were activated to bring about change to their community and world, inspiring visitors to the Gallery to activate their own core strengths and be an upstander to current and future acts of violence, prejudice and hatred. With the rise of anti-Semitic incidents in the US in recent years and genocidal activity around the world, its opening is particularly timely.

Additional notable features of the new Holocaust & Humanity Center include:

Eyewitness accounts, interactive experiences and artifacts, will allow visitors to witness the strength and courage of the human spirit set against the backdrop of one of the darkest chapters in human history.

HHC is the latest addition to the Cincinnati Museum Center housed inside the historic Union Terminal, a working train station and the largest half-dome in the world reopened to the public in November 2018 following a \$200 million renovation.

Cincinnati Museum Center also includes the Cincinnati History Museum, Duke Energy Children’s Museum, Museum of Natural History & Science, Robert D. Lindner Family OMNIMAX® Theater and the Cincinnati History Library and Archives and has been recognized by Forbes Traveler Magazine as the 17th most visited museum in the country, with more than one million guests annually, expected to increase with the new Holocaust museum. ✨



Deportation Installation, Window Overlooks Train Tracks. Photos' credit: Drew Money.



Massacre Installation on Holocaust By Bullets. Visit: www.holocaustandhumanity.org