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A Torah Mantle by Suzanne R. Neusner (see JPO 2).

Editorial

My editorial for the Aug. 15, 2007 issue was about a bereavement support group I was attending to help me cope with the challenge of losing my father and founder of this newspaper, Gabriel Cohen (1908–2007).

For the benefit of the other group members, I had made a list of excerpts from sympathy letters that many readers of this newspaper had sent to my father in 1999 when my mother, Helen Cohen died. In that editorial I wrote, "Some of those words are here for you, my dear readers, in hopes that if a time comes when you need to hear or offer words of comfort, they will be helpful."

That time of need recently came for me and I found myself looking again at these words of wisdom. It was three days before my father's fourth *yahrzeit*, 1 Iyar, when my father's first cousin Joseph (Joe) Buchwald died after a short illness. He was 77, and since his mother Belle (my father's aunt) lived to be 92, I had assumed I would be talking to and visiting him many more times in the upcoming years. What a lesson in not putting off what can be done right away (calling/visiting)!

I didn't meet Joe until 15 years ago but he left an indelible impression on me. One reason is that he ended his phone conversations to family and friends with a sincere, "I love you." (Once when he was visiting my father, I heard him talking on his cell phone, and I realized it wasn't only in phone calls with me.) He also made sure that there was laughter at some point in the conversation because he never hung up the phone without telling at least one good joke.

Joe set an example of living life to the fullest, enjoying each moment. He wasn't afraid to express his beliefs. He kept up with what was going on in the world especially politics, sports and finance. He had earned a Ph.D. in 1965 from University of California, Los Angeles, and worked until his retirement a couple of years ago as Professor of Finance, Real Estate and Insurance at California State University Northridge. He had done well financially investing in real estate.

He is survived by a daughter Phyllis and son Norman, both of California. He will be sorely missed.

After rereading these words below, I recognized that since the original printing, some of these letter-writers have themselves passed away. It made me realize that one is still able to receive comfort from loved ones even though that person is no longer living.

"It is difficult to accept the reality of death, but we are born with the awareness that life

About the Cover

Torah Mantle

By SUZANNE R. NEUSNER

The Torah is loved and cherished and it deserves a covering that befits its importance. As a textile artist, I was challenged to match the outside to the inside, to do justice to the most sacred object in Judaism.

What I created is a pattern of vines around a Star of David. This motif symbolizes growth and life. The quilting medium with its detailed stitching evokes the detail of the text: the visual hints at the written.

Suzanne Richter Neusner is an artist, working in Rhinebeck, NY. She works in fabric art and makes chuppot on order. She has had work in many shows including one woman shows and has won prizes. She can be reached at sneusner@frontiernet.net. ★



is temporary. We old-timers with enough experience know that there is an end to our temporal existence and [we] develop our own philosophical outlook and personal faith."

~ Rabbi Gedalyah Engel, West Lafayette, Ind.

"We invest a lot of ourselves in our loved one, so that she becomes an integral part of our own life. No one can replace her...As you know, we must accept God's inscrutable will. God's intended imperfections of our life and the universe was to inspire us to make our life better. We are partners with God, and perhaps some day we will be able to conquer some of these diseases and physical imperfections. In the meanwhile, we must live this life, with all of its challenges as well as fulfillments, the best way we can."

~ Rabbi Harold L. Gelfman, Jacksonville, Fla.

"Your departed dear one has bequeathed innumerable fond and deathless memories, which will keep her alive in your hearts and minds for an enduring blessing."

~ Rabbi Morton M. Applebaum, Boca Raton, Fla.

"[Even with the best choice of] words, it is difficult to assuage the pain which is yours. Prayerfully, the knowledge that you shared her life for so many years in a constructive and rewarding manner will bring you some measure of comfort in these difficult days. You and others were immeasurably enriched by her life and now diminished by her passing."

~ William Z. Novick, Chicago, Ill.

"Words of comfort are difficult to accept at a time like this, I know, but having the knowledge that so many of your friends share your loss will, I hope, be an ameliorating factor. May the fond memories and good times shared...be a source of comfort and serve as a means of easing your sorrow."

~ Philip Lax, Maplewood, N.J.

Shabbat Shalom

By RABBI JON ADLAND

May 13, 2011, B'har
(Leviticus 25:1-26:2) 9 Iyar 5771

Pirke Avot 1:65 – Joshua ben Perachyah and Nittai the Arbelite received the Torah from them. Joshua ben Perachyah said: Provide for yourself a teacher and get yourself a friend; and judge every man towards merit.

I apologize for the brevity of this Shabbat Shalom, but it is early Friday morning and I am on my way out to Goldman Union Camp Institute (GUCI) for the annual Brotherhood work weekend. This is when a bunch of Jewish guys with tools come together to build, fix or repair things at camp. Started by the Brotherhood from Toledo, Ohio, it now includes men from Dayton, Cincinnati, Indianapolis and a few other cities. It is always fun.

This year the weekend is bittersweet as during this weekend a special celebration will be held for the outgoing director of GUCI, Rabbi Ron Klotz, who has led this camp since 1975. At the end of camp last (see Adland, page JPO 9)



"Even while we mourn the death of a cherished one, there is room in our hearts for thankfulness for that life. We have lost what we have had. For those years of love and comradeship, there is no adequate compensation. Impoverished as we are by the passing of our beloved, we would be poorer by far if we never tasted the joy and richness of that union. May the pain of parting be mitigated by faith in a divine providence, which permits no life to be utterly destroyed."

~ Author Unknown

"It is so difficult to know what to say at a time like this. I hope and pray that soon your feelings of loss and grief will transform to acceptance and peace."

~ Miriam Zimmerman, San Mateo, Calif.

"Tragedy and sorrow come to us all – its part of what it means to be human and alive. So if we have one miracle to make our own, one strength – let it be the strength to turn curses into blessings, to learn joy from sadness, and life from death."

~ Rabbi Steven Z. Leder, Los Angeles, Calif.

I have added new excerpts (see bottom three) to my original editorial from Aug. 15, 2007. I plan to continue to add more words of comfort to my list so that they will be there for me again and for you, dear readers. Until then hopefully we will be experiencing only *simchas*!

Jennie Cohen, May 18, 2011 ★

Chassidic Rabbi

BY RABBI BENZION COHEN

Home sweet home. *Baruch Hashem*, we are very happy to return to the Holy Land after traveling around the world for five weeks. We are gradually recovering. Wed., March 28, we got on a plane in Vancouver at 5:30 a.m. and flew four and a half hours to Toronto. There we changed planes and flew eleven hours to Israel. I think this is the most that I have ever flown in one day, and it wasn't easy. However, it was worth it because we got a royal welcome from our children and grandchildren. Their love moved me to tears.

The next morning I went to *shul* to say the morning prayers. I told myself: "Look how much my children and grandchildren love me. I should learn from them, and try harder to love my Father, our Heavenly Father and Creator. This isn't as easy as it might seem. We are in exile. One aspect of exile is that we are far from *Hashem*. *Hashem* has hidden himself from us, to the extent that some people don't even know that He exists. Another aspect of being in exile is that we always have many projects to take care of and problems to solve. To overcome all of the distractions and think about *Hashem* is a major project in itself. But if we try, we can succeed.

So I tried, and I try every day. When I say "And you shall love *Hashem*, Your G-d with all of your heart" I think about how great *Hashem* is. He created the earth, the sun, the moon and all of the stars. He gives life and existence to everything. I think about all that *Hashem* has given me and how much He does for me. For a minute or two I feel love for *Hashem*, and then other thoughts come into my mind: All of the things that I have to take care of today, and all of the problems that need to be solved.

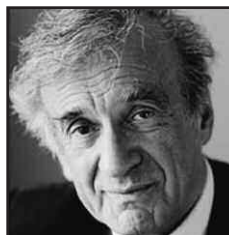
These moments of love for *Hashem* are very special. But why is it so hard to hold onto them? Because we are in exile. How do we get out of exile? We want *Moshiach* now! *Moshiach* will take us out of exile. When *Moshiach* comes we will all be close to *Hashem*, all of the time! There will not be any distractions. Then our love for *Hashem* will come naturally, just like we love our family now.

How do we bring *Moshiach*? By learning more *Torah*, especially the teachings of the *Baal Shem Tov* and his followers. By returning to *Hashem* and doing more *mitzvahs*, by spreading *Torah* and *mitzvahs* to all people. By asking *Hashem*, our Father, to have mercy on us

Jews' News

Elie Wiesel presented with United States Holocaust Memorial Museum's inaugural award

WASHINGTON, D.C. – The inaugural United States Holocaust Memorial Museum Award was presented at the Museum's National Tribute Dinner to Nobel Laureate and Museum Founding Chairman Elie Wiesel for the singular role he has played in advancing the cause of Holocaust remembrance and his significant contributions to humanity. The Museum has created this annual award – its highest honor – to recognize individuals who have demonstrated exceptional leadership in advancing the Museum's vision of a world where people confront hatred, prevent genocide and promote human dignity.



Wiesel's extraordinary vision and moral stature played an indispensable role in the creation of the United States Holocaust Memorial Museum and in inspiring a worldwide movement to ensure the lessons of the Holocaust forever shape the human experience.

"It was Elie Wiesel's conviction that the Museum should be a 'living' memorial, and no one else has done so much to honor the victims of the Holocaust by working tirelessly to create a more just world in their memory," said Museum Director Sara J. Bloomfield. "His legacy to humanity is unique and extraordinary. It is our great privilege to present him with the institution's inaugural award."

Historian Deborah Lipstadt also spoke

and take us out of exile. By proclaiming "May our King, our Master and Teacher, *Moshiach*, live forever and ever."

Starting at sunset on Wed., May 4 was the *yahrzeit* of our dear father, Gavriel Moshe, the son of Yizchak Michael Cohen. Light a candle for him, and learn some *Torah* and do some *mitzvahs* for his sake. We hope that these *mitzvahs* will bring *Moshiach*, and then Dad will come back to life, together with all of Israel.

Rabbi Cohen lives in K'far Chabad, Israel. He can be reached by email at bzcohen@orange.net.il. ★

at the event about the subject of her new book, *The Eichmann Trial* (see review page JPO 23), written while she was the Judith B. and Burton P. Resnick Invitational Scholar at the Museum's Center for Advanced Holocaust Studies.

This year marks the 65th anniversary of the verdicts at the first Nuremberg trial, a watershed moment in international justice, and the 50th anniversary of the trial of Adolf Eichmann, one of the most high-profile postwar recountings of the Nazi genocide and a landmark in public awareness of the Holocaust.

Days of Remembrance observances will also take place in communities, state houses, city halls, churches and synagogues in the United States and military installations worldwide. The Museum has created an interactive map allowing people to find programs in their area, available at www.ushmm.org/remembrance/dor/evenmap/. For more information, visit www.ushmm.org. ★

Pope John Paul II's legacy to become part of Museum of Tolerance's permanent exhibit

LOS ANGELES – The Simon Wiesenthal Center announced today that it would honor the beatification of the late Pope John Paul II by including highlights of his historic friendship and solidarity with the Jewish people as a part of the permanent exhibit of the Center's renowned Museum of Tolerance in Los Angeles.

This March, the Center honored John Paul II with its Medal of Valor at a ceremony in New York. At the behest of Pope Benedict XVI, Archbishop Pietro Sambi, the Papal Nuncio to the United States received the medal on behalf of the Vatican.

"Pope John Paul II will always have a special place of honor in the hearts of Jews everywhere. In our two private audiences (see News, page JPO 4)



Rabbi Marvin Hier of the The Simon Wiesenthal Center meets with Pope John Paul II in 2003 in Vatican, Rome.

News

(continued from page JPO 3)

with the Pope, we experienced firsthand the uniqueness of this great man; from the very beginning of his pontificate, the warmth of his interaction – particularly how he engaged in conversation with each of the Holocaust survivors who were members of our delegation,” recalled Rabbi Marvin Hier, Founder and Dean of the Simon Wiesenthal Center, who along with Larry A. Mizel, Chairman of the Board of Trustees, presented the Medal of Valor posthumously to the late Pontiff.

“As early as 1983, we could see that this Pope would go on to make history. John Paul II will be remembered for charting a new course in the often-troubled relationship between the Church and the Jewish people. He was the first Pope in the 2000-year history of the Church to pray in a synagogue, the first visit a concentration camp, and the first to recognize the State of Israel,” Rabbi Hier added. “We want these achievements to be part of the permanent installation of the Museum of Tolerance so that they may be a living testimony to his remarkable life and a source of inspiration for future generations,” Rabbi Hier concluded. ★

Centennial anniversary of Hebrew Union College

Hebrew Union College – Jewish Institute of Religion is opening its doors to all to launch the celebration of the 100th anniversary of its Clifton campus in Cincinnati, Ohio, on Sun., May 22. The anniversary celebration has been scheduled for the same weekend as the school’s graduations and ordinations. The school is the nation’s oldest institution of higher Jewish education and the academic, spiritual and professional leadership development center of Reform Judaism.

“This anniversary is an occasion to celebrate not only the professional and faith-based support HUC-JIR provides for the American Jewish people, but also the role the institution has played, and continues to do so, in enriching and shaping the larger community, both in the Greater Cincinnati area and elsewhere throughout the United States and beyond,” says Dr. Jonathan Cohen, director of outreach of HUC-JIR in Cincinnati.

Rabbi David Ellenson, Ph.D., president of HUC-JIR, a distinguished scholar and a dedicated leader of the Reform Movement, will kick off the anniversary celebration with a talk, “The Contribution of the Jewish Seminary to American Life and Scholarship.”

The American Jewish Committee and the Brueggeman Center for Dialogue at

Xavier University are sponsoring the day’s activities with HUC-JIR, as part of an official program in celebration of Jewish American Heritage Month.

“It is so meaningful that this event celebrating 100 years of this campus of HUC-JIR is taking place during May, Jewish American Heritage Month (JAHM),” says Abby Schwartz, national coordinator of JAHM. “The collaboration between HUC, the American Jewish Committee and Xavier University is exactly what JAHM is all about – community organizations working together to raise awareness and increase knowledge and understanding of the contributions that Jewish Americans have made to the fabric of American history, society and culture.”

HUC itself dates back to 1875, but it wasn’t until 1911 that it actually built a campus. Today that campus is an historical site with the Klau Library, the Skirball Museum, the Scheuer Chapel and The Jacob Rader Marcus Center of the American Jewish Archives.

Hebrew Union College-Jewish Institute of Religion educates men and women for service to American and world Jewry as rabbis, cantors, educators, and communal service professionals, and offers graduate and post-graduate degree programs for scholars of all faiths with campuses in Cincinnati, Los Angeles, New York, and Jerusalem.

Jewish American Heritage Month (JAHM) is a national month of recognition of the more than 350-year history of Jewish contributions to American culture, celebrated in May. JAHM acknowledges the achievements of Jewish Americans in fields ranging from sports and arts and entertainment to medicine, business, science, government, and military service. ★

First-ever Jewish Film-of-the-Month Club launches in North America

NEW YORK, NY – Film Movement will launch the first-ever North American Jewish Film-of-the-Month Club on May 9, 2011, the company announced today. The Jewish Film Club is a subscription-based service, which provides members (in the U.S. and Canada) access to an award-winning Jewish-themed feature film and bonus short film every other month before released to the general public. The films are made available to own on DVD and to view via online streaming.

The multi-award winning *The Human Resources Manager* will be the Jewish Film Club’s first film. It was Israel’s Foreign Language Oscar Submission in 2011 as well as winner of five (5) Israeli Academy

Awards including Best Picture, Best Director, and Best Screenplay.

“The Jewish Film Club was conceived because after a decade in search of the very best in independent and foreign film, we found that so many great Jewish films are produced every year and unfortunately only a handful ever get the recognition and viewership they so rightfully deserve,” said Adley Gartenstein, president of Film Movement.

The Jewish Film Club is sponsored by JDate®, the premier online Jewish personal community since 1997. Chai Lifeline, an organization renowned for bringing joy and hope to families of children with life-threatening illnesses and serious chronic conditions, will receive a portion of funds from each membership. For more information, please visit www.chailifeline.org. For more information, visit www.jewishfilmclub.com. ★

Immigration reform timeline is vital

“We call on the President and Members of Congress to remember, above all, that this nation is a nation of immigrants, and is in desperate need of compassionate, effective reform.” ~ Rabbi Saperstein

WASHINGTON, D.C., MAY 12, 2011 – In response to President Obama’s speech this week about immigration reform, Rabbi David Saperstein, Director of the Religious Action Center of Reform Judaism, issued the following statement:

President Obama’s speech in El Paso this week on the issue of immigration reform has drawn renewed attention to the very real problem of our broken immigration system. After years of failed efforts, including legislation to comprehensively overhaul our system or target specific shortcomings, immigration reform remains a vital policy challenge.

The President laid out his vision of the most important parts of comprehensive immigration reform – promoting family unity; meeting legitimate labor market needs; offering a pathway for undocumented students; and championing a program of earned legalization for those who entered the country illegally. At the same time, we are acutely aware that the President did not issue any executive orders, or set hard deadlines for achievement. His lack of concrete policy prescriptions is disappointing.

We are also encouraged by the re-introduction of the DREAM Act in Congress by Senator Richard Durbin (D-IL) and Representatives Howard Berman (D-CA-28) and Ileana Ros-Lehtinen (R-FL-18), following President Obama’s address. The DREAM Act, which came so close to

(see News, page JPO 23)



Jewish Educator

BY AMY HIRSHBERG LEDERMAN

Watching Israel grow into a "Start Up" Nation

I recently returned from a fantastic trip to Israel – an interfaith business and leadership delegation sponsored by the American Israel Friendship League. Our group consisted of 29 dynamic Tucsonans – a vibrant mix of faiths, ethnicities, professional backgrounds and expertise.

Together we explored the rich tapestry of religious, archeological, business and cultural sites that makes Israel so unique. Toward the end of the trip, each participant had the opportunity to experience a day long "counterpart exchange" with Israelis in their fields of interest in order to learn and share knowledge, expertise and innovations in medicine, art, technology, education and venture capitalism.

I lived in Israel in 1974-5 when I was a junior in college and Israel was only 26 years old. It's hard to reconcile the Israel of today with the one I knew back when my apartment had no hot water or heat and in order to call home, I had to take a bus to the central post office in downtown Jerusalem where a row of public phones lined the wall like soldiers.

Over the past 37 years, I have watched Israel develop from a third world adolescent country to a robust, maturing, high-tech nation. At 63, Israel is the most innovative and entrepreneurially successful country in the world. According to journalists Dan Senor and Saul Singer, authors of *Start-Up Nation*, Israel has the highest per capita density of start-ups in the world and has more companies listed on NASDAQ than all the companies from the entire European continent. In 2008, per capita venture capital investments in Israel were 2.5 times greater than those in the US, 30 times greater than in Europe, 80 times greater than in China and 350 times greater than in India.

What are some of the secrets to Israel's success? Why, despite all of the hardships she faces daily while struggling to remain the only genuine democracy in the Middle East, is Israel able to outshine all other countries in the development of innovative business practices and enterprising entrepreneurial efforts?

There are three significant reasons that Israel is listed Number One on the hit

parade of entrepreneurs today. Reduced to a very simple formula, they boil down to "ARF": attitude, relationships and the failure factor.

Israelis develop an attitude about authority in the Israeli Defense Force (IDF) which transfers beautifully into the business world. Since most Israelis serve in the military immediately following high school (men for 3 years, women for 2), a common culture is established between Israeli youth that binds them together, literally for life. Soldiers are taught from the start to work together as a team; it is imperative for their safety, the nation's security and the success of their mission. But unlike many other military models, the Israeli army has an informal quality among its ranks that has been described as "anti-hierarchical."

IDF commanders are given nicknames by their units, they make coffee for their troops and hang out with them, telling jokes and stories. Soldiers are encouraged and expected to assert themselves, to voice their opinions and ideas, in a respectful way that fosters debate and the rethinking of strategies. We might see this as arrogant or insubordinate, as totally unacceptable in the US military, but Israelis view this type of *chutzpah* (which means "nerve" in Yiddish) as positive. A soldier with *chutzpah*, who respectfully disagrees with his commander, is not punished, but applauded.

Israelis take this attitude with them into the work force where it serves to promote original thinking, encourage respectful debate between employees and their superiors and challenge old paradigms that are no longer working.

The Israeli attitude inspires less formal and more trusting relationships between employers and employees. Because of the informality that is accepted and the *chutzpah* that is expected, people at every level of business are more willing and able to debate and disagree with one another without fear of recrimination. This reduces the amount of back-biting, gossip and negative competition because disagreements are aired openly and freely. Relationships at work are built on the same principle as those in the army: that the group must work together and trust one another in order to accomplish the business's end goal.

What is most impressive however, is the Israeli reaction to failure. In many countries, including our own, there is a tendency to view failure as negative.

But in Israel, when a drug trial fails or an idea falls short, the failure is seen as value neutral if it is grounded in intelligent, well-reasoned assumptions. If the risk taken is rational and not reckless, the failure will be seen as information to be



Jewish America

BY HOWARD W. KARSH

Israeli justice on trial – the pending indictment of Avigdor Lieberman

The record of successful litigations against highly placed Israeli cabinet ministers is quite impressive. From the office of president, prime minister and cabinet minister, they usually succeed, but for those of us used to the American system of initial indictments, the process seems unusually cruel.

Look at the present case of Avigdor Lieberman, the Russian born defense minister in the Netanyahu cabinet. According to the headlines, the decision to indict may be months away, but the charges are in the headlines, and both his career and Prime Minister Netanyahu's government are frozen in time.

The process of corruption at high levels is much more than a Middle East distraction, it is embarrassment for the Israelis and for all of us in the Diaspora. Rationally, we know that Israel is rightfully allowed a certain number of greedy politicians, but that doesn't give us a stomach for it. Lieberman, a far-to-the-right politician in dealing with the Palestinians, has become a national leader for many in the settlements who want a strong voice. If he goes down, what part of the opposition to "giving away the land" will go with him?

(see Karsh, page JPO 23)



used in the future and will become the springboard for the next generation of assumptions. The question is not "What did we do wrong?" but "What have we learned and what do we need to know to take this idea to the next level?"

There is no doubt that Israel has made many mistakes and has much to learn in its trajectory from third world country to start-up nation. But we stand to gain much, as individuals and as a country, if we consider the values and attitudes that have served her so well in her success as front runner in the entrepreneurship race.

Lederman is an award winning author, Jewish educator, public speaker and attorney who lives in Tucson. Visit her website at amyhirshberglederman.com. ★

Rewards of welcoming Russian, other immigrants



BY RABBIS
DENNIS C.
AND SANDY
EISENBERG SASSO

Among the more misguided legislative proposals to come before the General Assembly this session is Senate Bill 590, which addresses illegal immigration. Patterned after a similar bill in Arizona, which already has proven detrimental to the best interests of that state, SB 590 would invite racial and ethnic profiling and infringe on civil and human rights. It would send the wrong message to legal immigrants who might bring new business, new investments and new talent to our state.

Immigration reform is a serious issue that needs to be addressed by the federal government in pragmatic and compassionate ways that are enforceable and humane. Passing separate state laws complicates compliance and multiplies expenses.

The biblical legacy enjoins us to treat the stranger with fairness and hospitality. More often than the commandment to "Love your neighbor" (Leviticus 19:18), the Hebrew Scriptures admonish 36 times: "The stranger (immigrant) who sojourns with you shall be to you as the home-born and you shall love him as yourself" (Leviticus 19:33).

Fearing the consequences of wrongful legislation, a broad coalition of citizens and organizations, including the business, religious and academic communities, has signed The Indiana Compact, affirming an immigration policy that is secure and friendly, strong and hospitable. Our goal is a society that champions business opportunities, protection of civil rights and the education, health and well-being of our children and families.

Recently, the Jewish community of Indianapolis celebrated the 20th anniversary of the arrival of immigrants from the former Soviet Union. The process started with the collapse of the Iron Curtain and the concerted efforts of American Jewish organizations to secure emigration rights for families that suffered persecution due to their religious and cultural identities.

In concert with international efforts, the Jewish Federation, the synagogues of our city and the National Council of Jewish Women coordinated a program of Family

Truth must be told

BY RABBI SANDY SASSO



When telling stories to children, I am often asked whether the story is true. In other words, at a certain age, children want to distinguish fact from fiction. As they grow up they want to know what is scientifically verifiable and what is fantasy.



Circles that helped to resettle several hundred new immigrants in Indianapolis. They were welcomed, provided with housing, clothing, food and resources. They were assisted in finding employment and advancing their education. They were afforded medical care and emotional support. At the 20th anniversary celebration we learned how this community, now numbering more than a thousand, has grown and prospered:

Sixty-nine former immigrants work at Eli Lilly and Co. and at other local and national pharmaceutical companies.

Forty-one Russian trained physicians work at hospitals and medical centers around the city and state.

Thirty hold research and professorial positions at Indiana University-Purdue University Indianapolis and at Butler and Purdue universities.

These immigrants are now teachers, plumbers and electricians; they have engineering and programming positions with private enterprise and with the state of Indiana.

One young female, a cosmetologist upon arrival, went to seminary and was ordained a rabbi; another operates a successful foreign children's adoption service.

Forty-four have grown their own small and large businesses and provide employment for hundreds of Hoosiers.

These former immigrants are now raising families, strengthening faith and values. With their gifts of dance, music and the visual arts, they enrich the culture of our city and state.

Imagine how impoverished we would be without the contributions in commerce, culture and science of these and many other immigrants of different regions and ethnicities.

Let us not be driven by fear and suspicion. Let us build, instead, on our heritage of Hoosier hospitality with clarity of mind and generosity of spirit.

The Sassos were the first rabbinic couple and have been senior rabbis at Congregation Beth-El Zedeck in Indianapolis since 1977. Reprinted from the Indianapolis Star, April 5, 2011. ★

It seems that many legislators are not at all concerned about separating fact from fiction when it comes to the issue of funding Planned Parenthood. They distort facts, spread misinformation and create a fictional caricature of an organization they are intent on maligning.

Here are the facts:

Public funding for Planned Parenthood is used to provide contraception, cancer screenings, testing for sexually transmitted diseases and preventive health care for more than 22,000 low-income women and men in Indiana.

These services constitute 94 percent of what Planned Parenthood of Indiana does. There are not enough other agencies in the state to offer these lifesaving services.

Federal dollars are not used for abortions.

There is no reliable scientific evidence that suggests that abortion causes infertility.

Access to contraception decreases the number of unwanted pregnancies.

Many who support the defunding of Planned Parenthood also oppose the dissemination of contraceptives.

Planned Parenthood does not promote abortions or force women to choose to have one. In fact, its work decreases the number of abortions by preventing unintended pregnancy through birth control and education.

Every public dollar spent on family planning in Indiana saves taxpayers \$4.78 in state and federal Medicaid costs.

Indiana could potentially lose \$4 million in federal family planning money if lawmakers were to defund Planned Parenthood of Indiana. Federal law prohibits states from choosing which providers can offer family planning services to Medicaid patients.

Tragically, there are those who won't let the facts get in the way of their beliefs – religious or political. In Texas a bill that would have required the state's "abstinence-only" sex education program to impart medically accurate information died in committee. So much for telling the truth.

It seems that that if you repeat misinformation and untruths loudly enough, passionately enough, often enough and authoritatively enough, you can find enough people to believe you.

No one wants to see an increase in the number of abortions. All the inflammatory rhetoric to the contrary, those who support Planned Parenthood hold life – all life – with reverence.

The facts tell us that the most effective way to decrease unwanted pregnancies and thereby to decrease abortions is to provide medically accurate sex education and access to birth control. Sadly, there are those who do not want the truth to be told. Self-righteousness is not a barometer of truth.

(see S. Sasso, page JPO 19)



An Observant Eye

BY RABBI AVI SHAFRAN

A song from beyond

My dear mother, of blessed memory, has been gone for 22 years. Her *yahrtzeit*, the Jewish anniversary of her passing, 22 Adar I, fell on a *Shabbos* this year, several weeks ago. All who knew her will readily testify that she was one of the kindest, most caring people they had ever met. Despite her transplantation from Poland to the U.S. as a little girl, and then the loss of her grandmother, a brother and her father when she was a teen, no scars of those challenges were ever evident in her interactions with people – the moment she met you she began caring for you – and she was the most wonderful mother any child could ask for.

And she was present at our *Shabbos* table on her *yahrtzeit* this year. She even taught my grandson a song.

Two year old Shmuel, who was visiting with his parents and little brother, is an adorable, rambunctious little boy; to his good fortune, his propensity to display his impressive pitching arm and ability to break things have been divinely counter-balanced with preternaturally blue eyes and a smile that could melt Pharaoh's heart. He's a quick learner too.

At one point, someone at the meal claimed to be directionally challenged, needing to consciously think about which way was right and which was left. I smiled as I realized, and explained, how I came to have a split-second recognition of which way is right.

When I was a little boy, probably a bit older than Shmuel, I would accompany my mother on *Shabbos* afternoons to the shul in Baltimore's Lower Park Heights neighborhood where my father, may he be well, was rabbi. There, she would host a gathering of neighborhood children for snacks and songs and stories. One song has remained with me over the more than half-century since. It consisted of the verse "*Kol rina viy'shua bi'oholei tzaddikim; yemin Hashem osoh choyil*": "The sound of rejoicing and salvation is in the tents of the righteous; Hashem's right hand does valiantly" (Tehillim 118, 15). And, in the song, the word for "right hand" – *yemin* – was repeated with gusto thrice, each time with everyone thrusting a right fist into the air.

And so, I recounted, I need only think of the word *yemin* and my right arm starts automatically to move. I demonstrated



Spoonful of Humor

BY TED ROBERTS

A fable: Adam sees the light

Can you imagine Adam – G-d's first human creation in Eden's green meadow? See him, newly minted. His fresh body gleaming and his mind totally empty of facts, attitudes, and opinions – as empty as Eden is of thorn bushes – ready to begin its lifelong task of accumulation of data and weaving that data into an intellect. He turns slowly 360 degrees, a full circle, and takes in grass and forests, and flowers, and mountains, and brooks, all covered by a blue dome.

As he registers every throb of the new creation in the lush, green grass of Eden and wonders at his consciousness – as flimsy as the few white clouds that sail above him, he looks closer and sees the songbirds. And look, there are small creatures in the grass and larger ones hopping and bounding amongst the trees. Truly, a brave new world full of creatures unlike himself that are necessary for him to understand – he who at birth has no

identity and a head full of inexperience. Then he chances to stare into that copper disc that illuminates his new world. It beams over all.

Still sitting on the green Savannah and swiveling his head in all directions, because the Lord of creation has put a potion called curiosity into his bloodstream: unappreciated at the time by Adam but destined to feed his intellect. So much to see that it took many hours to inscribe it all in his heretofore blank brain like the honeybee fills his comb with nectar.

Then among his recording of his surroundings, he made an alarming observation. That bright orange thing was no longer straight ahead. The trees on the far horizon appeared to consume it. And he could no longer see the sharp outlines of trees and mountains. In fact, the creatures that had been joyfully bounding in the woods were no longer visible to him. Darkness was replacing light. He trembled. Even a partially stocked brain knew that somehow darkness meant blindness and blindness was death. And as the trees pulled more and more of the light below the horizon, Adam's blindness increased. He chose to run to escape this danger, but he fell over a large boulder. He rose, only to run into a tree. He resumed his running – somewhere there must be light and he must find it. He was cold and blind and fearful all at once.

(see Roberts, page JPO 15)

the song and the motion, much to the amusement of Shmuel, who then shouted "*Yemin!*" three times, complete with hand motion. As we all laughed, I realized with a start that, my goodness!, my mother had just reached through the years – on her *yahrtzeit* no less! – and taught her great-grandson a song.

Of course, I think she is constantly teaching him, many other more important things as well. Every time I am moved to do something kind or considerate, I know it is her legacy (bequeathed to her no less by her parents) that I am, if imperfectly, embracing, and hopefully passing on to others. My wife and I, and our children – Shmuel's mother among them – along with their spouses are all links in a chain of generations, passing on the Jewish beliefs and values we have absorbed from our forebears to the young with whom we have been entrusted. In fact, being such links is arguably our most important role in life. And whether we're adequately filling it should be our constant concern.

More recently, my wife, perhaps in the spirit of chaos associated with the season, invited Shmuel's parents to leave him with us for the *Shabbos* before Purim, an offer they couldn't refuse. We had a wonderful

time hosting our grandson. He managed to break only one child-proof gate, open only one child-proof cabinet (though several times) and drop just one book into the aquarium. (My wife's quick move prevented Shmuel's socks from following.)

That Friday night, when I returned from shul, the house was very quiet. Shmuel had been put to bed, but hadn't yet fallen asleep. To soothe him and ensure that he didn't climb out of his crib (something in which he has considerable expertise and experience) and wreak havoc, our daughter was sitting in the darkened room with him. He was babbling quietly, probably planning his mischief for the next day.

While we were waiting for the babble to fade to the peaceful slow breathing of well-deserved sleep, my wife excitedly motioned to me to come closer to the bedroom door, which was slightly ajar.

And then, bringing me a rush – and a smile leavened with a tear – I heard what she had: "*Yemin!*" Shmuel's little-boy voice was piping. "*Yemin! Yemin!*"

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Rabbi Shafran is an editor at large and columnist for Ami Magazine. Communications to: rabbishafran@ami magazine.org. ✨



Kabbalah of the Month

By MELINDA RIBNER

Iyar began May 4 – a time for letting go and for being open

Iyar is a time of letting go of what does not support one's well being – what is toxic and false, and a time for being open to what does support one's well being – what is true and real. It has been taught that the Jewish people were on the 49th level of impurity before they were lifted out of Egypt. Now we go through a period of 49 days beginning on Passover that culminates with *Shavuot* on the 50th day, a period of time for rectification to prepare us to be ready to receive the light of Torah on *Shavuot*. May it be a gentle time of blessing and healing for each of us.

During Passover, we entered a new order, whether we experienced it or not. It is natural to feel some restlessness and uncertainty after Passover for we are adjusting to this new alignment. We are on a new journey. We need to be mindful that we are going forward. Spring is emerging and it asks something new to come forth from within us as well.

The Hebrew letters for the name of *Iyar* spell out the initials of the verse, *Ani Yud-Yud Rofecha*. "I am God your Healer." Between Passover and *Shavuot*, we enter a special time, according to *kabbalah* that is devoted to healing. Healing is the movement towards a greater sense of wholeness, of well being. My friend Leah Sands pointed out that there is a similarity between the English word for illness and that for wellness. In wellness there is the "we" and illness that is the "I". In wellness we feel unified with others, with life, we feel whole and balanced within ourselves. In illness, we feel separated, disconnected, alone.

Love is a powerful force of healing. Love enables us to truly relax and open. To genuinely love others is to be a channel for God's love to flow through you. Loving others heals you and the other person as well. To know that one is loved unconditionally by God is healing.

The Talmud reminds us that those in prison can not free themselves. Being ill is a kind of prison. When people are ill on what ever level they experience contraction, it is natural that they often call out to God for healing. God tells us this month "I am God Your Healer." What a powerful

mantra to repeat! All healing comes from our connection to God.

There has been sufficient research to document the power of prayer to effect healing. People who pray are healthier and people who are prayed for recover more quickly and completely, whether they know they are being prayed for or not. Take a peek at Larry Dossey's books, particularly, *Prayer is Good Medicine*. There are so many stories of people who were healed through love and prayer.

During this month, we increase our faith and our skill in praying for ourselves, for others and for the world that is in such need of healing by refining ourselves, reducing anger and jealousy, speaking and thinking positively, and by strengthening our connection with God and others. There is a kabbalistic process of "Counting the Omer" that encourages us to refine our character traits.

**People who pray are
healthier and people who
are prayed for recover more
quickly and completely,
whether they know they
are being prayed for or not.**

Below are ten more suggestions to promote healing.

1) Do not worry. Worry does not help the person who is sick at all, rather it makes a person contract, and not be available for healing. Cultivate faith in G-d's ability to heal you and others. There is some hidden good in everything that is happening. Find the good.

2) Choose to live in the present. Do not waste energy thinking too much about what was or what will be. We have only the present moment. When we are aware and present in the moment, we are open to the Divine Presence. Celebrate the gift of life in each moment as fully as you can. Take deep calming breaths throughout the day.

3) Do something each day to promote healing for yourself and others. Be good to yourself. Be good to others.

4) Count your blessings each day. Being grateful opens the heart so one can receive healing. Today was a day when I _____. Write in your journal what you received and learned each day.

5) Eliminate feelings of guilt and shame. Guilt is the feeling that you did something wrong. Shame is the feeling that you are inadequate. Healing is blocked by feelings of shame and guilt. You

are a beautiful being, created in the image of the divine. Affirm that about yourself. If you feel regret or guilt over something you have done, forgive yourself and forgive others. Punishing yourself is not helpful. Affirm to do better in the future. Ask for forgiveness and make amends if you hurt someone.

6) Meditate and repeat affirmations for five minutes or more each day; "Blessed is God the true Healer," "God is healing me right now." Visualize yourself surrounded by God's light and love each day. Speak lovingly to the body part that is hurting. Give that body part special love and attention.

7) Pray for healing each day. You need God's help to heal. You may even have gotten ill just so you would reach the point of calling out to God in a sincere way. Pray for the healing of others as well. Make a prayer list of people who need healing, need livelihood, a soul mate, and such. When you stand in prayer with a list of needs of others, it is more powerful than when you make requests just for yourself. You receive more spiritually. Even if you yourself are sick, pray for others.

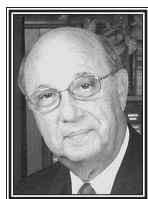
8) Do meditations with God's name. The Yud, Hay and Vav and Hay. Place the divine name in your body. (See book *New Age Judaism* or my CD, *Arousal from Below* for meditation guidance. If you do not know the letters of the Divine Name, and even if you do, visualize yourself in a Jewish star filled with divine light.

9) Nourish yourself physically by eating natural food, drinking pure water, exercising, and spending time in the sun each day. Eliminate negative eating, drinking or other destructive behaviors to the body. Seek alternative approaches like acupuncture and spiritual energy healing to support healing. Your body wants to heal.

10) Make an effort to reach out to others to uplift them. Say kind words to others. Do not speak *loshen hara* (gossip). Do not speak badly about others. Hug as many people as you can each day. We all need more hugging. Give charity. It opens the gates for healing. Even if you are poor, it will be helpful to give charity.

May we each heal on a personal level. May the whole world heal and be brought to a greater well being and wholeness.

Melinda (Mindy) Ribner, L.C.S.W. is a spiritual psychotherapist and healer in private practice (www.kabbalahoftheheart.com). She is a teacher of Jewish meditation and Kabbalah for over 25 years. Author of Kabbalah Month by Month, New Age Judaism, and Everyday Kabbalah, she is also the founder and director of Beit Miriam (www.Beitmiriam.org). She can be reached by email at Miriam@kabbalahoftheheart.com or Beitmiriam@msn.com. ★



Wiener's Wisdom

By RABBI IRWIN WIENER, D.D.

Some thoughts about life

As we age it seems that the gates to eternity open too frequently. So many people have begun a different journey; a journey that does not include our participation but brings tears to our eyes and thoughts of our own mortality.

The difficulty in saying farewell leaves an ache that permeates our being. The absence can sometimes be daunting and we begin to question whether we did enough or said enough to really matter. People, in general, do not remember what we say, what we did, but they will always remember how you made them feel. I was reminded of this when I read the following story:

Twenty years ago, I drove a cab for a living. It was great being my own boss with no one to answer to. What I didn't realize was that it was also a ministry. Because I drove the night shift, my cab became a moving confessional. Passengers climbed in, sat behind me in total anonymity, and told me about their lives. I encountered people whose lives amazed me, ennobled me, and made me laugh and weep.

But none touched me more than the woman I picked up late one August night.

I was responding to a call from a small brick fourplex in a quiet part of town. I assumed I was being sent to pick up some partiers, or someone who had just had a fight with a lover, or a worker heading to an early shift at some factory.

When I arrived at 2:30 a.m., the building was dark except for a single light in a ground floor window. Many drivers would probably just honk, wait a minute, and then drive away. But I had seen too many impoverished people who depended on taxis as their only means of transportation. Unless a situation smelled of danger, I always went to the door. Perhaps this person needed some assistance, I reasoned to myself. So I walked to the door and knocked.

"Just a minute," answered a frail, elderly voice. After a long pause, the door opened. A small woman in her 80s stood before me dragging a suit case, wearing a print dress and a pillbox hat. The apartment looked as if no one had lived in it for years. All the furniture was covered with sheets. There were no clocks on the walls, any knickknacks or utensils on the counters. And in the corner was a cardboard box filled with photos and glassware.

"Would you carry my bag to the car?" she asked. I took the suitcase to the cab then returned to assist the woman. She kept thanking me for my kindness.

"It's nothing," I replied. "I just try to treat my passengers the way I would want my mother treated."

"Oh, you're such a good boy," she said. When we got in the cab, she gave me the address, and then asked, "Could you drive through downtown?"

"It's not the shortest way," I answered.

"Oh, I don't mind," she said. "I'm in no hurry. I'm on my way to a hospice." I looked in the rearview mirror. Her eyes were glistening. "I don't have any family left," she continued. "The doctor says I don't have very long."

I quietly turned off the meter. "What route would you like me to take?" I asked.

For the next few hours we drove through the city. She showed me the building where she had once worked, the neighborhood where she and her husband had lived when they were newlyweds. She asked me to stop in front of a warehouse and told me that it once was a ballroom where she had gone dancing as a girl. Sometimes she would ask me to slow in front of a particular building or corner and would sit staring into the darkness, saying nothing.

As the sun began to rise, she suddenly said, "I'm tired. Let's go now."

We drove in silence to the address she had given me. It was a convalescent home. Two orderlies came out and watching every move, they helped her. I guess they were expecting her.

I opened the trunk and took the small suitcase to the door. The woman was already in a wheelchair. "How much do I owe you?" she asked, reaching into her purse.

"Nothing," I said.

"You have to make a living," she answered.

"There are other passengers," I responded. I bent down to give her a hug. She held onto me tightly.

"You gave an old woman a little moment of joy," she said. "Thank you." I walked away. Behind me a door shut. It was the sound of the closing of a life.

All sorts of thoughts ran through my mind like, "What if someone didn't take the time to be with her or drive her around or listen to her stories?" I don't think I ever did anything more important in my life. We are conditioned to think that our lives revolve around great moments. But great moments often catch us unaware – beautifully wrapped in what others may consider a small one.

Here we are, summer is approaching and we still have the same troubles that were with us this past winter and spring. Will this season be different or will it be

(see Wiener, page JPO 23)

ADLAND

(continued from page JPO 2)

summer, Ron said that he was retiring effective June 1. Through Ron's work, effort, creativity, and leadership GUCI has become the magical place that it is. Thousands of children have come to this special place as one kind of person and left a better one knowing more about who he or she is, more about his or her Jewish soul, and ready to face the world. Many of these children have returned in leadership positions and some have gone on to become Jewish professionals – rabbis, cantors, educators. GUCI will continue, the magic will always be there and for that we have Rabbi Ron Klotz to thank. On Saturday night about 150 of Ron's friends, colleagues, and former GUCI staff will join together to say "thank you".

Many of you reading this message today went to camp as a youth and some of this group attended a Jewish camp. You understand what camp means to a person and a life. The friendships are forever and the experience is inexplicable when you come home from your 2 or 4 or 8 weeks in a cabin bonding with old friends and new. (I went to a camp where we slept in tents mounted on wooden platforms.) Jewish camp adds the component of deepening one's relationship with Judaism. Lessons are taught, Hebrew songs sung, prayers said, and Jewish living that can't be experienced in the suburbs today becomes a short term reality at camp. I have been at camp most of my life for a week or two or a month or two. It is a part of who I am and I am grateful for these experiences. If you've been to camp, then take just a moment to remember a good moment or a good friend.

I need to leave so let me say personally to Rabbi Ron Klotz, thank you for GUCI and thank you for your friendship. You leave a legacy behind of fruitful years of work, love, vision, and commitment to Jewish life, Israel, and the future. You will be missed and your work will continue this summer and for many to come.

When you light your Shabbat candles this evening, light one for the spirit of Jewish camping that has touched so many souls in a positive, lasting way. Light the other candle for the Shabbat memories at GUCI that so many of us have and will never forget.

Thank you, Ron.

Rabbi Adland has been leading Reform congregations for more than 25 years in Lexington, Ky., and Indianapolis, Ind., and beginning July 1, Temple Israel in Canton, Ohio. He may be reached at j.adland@gmail.com. ★



Shipping my rabbinic educational material to The Center for Jewish Studies, Shanghai, China, 1971–2011

BY RABBI SETH L. BERNSTEIN, D.MIN.

A speech given in Shanghai, China on May 4, 2011

Dr. Pan, President Pan, faculty and students of the Center for Jewish Studies Shanghai, Shanghai Academy of Social Sciences, Consul General Camp, members of the United States Consulate, Consul General Eldan, honored guests, and friends:

My wife, Marsha, and I are thrilled to join this celebration. We left Worcester on May 1, a date with significance in this country of a student movement in 1919 protesting the award of German concessions to Japan by the Versailles Treaty. It is also regarded as the start of the vernacular movement in literature and education. On the Jewish calendar, we left on *Yom Hashoah*, the day of commemorating the Holocaust and resistance. Today, on the Jewish calendar is the first day of the Hebrew month of Iyar, a day sandwiched between Yom Hashoah, and Israel Independence Day. Five days from today, Jews will observe Israel's 63rd birthday.

This Shanghai Jewish moment, like so many others in this incredible city, is framed by this city's unique and heroic harboring efforts during the Holocaust and its own relationship and that of the Chinese people's relationship with the Jewish people and the modern State of Israel.

It is a privilege beyond measure to be present on this occasion as we dedicate the gift of educational material to the Center for Jewish Studies Shanghai (CJSS). No words can express my sincere gratitude for Dr. Pan's willingness to accept this donation, those at the Center for their work, the American Consulate for all that they did to expedite this project. To Greg Phleger, Joe Hogan, Jiang, and others at the Consulate of whom I am not even aware of their names, I am most appreciative for all your concern, your responsiveness, and your devoted work over the course of many months.

I thank all those from First Express who helped in the transport here in Shanghai as well as those on the other side of the Pacific, KAB Transport and the U.S. Border Patrol in Worcester, congregants of Temple



Rabbi Seth Bernstein stands in the sanctuary of Temple Sinai with his wife, Marsha. Photo credit: John Ferrarone.

Sinai and members of the Worcester Jewish community who financed and supported this venture, and most especially, Les and Claudia Ross of Beijing and Worcester who introduced me to Dr. Pan in 1992 and have been instrumental throughout the years of this project. I wish to share a bit of the story of how this project came about and unfolded.

I am named after my maternal grandfather, Sam Levin, who hailed from Yirkutsk, Siberia, a city one fourth the distance to Shanghai than is Worcester, Mass. My grandfather was a cantor and kosher butcher. I bear his Hebrew name, *Yishayahu*, the name of the biblical prophet, Isaiah. My grandfather was a passionate Zionist whose lifelong dream came true on the 5th day of the Hebrew month of *Iyar*, May 14, 1948, when the State of Israel was born. He lived to see his Zionist dream come true and died two weeks later.

I was born a year later on Israel's first birthday, 5 *Iyar*, but in 1949, the date was May 4, 1949. Today, May 4, 2011, is my 62nd birthday and I can think of receiving no better birthday gift than to know that my rabbinic educational material is in the hands of the CJSS for research study and furthering knowledge of Jews in China, Asia, and beyond.

My collection started 40 years ago in 1971 and was mostly built through the generosity of my rabbinic mentor, Rabbi Bernard Mehlman. He has considered gifting his library abroad, and that idea implanted the seed for me to donate my collection.

Shortly after my arrival at Temple Sinai in the spring of 1986, Les and Claudia Ross joined our Temple. Les is a lawyer working in Beijing and Claudia is a Professor of Chinese Language in Worcester. Both Claudia and Les bridge the worlds of Judaism and Chinese language and culture. They are the human bridge that brings me to you.

The People's Republic of China and Israel established formal diplomatic relations on Jan. 24, 1992. In late August of that year, there was a conference at Harvard University devoted to the study of

the Jews of China. Dr. Pan was a principal speaker. Les and Claudia invited me to attend the conference. They introduced me to Dr. Pan Guang and I asked him if he would be willing to speak at my Temple in Worcester, which he kindly accepted. Were it not for Israel's and China's diplomatic bilateral recognition, most likely the conference would not have occurred, and most certainly, Les and Claudia would not have introduced me to Dr. Pan. And our lives would have continued to develop along very separate paths.

My wife, Marsha, travels extensively in Asia recruiting International students for her high school. I joined Marsha in a trip to China in November 2008. Some months before that November trip, when I was fast approaching my 60th birthday the following May, I began the journey of gifting my educational material to Dr. Pan and the CJSS. It was a dream. But then again, biblical Isaiah had his dreams, too. Before leaving, I had made a DVD of all my educational material.

The only place in the entire world, whose doors were open continually from 1933–1940, was none other than Shanghai.

I happened to visit Dr. Pan and the Center on the eve of the 70th anniversary of Kristallnacht, the night of broken glass, Nov. 7, 2008. That day I met with Dr. Pan, Professor Zhou, faculty and students from the Center. In addition, I also met several Jews who had been part of the Shanghai Jewish community in the late 1930's, who were to speak at the Germany Embassy that evening. Before I left, I met with Dr. Pan and gave him the DVD and asked if he and the CJSS would be willing to accept the donation of all my educational material.

On Feb. 15, 2010 – well into my 60th year – Dr. Pan wrote in an email that he and CJSS “would certainly like to accept this wonderful donation. We will organize a ceremony for this donation.” I was thrilled. Maybe there is something to the Chinese notion of one's 60th year when five cycles of the 12 zodiac signs all come together. When Dr. Pan agreed to accept this donation, I knew it was the start of something really big. So here we are at the proposed ceremony.

During the next year there were over 300 e-mails with Les and Claudia Ross, the American Consulate, Dr. Pan and
(see Bernstein, page JPO 11)

BERNSTEIN

(continued from page JPO 10)

shipping companies in both China and America. One hundred forty-eight boxes, totaling 4,446 items, weighing 2,341 kilograms were shipped on 5 pallets.

Originally, the shipment was to have left Boston on November 12. There were four delays in sailing between November 12 and December 9 when the shipment set sail. On the seas, there were: inclement weather, berth congestion in the Shanghai port – and would you believe – even another ship that got stuck on rocks closing all ship traffic in and out of Shanghai for several days. Finally on Feb. 14, 2011, the process was complete, all bills were paid and the materials were placed into the hands of the Shanghai Academy of Social Sciences which brings us to today.

Finally, I wish to share with you an inspirational teaching about what this project teaches all of us about Torah. Torah has many meanings for Jews. The most basic meaning is the Torah scroll itself, a parchment containing the first five books of the Hebrew Bible. Another basic meaning is Torah as a generic term meaning everything the Jewish people know about God, Torah, Israel, our history, customs, and beliefs.

When all of this was happening between November 2010 and February 2011, a 108 and one half year old woman, Goldie Michelson, in my congregation wanted to donate a Torah scroll to the Temple. A Torah scroll was shown to Goldie precisely on the day my Torah, the shipment of the 4,446 items, was to leave for Shanghai. It took three months to properly restore this Torah scroll. Lo and behold, the Torah scroll was made kosher and dedicated on February 12, 2011, the very date that all the educational material that I am now gifting to the Center, was finally received by the Center.

I could not help but recall the words from the Book of Job in the Hebrew Bible, "*Hashem natan, vihashem lakach. Yehi shem Hashem m'vorach.*" (The Eternal gives and the Eternal takes away. Blessed be the name of the Eternal.) What a spiritually uplifting coincidence, indeed: the receiving of Torah and the giving of Torah to Shanghai.

Why Shanghai? Many people ask me why I am giving my collection to Shanghai. The primary reason, of course, is that from the time Hitler came to power on January 30, 1933, until 1940, the only place in the world that German or Austrian Jews could go without passport and visa was not Worcester, Mass.; New York City, Buenos Aires or London. The only place *in the entire world*, whose doors

were open and open continually from 1933–1940, was none other than: Shanghai, China. Until the Japanese prevented any more immigration into Shanghai in 1940, the residents – *non-Jews* of Shanghai – opened their arms, their hearts and their doors where no other city's citizens in the entire world would do so. This was especially important after Kristallnacht on November 9–10, 1938, until 1940. Those were the years when it was most tragic for German and Austrian Jewry.

Why Shanghai? In addition, I can only think of the quotation from the prophet, Isaiah, "*Or lahgoyim,*" (A light unto the nations.) Isaiah's quotation refers to the unique Jewish people and how they would become a light unto other nations. I contend that the educational material now in the hands of the Center for Jewish Studies Shanghai is "a light unto the nations." Much of my collection is duplicated in the United States, however, there is precious little of this literature in China and the East. While it is true, that these materials could one day be lost, heaven forbid, who of us can possibly fathom – let alone measure – what might come of all of this educational material in the near and/or distant future?

Today we are planting a seed for the growth of knowledge for the Chinese people and all people – be they in Shanghai, elsewhere in China, or throughout Asia – to learn about Jews and Judaism. This is an opportunity for Jews to come into greater contact with the Chinese people and for the Chinese people to come into greater contact with the Jewish people, the American people and all people. The permutations and combinations that could come from this one donation might very well be endless, even from the perspective of a superficial glance.

We look at our world and ask, will it be around forever? If the road of humanity is eternal – and that is very much an open question in these troubled times – but if the road of humanity is eternal, there are two well-worn paths on that human road which have existed for thousands of years: the path of the Jewish people and the path of the Chinese people. Today we celebrate not only those points of intersection, but hopefully, we celebrate the ways in which those paths will continue to intertwine with and reinforce the other.

Why Shanghai? I now move from the holy to the profane and ordinary. In 1861, it was ten years before there was the National Association of Professional Baseball Players, before there was a National League, and before there was an American League. In 1861, before baseball came to Puerto Rico, or the Dominican Republic, Cuba or Japan, there

was a baseball team in Shanghai, China – The Shanghai Baseball Club! This fact is stated in George Vecsey's book, *Baseball: A History*. As Susan Sarandon, who played the character, "Annie," in the movie *Bull Durham*, would say, "you can look it up." Page 161. (No League, but in Shanghai they most certainly played in the Far Eastern Division!)

In honor of Shanghai's early enthusiasm for baseball, the people's sport, all of my rabbinic educational material is lovingly donated to the Center for Jewish Studies Shanghai with deepest appreciation for the gracious efforts of Dr. Pan, CJSS and SASS, the United States Consulate and all the people along the way who made this donation – this grand slam possible. With this donation we have scored four times: an increased understanding, a deeper appreciation, a greater sense of cooperation, and a greater harmony for our world.

It took 40 years for the Israelites to journey from exile to the Promised Land. It took 40 years for my books to find their home finally here in Shanghai. My wife, Marsha, and I thank you all for coming here today. We thank you from the bottom of our hearts.

Rabbi Bernstein was born and raised in Indianapolis, Ind. He was ordained from Hebrew Union College-Jewish Institute of Religion in 1977. He was assistant and associate rabbi at Congregation Rodeph Shalom in New York, NY from 1977–1986.

In 1986 Rabbi Bernstein became the rabbi of Temple Sinai in Worcester, Mass. He holds a Doctor of Ministry from Andover Newton Theological School in the areas of chaplaincy and family systems theory. Since 1991, Rabbi Bernstein has been the Jewish Chaplain at UMASS-Memorial Hospital and since its founding, has been the Pastoral Care Director of the Jewish Home Hospice in Worcester. He is a Board Certified Chaplain with the Association of Professional Chaplains and the National Association of Jewish Chaplains. For the past two years Rabbi Bernstein served as the Chair of Certification of the N.A.J.C.

Rabbi Bernstein is the Rabbinic Founder of the H.E.A.R.T. Program in Worcester involving Temple Sinai and Emanuel Baptist Church in an after school tutorial program. He is the Past President of the Interfaith Coalition for the Homeless, Jewish Family Service of Worcester, and the Worcester Pastoral Counseling Center. Presently, he is the co-President of Worcester Interfaith, a community organizing effort for Worcester and Central Massachusetts.

On the weekend of April 8-9, 2011 Temple Sinai in Worcester, Mass., celebrated Rabbi Bernstein's 25 years at the congregation. Beginning July 1, 2011, he will be the spiritual leader of Congregation Bet Aviv in Columbia, Md. ★



Seen on the Israel Scene

BY SYBIL KAPLAN

The Greenebaum's of Baltimore donate for breast cancer center

What one annual experience do women over the age of 30 dread the most? Going for a mammogram and waiting for the results.

Last year at the National Hadassah convention, one of the speakers was Dr. Tamar Sella, director of the Hadassah-Ein Karem Diagnostic Breast Diseases Unit. She expressed the need for a comprehensive breast cancer center.



Marlene Post, Past National President of Hadassah.

Sitting in the audience were Marlene and Stewart Greenebaum, a Baltimore-based real estate developer who made a \$10 million dollar gift in 1996 to the University of Maryland Medical System and the University of Maryland School of Medicine. This was the largest private contribution ever made to the school or hospital and they renamed their Cancer Center after the Greenebaums.

When Marlene heard Dr. Sella, she as a 20-year survivor, turned to her husband and said "that's what I'd like to do."

In the Abbell Synagogue with Chagall windows surrounding the gathered group, on April 12, Ron Krumer, director of external relations for the Hadassah Medical Organization presided over a dedication ceremony with Marlene Post, past National President of Hadassah; Dr. Tamar Sella; Professor Shlomo Mor-Yosef, director general of Hadassah



Marlene and Stewart Greenebaum.

University Medical Center; and Stewart and Marlene Greenebaum.

Marlene Post welcomed the Greenebaums and others "to our home." She added that this dedication is "truly in your honor, Marlene Greenebaum and a tribute to you for your vision, for your caring about other women."

Dr. Sella said today is a festive day for women of Israel "It will change the way things are done" and will help women realize "there is a light of hope at the end of the tunnel."

Women of Hadassah-Israel also had this as their fundraising project last year.

Professor Mor-Yosef said he had known the Greenebaums for ten years and one of the benefits of his job is to collect friends like them. "This was different because we didn't ask them; Dr. Sella gave a lecture in which she presented her role and her vision."

From the synagogue the group moved to the main lobby of the hospital where a ribbon was cut and the mezuzah affixed at

the door of the Marlene Greenebaum Multidisciplinary Diagnostic Breast Center. There is a large reception room, two mammography rooms, an ultra sound room, ultra sound biopsy room, biopsy room, research room, reading room, staff kitchen and Dr. Sella's office.

Yom Hazikaron – Remembering Israel's Fallen

Sunday evening, May 8 and 4 Iyar, at 8 p.m., a siren sounded for one minute throughout Israel marking the start of Yom Hazikaron, Israel's Memorial Day. Places of entertainment closed and radio and television stations had programs and music that evening and the next day honoring soldiers.

Monday, May 9, a two-minute siren sounded at 11 a.m. Flags were flown at half mast. Mount Herzl military cemetery in Jerusalem held the main memorial ceremony. The Ministry of Defense placed a flag and black ribbon on the graves of all fallen soldiers in 43 military cemeteries. If someone required assistance finding the grave of a fallen soldier, the Defense Ministry provided the block and parcel of the graver and a map to the appropriate cemetery.

Machal volunteers who fought during Israel's War of Independence were honored at the memorial to them near the Sha'ar Hagai junction. Since 1860, more than 22,500 men and women have been killed defending the land of Israel. At the conclusion of the solemn, thoughtful day, the festivities of Yom Ha'atzmaut, Israel Independence Day began.

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



Everyone, even traffic, comes to a halt when the siren sounds for Yom Hazikaron in Israel. Photos by Barry A. Kaplan/Jerusalem.



Jewish Theater

REVIEWED BY IRENE BACKALENICK

Yet another tribute to Fanny Brice

Kimberly Faye Greenberg pays tribute to one-time star Fanny Brice (born Fania Borach) in her solo show, *One Night With Fanny Brice*, now playing off-Broadway at St. Luke's Theatre. Impersonating the famed Zeigfield star, Greenberg takes her from childhood to death and beyond, in a series of songs and anecdotes. Greenberg's rich voice does credit to the songs Brice made famous, chief among them "My Man," "Second-Hand Rose," and "Rose of Washington Square." Thus the evening proves to be fairly entertaining.

Though a gifted performer, Greenberg never quite becomes Brice herself. Is it that she's too pretty? But that need not be a detriment if she had really dived into the role. The fact is that she should play Fanny more broadly, belting out the songs and speaking with a stronger Yiddish accent. (It is difficult not to make comparisons with Barbra Streisand's portrayal of Fanny, not too long ago, in the film *Funny Girl*.)

The first act is given over to Fanny's childhood and early years – her beloved, but no-good father, her tough, hard-working mother, and her own break into show business. Much of the bio material is interesting – her parents' saloon in Newark, N.J., the parents' battles, her starting years in burlesque, and so on.



Kimberly Faye Greenberg as Fanny Brice in *One Night With Fanny Brice*. Photo credit: Carol Rosegg.

But it is the second act in which Greenberg (and the show) comes into her own. Both Fanny and the show grow up. It covers the years of Brice's great successes (top of her field as a singer, comedienne, stage, radio, and film actress), and her 20 years with the Zeigfield Follies. It also follows Brice into radio and her successful, long-running *Baby Snooks* show. Greenberg introduces many famed fellow performers – Eddie Cantor, W. C. Fields, and Gypsy Rose Lee among them. But impersonations, alas, are not Greenberg's strong point, and she would do better to not attempt them.

Most importantly, the second act focuses on Nicky Arnstein, the great love of Brice's life. Arnstein, by coincidence, is a larger-sized version of her father. In fact, he carries laziness, crime, gambling, and exploitation, to far greater extremes. (One wonders whether Brice was seeking a father figure when she took up with Arnstein.) After six years of living together, Arnstein finally divorces his wife and marries Brice. Arnstein is several times arrested, and serves time in prison. But Brice is always behind him, paying out exorbitant funds to gain his release or lessen his discomforts in prison.

It is in the second act that Greenberg sings "My Man," Brice's signature piece, and it is indeed the highlight of the show. Greenberg is quite capable of offering a show-stopper, as her rendition goes from quiet, touching torch-song moments to a great roar. If only Greenberg offered more such moments throughout the show!

Another Tony Kushner sighting

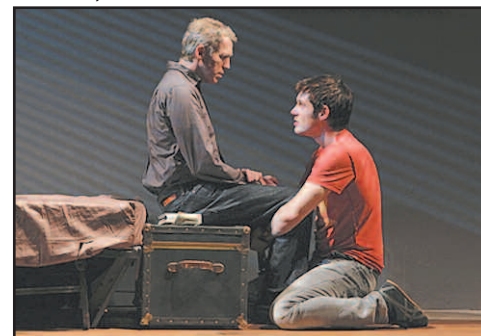
Tony Kushner is seen as one of the most brilliant young American (make that Jewish-American) playwrights on the current scene. His *Angels in America* made theatrical history in 1992, forging ahead with a new vision and a new style. The play took numerous awards and catapulted Kushner into the limelight.

But Kushner is also seen as a controversial figure – at least in the Jewish world. His positions on Israeli-Palestinian relations have been viewed with alarm in some quarters. (He has criticized Israel's treatment of the Palestinians and the increasing religious extremism affecting the country's politics. The Zionist Organization of America, for example, protested when Brandeis University chose to give Kushner an honorary degree.)

In any event, Kushner continues to forge ahead, using his considerable knowledge, as well as his own life experiences, to write his plays. His own homosexuality feeds into the mix, as does his considerable erudition and his Jewish heritage. (Kushner recently married Mark Harris, an *Entertainment*

Weekly editor, in a ceremony officiated by Rabbi Ellen Lippmann.)

And now Kushner offers up his latest drama, on stage at the Public Theatre in Manhattan. The title is almost as long as the play itself, which runs just under four hours – *The Intelligent Homosexual's Guide to Capitalism and Socialism with a Key to the Scriptures*.



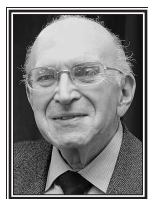
What is the focus this time around? It's a Kushner-style family play, with nothing (or nothing obvious) that calls upon Kushner's Jewish background. There's Gus Marcantonio, an old-time union organizer and longshoreman (who happens to be an erudite scholar focusing on the Roman Horace's "Epistles"). Then there are Gus's children – his gay son Pill, his lesbian daughter Empty, and his straight youngest son V. Why these names – or nicknames? One more mystery in Kushner's world of mysteries.

The play focuses on the particular, played out against the backdrop of world affairs and intellectual movements. Kushner has a particular skill in interweaving both. Here is the dysfunctional family, so familiar in today's dramas. But their concerns go far beyond personal relationships and individual angst. Gus Marcantonio is an unreformed Communist, still holding out for the People versus the Establishment. And his politics informs every exchange with his children. Others, too, in the family, are concerned with how they relate to the world and what good they can achieve.

The story? Gus, supposedly suffering from Alzheimer's, has decided to kill himself. His children and his sister Clio react with varied emotions – despair, anger, love, and acceptance. Family discussions range from lofty intellectual exchanges to rage-filled accusations.

Yet the play remains curiously detached – more an intellectual Kushner exercise than a drama of real people caught up in real life. Does one care what happens to any of these people – these repositories of Kushner ideas? Unfortunately not.

But, like all Kushner works, this play is rampant with ideas. And this particular production (which is co-produced by the (see Backalenick, page JPO 14)



As I Heard It

REVIEWED BY MORTON GOLD

Hazzan singing for HaShem

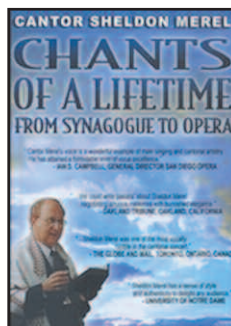
Chants of a Lifetime: From Synagogue to Opera is the name of a recently issued CD featuring the vocal artistry of Sheldon Merel. Merel is a Hazzan recently retired from Congregation Beth Israel in San Diego, Calif. Once upon a time retrospective recordings of the great (and nearly great) were made only after their death. Fortunately these days, many artists including cantors have left behind CD's that contain the finest of a lifetime of musical achievement.

To name but a few see (better listen to) CD's by Jerome Kopmar and David Lefkowitz. After listening to this CD by Merel, I would agree that this collection does indeed represent the best vocal as well as musical evidence of his varied and eclectic vocal art. While he probably could have been successful on the operatic stage (see cuts 7 & 8) he decided instead to devote his life to the cantorial art. To his credit Merel performed the music of composers contemporary with him.

The works selected for this CD demonstrate that he is not pandering to the current vogue of singing simplistic, let's-join-in type of music presently written for worship. The works performed on this CD were composed mostly in the middle of the last century and have justifiably already become classics of synagogue music. Merel's performances are idiomatically right on the mark. We are conscious of a Hazzan singing for HaShem rather than a singer trying to entertain us.

There is a booklet that is included which gives the translation of each selection as well as pertinent information about the composer. My only reservation about the booklet is that one is not informed as to the date of each recording. There are eighteen selections on the CD.

These include the following: Shalom Rav by Ben Steinberg; Hashki-veynu by Max Janowski; La Kol Z'man by Steinberg; Kiddush by Kurt Weill; Adon Olam by Charles Davidson; Kiddush from A Search



BACKALENICK

(continued from page JPO 13)

Public Theatre with the Signature Theatre in association with the Guthrie Theatre) is first-rate, under Michael Grief's astute direction. The stellar ensemble includes, alphabetically: Michael Cristofer, Linda Emond, Michael Esper, K. Todd Freeman, Hettienne Park, Steven Pasquale, Molly Price, Matt Servitto, Danielle Skraastad, Stephen Spinella, and Brenda Wehle).

Kushner could not ask for a better interpretation of his work. And we come away from the show, not devastated by emotion, but permeated with thoughts.

The People in the Picture – Who is this Bubbe?

Donna Murphy a Bubbe? We're talking about her leading role in *The People in the Picture*, a show which has just opened on Broadway. It is the tale of an elderly Jewish woman, living in New York, who lovingly cares for her granddaughter, while her daughter serves as breadwinner.

We could not help reflecting on whether a non-Jew can play a Jewish character, or whether an actress of presumably Irish-American background can succeed. Granted that Murphy is an award-winning actress, known for her past stellar performances – an actress whom, judging by her track record, can do anything. But a Bubbe?

But indeed she prevails once again. And we quickly come to terms with our doubts. (Never mind that her Yiddish accent doesn't quite make it!) But isn't this what acting is all about? The best of performers inhabit the roles they play, becoming the very essence of their characters, however far removed from their own origins. Certainly Jewish actors should not be confined to Jewish roles – nor should any other actor be kept within the confines of his or her own ethnic group.

This tale of mothers and daughters moves back and forth in time, as does Murphy herself. Conflict is never far from the surface, as mothers – and Bubbies – must do what they must to survive. Bubbe was once Raisel, the star of a Yiddish

theater troupe in Warsaw (in the '30s). Murphy, nothing short of incredible, quickly shedding her years, her halting walk, her crippled back, slips back in time to become the joyous young performer. Not surprisingly, life becomes exceedingly difficult for this Jewish troupe, as the anti-Semitism becomes more and more virulent. Ultimately, under German occupation, few manage to escape death. But, after the war, Raisel and her young daughter come to the States, to begin a life difficult in other ways.

The play is skillfully staged, with the past living in Bubbe's mind, yet reaching out to the audience. It is all spelled out musically, with pleasing, though not memorable tunes, and enhanced by Murphy's rich voice and skill in vocalization. It is altogether a fine ensemble of performers, under Leonard Foglia's able direction. Each one in the large cast creates strong, individual cameo portraits. In particular, Rachel Resheff, as the little granddaughter, gives a fresh, delightful performance – and the scenes between her and Murphy are loving and highly believable.



Foreground L-R: Donna Murphy and Rachel Resheff in *The People in the Picture*. Photo credit: Joan Marcus, 2011.

The story itself, unfortunately, lacking an arc, does not build toward a climax. This is a problem encountered with backward-looking tales, with memoirs. The element of surprise, with an intense build-up, is missing. Yet, for those of us who lay claim to a common ancestry, *The People in the Picture* is a satisfying show. Staged as a giant photo album, it parallels our own photo albums complete with our own people in the picture.

Theater critic Irene Backalenick covers theater for national and regional publications. She has a Ph.D. in theater criticism from City University Graduate Center. Her book *East Side Story – Ten Years with the Jewish Repertory Theatre won a first-place national book award in history*. She welcomes comments at IreneBack@sbcglobal.net and invites you to visit her website: nytheater.scene.com or at: jewish-theatre.com. ★

for Freedom by Morton Gold; Parigio by G. Verdi; Rachel Quand du Seigneur by Halevi; Los Bilbilicos, a Ladino folk song; R'tzey by Aryeh Schlossberg; Shalom Rav by Michael Isaacson; Hashki-veynu by David Nowakowsky; Kaddish of R. Yitzchok of Berdichev by Leo Low; Une-Taneh Tokef by Max Janowski; K'va-Karat by Max Helfman; Adonai, Adonai by Helfman; Avinu Malkaynu by Janowski and Kol Nidre arr. by Helfman.

(see Gold, page JPO 22)

Confidentially Yours

BY AVI AND ADELE

If you're thinking of sending a break up text, think again!

Dear Avi and Adele:

I'm a 45 year-old male who has been on three dates with a 35 year-old woman in the past month. I like her as a person, but I feel like I've given it enough time to know it's not going to work out – I'm just not feeling any chemistry. What's the best and most appropriate way for me to tell her "it's over"?

~ Not Sure Noah

Dear Not Sure Noah:

Neil Sedaka wasn't kidding when he sang "Breaking-up is hard to do." Back in 1962, our dear friend Neil was in some ways lucky that he didn't have all the options of modern technology that today's daters are afforded. He probably hoofed it over to his lackluster love's home and broke the news – like a man – on her parent's front porch.

Our dear friend Mark B. said it best when he said, "The thing that sucks about relationships is that the person who likes the other person least has all the power." Which is why breaking up is hard to do and hard to receive.

So how to tackle the end of an era (or perhaps just a moment) best? Consider two factors: the time you've been together and the most common mode of communication you've employed.

For those of you who've gone on one date and didn't make it clear after dessert that you're not interested in seeing him or her again, a quick and thoughtful email will suffice. However, we encourage a phone call if you can muster it. Admittedly, it's entirely possible that this scenario will allow you to just disappear from memory, as your date may not be interested either and won't call you for another date.

If you've gone on more than one date or had extensive communication, Avi and Adele say cut the meshugana behavior and just pick up the phone. More than a month of seeing each other, with at least some regularity to your time spent together? In-person endings are best. Schedule a cup of coffee at a place that's both mutually convenient and also not "your place." Neutral territory works wonders for dissipating the stress of both parties.

What not to do? Text your future ex that you're done. Texting, IM'ing, and even

email can be used to set the stage, but never, ever should a break up happen in 160 characters or less.

And what if you're the recipient of the break-up conversation? Hold your head high, resist the urge to throw scalding hot coffee in your now-ex's face, and don't go on Facebook for at least 12 hours. If you hear that it's over, don't beg or apologize. And don't start to bargain with how you'll be different. It's over, and it's time to move on. Treat yourself well (with whatever that means to you), and get back into that pond!

Avi and Adele dish on him looking at other women

Dear Avi and Adele:

My husband of 10 years looks at other women when we go out even though we have a loving relationship. I know it's probably normal, but it annoys me. What should I do?

~ Jewishly Jealous

Dear Jealous:

Your brain is already saying that you acknowledge that you're not the only female on the planet. That it's "probably normal" that your husband has 20/20 vision and can see that there are other women within 20 feet of him. That something about this still annoys you.

Anytime we get annoyed about something, it's usually coming from one of a couple of deeply human places. Avi says that these little annoyances stem from our own insecurities. So the bell goes off in your head anytime hubby's gaze goes across the shul to 24-year-old Shayna, the buxom and bubbly youth director, jumping to that dark and ugly place wherein lie negative self-talk like, "She's so much more buxom and bubbly than I; he surely would love someone so buxom and bubbly."

Adele agrees, but also thinks that sometimes those things that most bother us about others are telling us something that we are perhaps bothered at in ourselves. Are you a little perturbed that his eye wanders because your eye has ever wandered? Perhaps you felt guilty when you noticed that your trainer is super hot and therefore wish he felt guiltier about having full range of motion in his ocular muscles?

You can surely discuss this annoyance with dear hubby, but before you do we highly recommend figuring out why it bothers you so much. It could be a mix of anything from jealousy, to distrust, to your own feelings of guilt about fantasizing

(see Avi and Adele, page JPO 17)

ROBERTS

(continued from page JPO 7)

And the Lord G-d saw his fear and took pity on him. Ah, we need a light for the night, thought the mind of G-d wherein dwells all the mechanisms of the universe. Therefore, he flung the full moon into the midnight sky. Adam stopped. Only a small improvement. Now at least he could see the river, which lay in his path. But still the garden's beauty seemed blurred in dusky yellow. So, the lord flung millions of points of light into the sky. They helped but a little.

The good Lord, who made the heart of Adam, understood the heart of Adam. This fear of nighttime blindness needed more than moon and stars. The Creator spoke in Adam's ear the secret of day and night. How they revolve like all things in nature; life and death, the seasons, the great architecture of the galaxies. But Adam's mind could not accommodate the voice of his maker. It was like talking to the beasts. He needed one of his own kind. The ragged hole of fear in Adam's soul could only be filled by a helpmate. Thus, Adam slept and G-d made Eve.

She stood beside him and pointed to the horizon where the earth had swallowed the sun. Her eyes expressed no fear, only wonder. They sank to the grass in each other's arms – huddled like two babes. Neither knew anything except the warmth of the other. They watched and waited. Their fearful eyes focused on the Pine tree where they had last seen the sun. Would it ever return to bless them with light and warmth? They dozed, frightful, but full of the need to sleep.

Then Eve, feeling a warmth at her back and noticing the lightening of the black sky, laughed the first exultant laugh of creation and put her hand to Adam's face in order to turn it to the life-giving light behind them. "It returns, it returns," she whispered with awe; "but not where it was eaten by the earth." They stand, they face the rising sun, and then they lift their faces to heaven – wherein the laws of nature are made – to thank He who gave them life and light and warmth. Around them all living things hummed a hymn of hope.

Ted Roberts, a Rockover Award winner, is a syndicated Jewish columnist who looks at Jewish life with rare wit and insight. When he's not writing, Ted worships at Etz Chayim Synagogue in Huntsville, Ala., where for 25 years he has served as bar mitzvah teacher. His inspiration is his patient wife, Shirley. Check out his Web site: www.wonderwordworks.com. Blogsite: www.scribblerontheroof.typepad.com. His collected works The Scribbler on The Roof can be bought at Amazon.com or lulu.com/content/127641. ★

A visit to Me'arat HaMachpelah – an insight to our Holy Sites

BY RABBI GABRIEL COUSENS, M.D.

Me'arat HaMachpelah, the Cave of the Patriarchs, is one of the two most powerful energy centers in Israel for me. The other is the Temple Mount, an extremely high energy center near the *Eh'ven Shetiyah*, the sacred Stone of Nurturance, where the *Akeidah* – the near-sacrifice of Yitzchak and the tenth trial of Avraham – occurred some 4,000 years ago, and where the First and Second Temples once stood. The energy was so powerful there that even standing and trying not to close my eyes, I fell into a meditative state and was arrested for praying at my ancestral holy site. Fortunately, the situation peacefully resolved within a few hours by the intervention of the guide for the tour I was leading, and some accompanying prayers. However, the incident left me deeply baffled as to why it happened to begin with. How is it that a Jew can be arrested for praying or meditating on the spot where his ancestors prayed and meditated for millennia?

The *Me'arat HaMachpelah* was a more personal experience. It is a cave that emanates forth the living energy of the ancestors Adam and Chavah, Avraham and Sarah, Yitzchak and Rivkah, Yaakov and Leah – even the head of Esau. It was a more personal visit for me because I had in years past two awe-filled energetic visions during which I was visited by an apparition identifying itself as Avraham Avinu. The first such vision was a lucid dream I had on Rosh Hashanah of 2003, and the second was a physical-energetic manifestation of Avraham Avinu that I experienced during a 72-hour initiation experience in a semi-cave in Arad, which involved a purification process without food and water for the purpose of activating my *aliyah* into Eretz Yisrael. In this case, the same Abrahamic energy that manifested in the dream appeared now in a physical-energetic form. He identified himself again as Abraham and poured the Divine energy of Abraham into me for 30-60 seconds before vanishing.

At *Me'arat HaMachpelah*, I was pleasantly surprised to feel the same Abrahamic energy that I had experienced on my two previous direct experiences. This time, the Abrahamic energy continued non-stop and took me into a deep revelatory meditation in front of the Abrahamic headstone. Re-experiencing



Cave of the Patriarchs, Hebron, Israel – southern view of the enclosure.

the same soul-deep Abrahamic vibration at *Me'arat HaMachpelah* that I had previously experienced was an unexpected soul-nourishing homecoming that sent me deep into a meditative and prayerful actualization and empowerment of ancestral (*avot*) lineage energy. I immediately understood the wisdom of Caleb, one of the twelve Hebrew chieftains sent by Moses to scout the land. It is said that he stopped at these caves to be energized by the *Avot* so as to become immune to the negative spiritual egoic *er'ev rav* energy of ten of his fellow scouts as he entered Eretz Yisrael. In deep gratitude, I absorbed the energy of each Patriarch and Matriarch (at Sarah's headstone, blessings for my three granddaughters emerged), energetically connecting to these 4,000 year old roots. I had returned to my spiritual home with a strong connection to my ancestral roots in a deeper way than was previously thought possible.

The next time I return to *Me'arat HaMachpelah* it will be very interesting to see if the same energies are still there. If it was so with Caleb, according to the ancestral spiritual principle of *Ma'aseh avot siman labanim* (the experiences of the ancestors replay themselves in the lives of their progeny), it should still be there. To be able to experience the direct energy of the *Avot*, and for me especially that of Abraham, by simply going to the well-spring of the spiritual roots of Am Yisrael, is an incredible spiritual gift available to all of us. It would be very powerful if many more of Am Yisrael would begin to (1) understand and appreciate the spiritual power and strength gifted to us from this ancient energetic spiritual fountain; (2) choose to make this deeper connection which is presently available, and (3) in the process create the legitimate and growing

demand that it never be taken away from us. Obviously, the more people of Am Yisrael that make this pilgrimage to *Me'arat HaMachpelah* in Hebron, the stronger Am Yisrael will become and the less likely this access will be taken away. Connecting to the root helps our people to wake up to its fundamental oneness as Am Yisrael and activates the blessings of Yitzchak to Ya'akov needed for the next step in the survival and mission of Am Yisrael in the world.

Having studied the oral tradition of our people, I was all set to actually go into the caves, which was said to be a place from where not every one returned, especially the Ishmaelites who consistently, by Ishmaelite legend, did not seem to return. It is also taught in the oral tradition that *Me'arat HaMachpelah* was considered a physical doorway into *Gan Eden*. If that seems wild, consider that the Maoris' of New Zealand and most Native American traditions – including the Cherokee who have recently been proven to have the DNA of Am Yisrael, specifically from the Galilee area – trace their origins from beneath the earth surface. But much to my surprise, the rabbi who was explaining *Me'arat HaMachpelah* said that because the Muslims have great fear of going into the Caves, they have decreed that the people of Am Yisrael would not be allowed to go down into the Caves either, and therefore no one is allowed in.

Based on the spiritually empowering experiences that were already happening for me at *Me'arat HaMachpelah*, it became obvious that this prohibition was just another example, as the one I experienced at the Temple Mount, of the Ishmaelite/Muslim attempts to control and cut Am Yisrael off from full energetic access to its

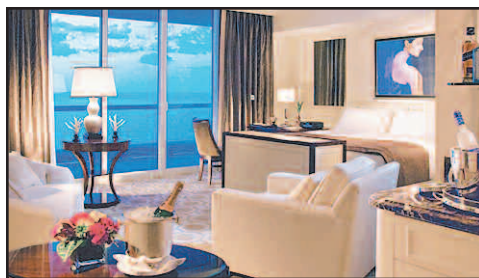
(see Cousens, page JPO 17)

Travel

BY HAROLD JACOBSON AND ROSE KLEINER

Acqualina: Florida hotel combines high esthetics with user-friendly attitude

It is arguably one of the most beautiful five star luxury hotels in Miami Beach, soaring 50 stories on 178 St. and Collins Avenue in the heart of what Miamians call "Sunny Isles." This architectural marvel combines basic aesthetic design principles with a human touch, and a service staff chosen to accommodate guests in understated courtesies. The multi-lingual personnel at the Acqualina's reception provide the appropriate libations in welcoming newcomers and personally escort them to their rooms.



The hotel has three magnificent swimming pools backing on to the Atlantic Ocean and a carpet of artificial turf right on the beach where sun bathers can rest on sumptuous sofas and chairs while partaking of a selection of drinks and comestibles. The Acqualina is a condo cum hotel with almost a hundred guest rooms, double the size of conventional units and suites with every modern amenity. The latter are particularly attractive, especially those with huge terraces that afford views of the ocean and are large enough for guests to use their terraces for relaxing, dining and reading.

Each room and suite in the hotel is equipped with the most luxurious appointments – classic furnishings, goose down duvets and Rivolta Cargimani sheets. Suites come with granite kitchen counter tops, espresso machines and generous displays of snacks. The hotel is extremely gracious in catering, through Il Molino, to various dietary requirements including vegetarian fare. The Espa Spa on the hotel's main floor is a very popular treatment and recreation center.

The Acqualina is the only hotel in Miami Beach where the concierge desk offers (see Travel, page JPO 23)

COUSENS

(continued from page JPO 16)

holy sites and spiritual roots. It is the same tactic that the U.S. government tried, and with great success, to do to the Native Americans, as any aware Native American will point out, by depriving them of their ancestral lands, and what the Greeks tried to do to Am Yisrael that ultimately sparked the Maccabean rebellion.

A tree cut off from its roots will lose its energy and slowly die. It is a concern to me that most American and Israeli Jews do not seem to seriously consider this occult and conscious spiritual warfare that is going on to weaken the spiritual power of Am Yisrael. Have we forgotten the Torah lesson of the 22 years that it took for Ya'akov to spiritually mature enough to overcome the black-occult entrapment and disempowering energies of his uncle Laban? The Torah encourages us to pay attention and act on all planes including Torah study, but not limited to it. From this perspective, it is not simply an issue of "land for peace in Hebron" but a bigger long-term picture involving a deliberate occult spiritual undermining of Am Yisrael over the years by depriving them of access to their spiritual energy points across the length and breadth of their ancestral homeland. As was said at the memorial to Crazy Horse, a great Lakota warrior who fought relentlessly for the spiritual survival of his people: "My lands are where my dead lie buried".

At one point, I asked a rabbi in Hebron, Rabbi Hillel Horowitz, who is also the head of the *Me'arat HaMachpelah* Heritage Fund, if he was aware of this huge issue, and if there was any reality to it, and if the Arab world was aware of what they were doing. He claimed that he and many of Am Yisrael in Hebron were aware of this subtle attempt at spiritual disempowerment and that he felt that the Arab world was far more aware of this ongoing occult-powered spiritual warfare than Am Yisrael, and indeed was doing everything in their power to block Am

Yisrael's connection with its spiritually empowering roots. He even pointed out in micro-detail that although the Muslim people had built a beautiful addition to *Me'arat Hamachpelah*, they had threatened to create a riot if the Jewish section built so much as a glass roof over the area where Jewish prayers were recited. For the time being, there is no shelter in that part of the shrine, and Jewish visitors must stand and pray in the wind, the rain, and at times the snow.

One unbelievable *further* step, among a whole variety of such disempowerment attempts over the years, is the unilateral decision by the U.N. to declare both the *Me'arat HaMachpelah* and the Tomb of Rachel as exclusively Muslim holy sites. It was nice to read in the press that Prime Minister Netanyahu actually talked to the head of the U.N. about how unacceptable this was for the U.N. to try and invalidate 4,000 years of Jewish history. This is so much like Holocaust denial, which has unfortunately become acceptable throughout much of the world, and further expands the efforts to spiritually delegitimize Am Yisrael by "officially cutting Am Yisrael off from its roots".

As I have written in my book, *Creating Peace by Being Peace*, there will never be a lasting peace until both sides acknowledge the right of the other to exist. Attempting to control and destroy the access of Am Yisrael to its spiritual roots is a clear and deliberate effort to undermine the spiritual existence, and ultimately the physical existence, of Am Yisrael and Eretz Yisrael. These holy sites, which are the roots of the children of Abraham, need to be respectfully opened to the people of all the nations. Before we can seriously talk about a lasting and full peace, these sacred shrines need to be politically administrated in a way that guarantees access to, and acknowledges the spiritual rights of, *all* of Abraham's children, to their fullest capacity.

Rabbi Cousens, M.D. is Director of the Tree of Life Foundation, U.S. and Director of the Tree of Light Foundation, Israel. Visit www.treeoflife.nu to read more. ✨

On this date in Jewish history

On May 18, 1948

Czechoslovakia, Nicaragua,
Poland and Uruguay recognized
the State of Israel

~ From *The Jewish Book of Days* published by
Hugh Lauter Levin Associates, Inc., New York.

AVI AND ADELE

(continued from page JPO 15)

about another man. Get right with yourself before you try to make this right with hubby, otherwise your conversation will resemble the Hindenburg: full of good intentions, but also full of explosive gas.

Livin' and Lovin', Avi and Adele

Please go to www.letmypeoplegrow.org – a blog dedicated to cultivating Jewish conversations on topics that matter, while educating, entertaining and engaging our national Jewish community. ✨



Musings from Shiloh

BY BATYA MEDAD

Memorial Day, Independence Day, and Rain

West Bank Mama is calling for *aliyah* stories. They're soon to celebrate 20 years in Israel and will do a big spread, round-up, blog carnival of sorts. I guess I'm going to have to think of something. Is there any story I had once promised to tell, write or post but never did? If you remember or have an idea or question for a story I should tell, please let me know.

It's hard to believe that we're in our 41st year here, about to celebrate 41 years of marriage and aliyah. The number just doesn't jive with the way I think of myself. It's hard to believe that I'm not a teenager any more.

Business stopped at Rami Levi, Sha'ar Binyamin

One of the "public service" announcements yesterday, when I was working in Yafiz, of the Sha'ar Binyamin Rami Levi, before the "Mincha Prayers in our synagogue located at aisle..." was to get ready to stand at attention for the Memorial Siren. Everyone, customers and workers were instructed to leave the stores and go to the open space by the parking lot to best hear the sirens.

Shoppers left their shopping carts, and workers left their stations to stand at



attention. You could feel how everyone entered his or her own world of memories as the siren wailed.

How do you celebrate Israeli Independence Day?

When I first got into the world of Zionism in the mid-late 1960's, a celebration of Israel and Zionism was "cultural," music and dance. If there was any special food, it would have been *falafel*, but I don't remember food as being a central aspect of the *Yom Ha'Atzma'ut* holiday. We danced Israeli folk dances and sang Israeli folk songs.

In our early years in Israel, when we lived in Bayit v'Gan, Jerusalem, we could see the fireworks display at Mount Herzl from our building. An Israeli tradition at outdoor celebrations that bridge Memorial Day to Independence Day is to have impressive fireworks light the sky.

I don't remember doing much on the actual day of Israeli Independence Day. On the Eve of Independence Day, as long as we're home in Shiloh, we go to the Mishkan Tabernacle Synagogue for the fantastic Holiday prayers. The Israeli custom is to eat, have cookouts all over the place and barbeque lots of meat which is eaten with salads and pitot.

Yesterday the *Rami Levi* chain had a special on many of the traditional *Yom Ha'Atzma'ut* foods, *humus*, cucumbers, tomatoes, kabobs and such. That was his (yes there's a Rami Levi who owns and runs the chain) way of celebrating with his customers.

For quite a number of years we've been going to my cousin's house for *Yom Ha'Atzma'ut* where they provide a very Israeli and extremely delicious meal. What do you do where you live?

Even though we must keep taking out our winter coats

There still hasn't been enough rain. It rained again yesterday. Generally, there's no rain here in the Holy Land between Passover (early April) and Succot (early October.) This year was pretty dry the first few months of winter, which is one of the reasons that the Carmel Forest burnt so uncontrollably.

(see Medad, page JPO 20)



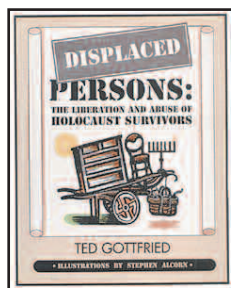
Book Review

REVIEWED BY ROSE KLEINER

The DP camps in post-war Europe

Displaced Persons: The Liberation and Abuse of Holocaust Survivors. By Ted Gottfried. Twenty-First Century Books, 2001. 112 pp. Illustrated by Stephen Alcorn. For young adults.

The phenomenon of the post-World War II displaced persons' (DP's) camps is an integral part of any study of the Holocaust. The history of the DP camps, which became the first home for most of the Jewish survivors of the Holocaust, is one of pain, drama, courage and hope. It is a history that has come under closer scrutiny only in recent years, and is skillfully captured in Ted Gottfried's book.



At the end of World War II, two thirds of Europe's Jewish population had been destroyed. There were 8 million displaced persons of various nationalities on the continent. Among them were 100,000 Jewish survivors of concentration camps. Over 13,000 inmates at the Bergen Belsen concentration camp perished within days of liberation.

The Jews were different from the other displaced persons, who could all return to their countries of origin. The Jews had no homeland to return to.

The immediate problem, facing both the American and British liberators was what to do with the concentration camp survivors. There was the danger of the general population being contaminated by the diseases from which some survivors suffered. There was also concern about revenge killings. It was decided to keep the survivors where they were, thus turning the concentration camps into Displaced Persons' camps.

It was a 'temporary' solution, but it continued for a long time after the war.

The loss of lives during the war, and its horrible memories left many survivors in a state of depression. Suicide was not uncommon. The enormity of the Jewish DP problem was finally confronted on May 8, 1945, the day when the war in Europe officially ended.

The media focus on the deplorable conditions in which the Jewish survivors lived led President Harry Truman to send

an envoy, Earl G. Harrison, to investigate the situation. The Harrison report completed in August 1945 confirmed that the Jewish DP's were "treated virtually as war prisoners".

Strongly influenced by the Harrison Report, Truman wrote to General Eisenhower on Aug. 31, 1945, directing him to "get those people into decent houses" that "should be requisitioned from the German civilian population."

Not all generals tried to help the refugees. General George Patton was ruthless and inflexible in his attitude toward African Americans, as well as toward Jews. At war's end he wrote to his wife that "the Germans are the only decent people left in Europe." He was soon relieved of his position as governor of Bavaria, and as the person in charge of the DP camps. On Dec. 21, 1945 he died from injuries in a car accident.

By 1946 there were 250,000 Jewish refugees fleeing from Eastern Europe toward the west. There were 185,000 in Germany, 45,000 in Austria, and 20,000 in Italy. Most were from Poland. A large number among them had fled from communist Russia. By 1947 there were more DP camps for Jews than for other refugees, and they were extremely overcrowded.

As the DP's came from different countries (Ukraine, Poland, Latvia, Lithuania, Hungary, Romania, and others), they spoke about a dozen languages, leading to various communication problems, clashes, and misunderstandings. This challenging, difficult situation was confronted by the DP's themselves. They began to organize and establish all sorts of committees, to create a remarkable community that would meet the needs of this diverse population of survivors.

Each camp elected its own administrative committee. Funding for their work came from the Joint Distribution Committee and other Jewish agencies.

The camps' elected administrations undertook the tasks of keeping order, punishing, or disciplining illegal behavior, and setting high standards for hygiene and sanitation. They also saw to establishing cultural and religious facilities. More than 70 newspapers were published in the DP camps, mostly in Yiddish with some in Hebrew.

Although there were extreme shortages of the most basic supplies such as pencils and paper, a network of DP camp schools grew rapidly. Because of the dedication of teachers who were themselves survivors, a successful educational system became available to children, for many of whom this was the first exposure to a school.

The survivors represented many different backgrounds, religious and secular, but whatever their views, "they were united by the Holocaust, and now found common

ground in the rearing and education of the DP children," whom they saw as "the Jewish future". Even those religious groups who were opposed to Zionism, "worked alongside Zionists to educate the children."

Students and teachers from the famous yeshivas of Lublin and Lubavitch who had survived the Holocaust were brought to the DP camps as well. In one camp there was a yeshiva with 50 students who were studying for the rabbinate. In the DP camp in Landsberg, Germany, over 700 teenagers were training for skilled occupations.

The unspeakable atrocities which many of the survivors had been subjected to had left them crushed and hopeless in many cases. One of the strongest influences in the camps was that of the Zionist leaders, who restored hope and a will to live to many of the survivors, most of whom were preparing to settle in Israel. The slow return to a semblance of hope and trust led to new relationships and new family structures.

There were "wholesale weddings" in the camps. In the DP camp, Bergen Belsen, there were at one point 20 weddings a day. The total for all the camps during one period was 1,000 weddings a month. For many survivors the fear of loneliness and the need for closeness overcame the dreadful memories with which most of them had to live.

By the end of 1946 nearly 1,000 babies were being born each month. The DP camps had the highest birthrate of any Jewish community in the world at that time. Weddings and births were celebrated by the entire camp population.

Gottfried's book shines a light on a dark era as the survivors emerged from history's most tragic period. But it ends on a promising note as he records the first courageous steps that these survivors took toward a normal life.

Today among those babies born in the DP camps there is a disproportionate number of high achievers and prominent figures, many of whom are making their impact on society in Israel and throughout the Diaspora, both in their Jewish communities and in the world at large. ★

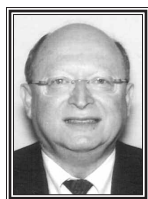


S. SASSO

(continued from page JPO 6)

Our children need us to help them distinguish between fact and fiction. It seems that the legislature needs some help as well. If our legislators are unable to tell the difference, then let us hope that the governor will veto the bill and let truth be told.

Sasso is senior rabbi at Congregation Beth-El Zedeck in Indianapolis. Reprinted from the Indianapolis Star, April 28, 2011. ★



Book Review

REVIEWED BY RABBI ISRAEL ZOBERMAN

An important piece of Jewish American History

Jews and the Civil War (A Reader). Edited by Jonathan D. Sarna and Adam Mendelsohn. New York University Press. 2010. Pp. 435.

April 12, 2011, marked the 150th year anniversary of the Civil War, with the attack on Ft. Sumter triggering the bloodiest internal conflict ever to confront the American nation. Along with the not too far off Sesquicentennial Anniversary due on April 9, 2015, recalling Robert E. Lee's surrender at Appomattox, we are presented here with an eclectic and eloquent collection of essays exploring the Jewish connection with a monumental challenge to a young nation, threatening to tear it apart.

This fruitful collaboration of the two editors, Dr. Jonathan D. Sarna, and Dr. Adam Mendelsohn, has produced both a readable and academic volume. Sarna, the senior partner, is Professor of American Jewish History at Brandeis University as well as Chief Historian of the National Museum of American Jewish History. He is the foremost living authority in his field. Mendelsohn is Assistant Professor of Jewish studies and Director of the Center for Southern Jewish Culture at the College of Charleston.

This authoritative book is divided into 7 parts: Jews and Slavery; Jews and Abolition; Rabbis and the March to War; Jewish Soldiers during the Civil War; The Home Front; Jews as a Class and an Aftermath. Each part is accompanied by an illuminating introduction. Some salient facts and factors: In the midst of the U.S. population in 1860 of about 31 million, 150,000 Jews resided, whereas in 1850 there were less than 50,000. Most of the newcomers were from Germany. Jews participated in the fighting on both sides and in that patriotic effort and sacrifice their identity as Americans was shaped. Between 2,000 and 3,000 Jews served in the Confederacy and 6,000 in the Unions

ranks, with six Jews earning the Congressional Metal of Honor. However, more Jewish officers were in the Confederacy. While there were Jewish companies on both sides, Jews preferred to be part of mixed units. Jewish families were split not only along the North and South divide, but in the very same household as with the Ochs in Chattanooga, Tenn. Julius Ochs, the father of Adolf Ochs of *New York Times* fame, was with the Union Army while his wife Bertha helped the Confederacy.

A highly controversial and embarrassing topic was General Order No. 11 issued by General Ulysses S. Grant on Dec. 17, 1862, ordering all Jews to depart from The Department of Tennessee within 24 hours for breaking trade regulations. This over-arching and shocking order held an entire group of people responsible for the acts of some while there were gentiles as well, including many soldiers, who participated in the illegal and profitable speculation in cotton which became a scarce commodity.

Grant was characterized by historian Bertram Korn as "the most sweeping anti-Jewish regulation in all American History." The *New York Times* described it as "one of the deepest sensations of the war." The quick response of Jewish leaders and others led President Lincoln to immediately intervene, instructing that Order No. 11 be rescinded. The controversy followed Grant into his presidential campaign, and even his wife Julia Dent Grant referred to that order as "the obnoxious order," though Grant himself never apologized but did intimate that it was issued in haste without review.

Concerning the explosive theme of slavery, the Jews reflected by-and-large the particular environment in which they lived. However, the point is made that were it not for the enslavement of the blacks, the Jews would not have fared as well as they did in the South, which overall was better than in the North. The reason given is that in the South they were considered as part of the white community. Even a wealthy merchant Jew such as Aaron Lopez who was engaged in heavy trade had only very limited participation in the slave trade, as reflected in the *William and Mary Quarterly* of 1975. In the matter of accepting Jewish Chaplains into military service, the South was kinder and presented no legal impediments as was the case in the North until July 1862, where Chaplains had to be of the Christian faith only and one already serving Jewish Chaplain from Philadelphia was forced to resign.

The enlightening volume of *Jews and the Civil War* brings together invaluable and credible source material under one cover, enriching those who seek full

MEDAD

(continued from page JPO 18)

We're already in the middle of May, and we've been getting good strong rain at least once a week. Meteorologists report that we've had a record-breaking April's rainfall. No doubt May will also reach a record. Friday night my sleep was disturbed by loud thunder. These things do happen here, every few years, but usually it's only once or twice past rain season. This year it's more frequent than we've had during many winter months. And when it rains, it sure rains.

At Yafiz, the clothing for the entire family store where I work, people keep coming in for winter clothes, but most are packed up. We just don't have room for everything. Last week I managed to sell a woman and her young daughter a cute shawl/poncho from the half-price-rack to keep the little girl warm.

Neighbors keep saying that the late rain is bad for the crops, but I reply that in most agricultural places it rains all year and the crops thrive. We need the water and shouldn't complain about the timing.

What a start to "Birthday Month"

I must buy a bunch of birthday cards today. Some will be sent a bit late, but at least they'll be sent. I didn't like the selection I had found the other day, but today, G-d willing I'll find the perfect ones. May is "Birthday Month" in my family. My mother, brother, sister and I are all "May babies." And so is my third daughter. And, having no idea of course, a friend sent me a link to an old article about the founding of the State of Israel which mentions my birthday, not long before I was born.

Batya Medad is a veteran American olah, immigrant in Israel. She and her husband made aliyah in 1970 and have been in Shiloh since 1981. She's a wife, mother, grandmother, EFL Teacher, writer and photographer. Besides her articles and photographs we've been featuring in this publication for a number of years, Batya is very involved in the international cyber community as a Jewish blogger. She has two active blogs, <http://shilohmusings.blogspot.com> and <http://me-ander.blogspot.com>, besides having established the Kosher Cooking Carnival; details on me-ander. You can contact her at shilohmuse@yahoo.com. ★



account of the multi-faceted Civil War whose ramifications and lessons are still with us today.

Dr. Israel Zoberman is founding rabbi of Congregation Beth Chaverim in Virginia Beach, Va., and President of the Hampton Roads Board of Rabbis and Cantors. ★

Book Reviews

REVIEWED BY MORTON I. TEICHER

Professional baseball in Israel

Pitching in the Promised Land. By Aaron Pribble. Lincoln, Neb: University of Nebraska Press, 2011. 280 Pages. \$24.95.

This remarkable memoir was written by one of the many unusual participants in the abortive effort to introduce professional baseball into

Israel. Supported by Larry Baras, a wealthy Boston bagel maker and entrepreneur, the Jewish National Fund, and others, the well-intentioned idea was to enhance relationships between Israelis and

American Jews by bringing America's national pastime to Israel. Predictably, the wide gulf of preoccupations and interests that separate these two Jewish communities plus the lack of sufficient finances brought inevitable doom to the quixotic attempt.

To staff the six teams that made up the Israel Baseball League in the summer of 2007, its first and last season, 120 players were selected from nine different countries, mostly the United States and the Dominican Republic. A few had played briefly in the major leagues; many had experience in the minor leagues; they varied considerably in their expertise. Daniel Kurtzer, Princeton professor in the Woodrow Wilson School of Public and International Affairs, and former American ambassador to Egypt and Israel, agreed to serve as honorary Commissioner. He quickly demonstrated his diplomatic talents when he managed to avert a threatened strike over a problem about salary payments.

The living quarters assigned to the players were minimal; the fields on which games were played left a great deal to be desired; and the attendance was sparse. Despite these limitations, the teams competed vigorously with each other and some of their members managed to learn a little about Israel. They established close relationships with each other and several of them kept their promises to keep in touch after the season ended.

The first person narrator, Aaron Pribble, was a 27-year-old high school teacher in California who had played baseball in

college and, briefly, in the minor leagues. His mother was Jewish but his father was not. To supplement his limited Jewish background, he had participated in an "amazing" ten-day Birthright trip to Israel and he welcomed the opportunity to revisit the country in order to learn more about the Israelis and the Arab-Israel conflict. His chronicle is divided unevenly between reports of his activities to further this objective and much longer accounts of the games in which he was a prominent participant. He describes his Friday night visits to the home of an Israeli teammate; his involvement with a Yemenite Israeli woman; and the foolhardy expedition he took to Ramallah, despite warnings against it.

Emphasis on Pribble's personal situation is highlighted towards the end of the book when he explores the dilemma posed to him by an offer to play in "the best independent baseball league" in the United States. His original intent was to return to his high school teaching job at the end of the summer in Israel but he is tempted strongly by the opportunity to pursue his career as a pitcher. He resolves this quandary in the final chapter of the book.

Pribble has managed to bring together intriguing autobiographical information with a lively record of the crack at exporting American baseball to Israel. His enjoyable book is an eminently successful merger of these two elements.

Marriage wisdom cloaked in humor

You Say Tomato, I Say Shut Up. By Annabelle Gurwitch and Jeff Kahn. New York: Three Rivers Press, 2011. 264 Pages. \$14.

As most couples will testify, marriage inevitably has its ups and downs. This book richly and wittily testifies to that unchanging reality. Presented through the alternative perspectives of each partner on a variety of subjects, Jeff, the Jewish "agnostic" husband and Annabelle, the Jewish "secular, humanist, atheist" wife recount the story of their marriage and courtship. The two of them are actors, writers, and comedians. Their charming narrative is easy to read and, despite its seeming frivolity, many significant truths are offered.

Annabelle and Jeff met in 1989 at a "Rosh Hashanah party" in Los Angeles.

He was visiting from his home in New York in order to work on a movie script. He saw her cooking potato latkes and he was immediately smitten. They spent the evening together and she gave him her address and telephone number. Then, just before driving off, she mentioned that her husband was away at art school in Chicago. He was devastated to learn that she was married, but he nevertheless managed to see her from time to time during the next year and a half as he flew back and forth between New York and Los Angeles. Finally, he settled permanently in Los Angeles where he learned that Annabelle had divorced her husband. She and Jeff had occasional dates until they were finally married with a rabbi performing the wedding ceremony. Their differing views of the five years from the time they first met provide a funny prelude to the descriptions of the ensuing 14 years after they were married.

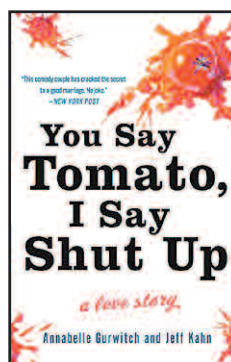
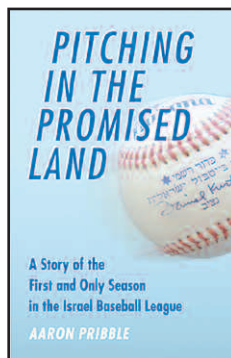
The light touch that characterizes this early part of the book continues through Annabelle's pregnancy before the mood shifts when it turns out that their son, Ezra, has a rare combination of serious birth defects. Annabelle and Jeff struggle with the many issues this entails with the aid of an excellent doctor who treated Ezra and became their friend. The forthright portrayal of the troublesome years of thorny experiences is offered with some amusement as they explore their problems from the current vantage point of having a son now about to become a teen-ager.

A question that Annabelle and Jeff confront arises from their determination "to give Ezra a sprinkling of his religious heritage." Their answer is to "observe" Hanukkah by giving him presents. They light the Hanukkah candles on the first night and give Ezra a gift from his relatives. By the second night, the joy of the holiday has disappeared and, by the third night, it is completely gone. For the last night, they attend a "Christmas party eating a decidedly unkosher meal of ham and imported cheeses."

A distinctive set of enigmas arise from Annabelle and Jeff's relationships with their in-laws but, once again, despite their different standpoints, they consider these interactions with airy cheerfulness. Similarly, questions about sexual intimacy are openly and deftly discussed.

Couples sometimes try to steer through the rocky shoals of marriage by joining support groups or by turning to marriage counselors. Annabelle and Jeff tried both with limited success and with different appraisals. They assiduously follow the pattern established throughout the book by describing these experiences with frankness and jocularly.

(see Teicher, page JPO 23)





My Kosher Kitchen

BY SYBIL KAPLAN

Cheese for Shavuot from Encyclopedia of Jewish Food

Gil Marks has a wonderful article on *Shavuot* and how cheese is the “preeminent food symbol of the holiday among Ashkenazi, as well as Sephardim and Middle Eastern Jews. Below are two of my favorites.

Encyclopedia of Jewish Food by Gil Marks. John Wiley & Sons. 672 pp. \$40 hardcover.

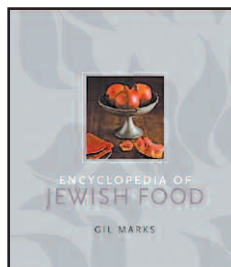
Reading cookbooks is something I can unequivocally say, I adore, but in this case holding a 672-page volume was somewhat cumbersome. Chef, rabbi, writer, historian and expert on Jewish cooking, Gil Marks, has written a number of cookbooks including *Olive Trees and Honey*, *The World of Jewish Entertaining*, *The World of Jewish Cooking*, and *The World of Jewish Desserts*, all of which I find to be wonderful resources.

Marks grew up in Richmond, Va.; was ordained from Yeshiva University and founded *Kosher Gourmet Magazine* in 1986. He is a featured lecturer on food. In 2007, Marks, who had been a

collector of recipes for over 25 years, was approached by his editor who suggested he write an encyclopedia of Jewish food.

The result is more than 650 entries, 300 recipes and illustrations and maps, providing “a cultural odyssey of more than 2,500 years, exploring and embracing Jewish foods from across the globe – their history, etymology, cultural and religious significance, continuing usage in Jewish life, and relationship to the wider culture.”

Marks includes entries on Jewish holidays and rituals and food traditions with recipes that are – “most representative, meaningful and pertinent.” Marks says “the collection of information and traditional recipes in *Encyclopedia of Jewish Food* – the influential and integral parts of ancient and modern Jewish history and culture – tells the story of the past 2,500 years of *Clal Yisrael*.”



The introduction discusses differences and diversity, is there Jewish food, and why is Jewish food important, followed by a timeline of Jewish history. The entries are alphabetical and include origin and other names and then background and history, followed in many cases by a recipe. They go from *Adafina* (a Sephardic Sabbath stew) to *Zwetschkuchen* (a cross between a cake and a tart made with Italian prune plums). There is also an extensive bibliography and index.

Think of any subject that interests you about Jewish food and it's probably included.

Cabbage evolved around the first century BCE, is not mentioned in the Bible but is mentioned in Talmud. Stuffed cabbage originated in Turkey or Persia and has names in no less than 23 languages (e.g., *dolmeh* in Farsi, *galloptchy* in Poland, *yaprak domasi* in Turkey).

Lab is Ethiopian curd cheese and you can make it in your own kitchen with the included recipe. *Schmaltz*, melted and purified poultry fat, became to Ashkenazic cooking what olive oil was to Mediterranean food and is mentioned in the Talmud by a third century rabbi. One of the most ancient methods of keeping foods was pickling. Pickles were an intrinsic part of dining throughout the Medieval Middle East.

Sabich, the pita or *laffa* sandwich with fried eggplant, hard-boiled egg, Israeli salad and sauces or pickles, was introduced to Israel by Iraqis in the 1950s. Eggplant began to be used by Jews of Spain in the late ninth century. Today, it can be found in the cuisine of Jews from Romania, Georgia, Syria, Iraq, Morocco, Turkey, and more. After 1948, during the period of austerity, eggplant was one of the few plants grown in Israel in any quantity so the government and newspapers promoted eggplant recipes.

Although the *bundt* cake originated in Germany and Central Europe, it was members of a Minneapolis, Minn., Hadassah Chapter who wanted to bake the cake of their mothers and went to Northland Aluminum Products to see if they could create the correct pan to use. Using a German *kugelhupf* pan as a prototype, the American *bundt* pan was born in the 1950s.

Interested in the history of dumplings? A map traces its movement and name differences from Northern Germany as *kloes* to Southern Germany and Austria (*knodel*), France, Central and northern Poland (*knaidel*) Ukraine, Hungary, Slovakia and some places in between to Italy (*gnocchi*). Another map shows how sugar in seventh century Persia moved to Iraq and the Middle East, Greece, Italy, Hungary, Poland, Russia, Netherlands, Denmark and places in between.

Curious what *varenkes* (half moon-shaped pasta from the Ukraine), *schnecken* (coiled yeast pastry from Germany), *manti* (filled dumplings of Uzbekistan), *khachapuri* (Georgian bread) or *gulab jumun* (sweet fritters of Jews of India) look like or how to make them? Photographs and recipes are in this book.

Fascinated? This is a most intriguing book to read whether you are a cook, food enthusiast, historian or just interested in Jewish history and Jewish food.

Blintz Souffle (4 servings)

- 1 package frozen blintzes
- 1/4 cup melted butter or margarine
- 2 eggs
- 3/4 cup sour cream
- 1/8 cup sugar
- 1/2 tsp. vanilla
- 2 Tbsp. orange juice

Preheat oven to 350°F. Melt butter or margarine in rectangular baking dish or melt and pour into dish. Arrange blintzes on top. In a bowl, combine eggs, sour cream, sugar, vanilla and orange juice. Pour over blintzes. Bake in preheated oven 35–40 minutes. Serve immediately.

Cheese Latkes

- 1 cup drained cottage cheese
- 1 cup milk
- 3 eggs
- 1 tsp. vanilla
- 5 Tbsp. sugar
- 1 1/2 cups flour
- 1 tsp. baking powder
- oil for frying

In a bowl, combine cottage cheese, milk, eggs and vanilla. Add sugar, flour and baking powder and mix well. Heat oil in a frying pan. Drop batter around pan with teaspoon or tablespoon, depending on size latkes you want. Fry on both sides until brown. Drain on paper towels. Top with jams or preserves or sour cream.

Sybil Kaplan is a journalist, food writer, compiler and editor of nine kosher cookbooks, and feature writer. She leads walks in Jerusalem's Machaneh Yehudah Jewish produce market and has a weekly spot on RustyMikeRadio.com. ★



GOLD

(continued from page JPO 14)

I can and do enthusiastically recommend this CD for my readers. It can be obtained from www.cdbaby.com. This CD follows the previously released CD of Merel's art, *Standing Ovation*.

Dr. Gold is a composer, conductor, pianist and music critic. He may be reached at: Adrmortongold@yahoo.com. ★

KARSH

(continued from page JPO 5)

Because Wisconsin borders Illinois, we are not unaccustomed to politicians going bad. Two of their ex-governors currently reside in Federal "white collar" prison-country clubs in Wisconsin, and then there is the nagging case of the ex-Illinois Governor Rod Blagojevich, who was first exposed by United States Attorney Patrick Fitzgerald, who then failed to quickly indict him, but did bring his career to a screeching halt. The first trial ended with a hung and confused jury, failing to convict on the most substantive issues, and even though the Governor is not free, he has become, in the minds of many fair-minded people, a victim of a botched case.

It is hard to feel badly for Blagojevich. He is 3 parts clown to 1 part elected official, but in most of America, there is still judicial process and some sense of fairness. It is likely that in the next round – win or lose – this case will be in the courts for a very long time.

The prosecutors in Israel have usually prevailed, but the long interim between announcement and indictment provides another cause for division in the country. Lieberman is a polarizing personality, and as a proponent of a major cause, his predicament is both personal and national.

As Jews we are enjoined to pursue justice, and we observe that there are many innocent victims of the crime, sometimes a whole nation.

Howard W. Karsh lives and writes in Milwaukee, Wisc., and can be reached at hkarsh@gmail.com. He has recently been named as a community columnist for the Milwaukee Journal-Sentinel. ★

**NEWS**

(continued from page JPO 4)

passage last year, will provide young people who seek to contribute more fully to America with a path to legalization. We urge Congress to expedite its passage and look forward to seeing the President sign it into law.

Let us ensure that we honor our heritage, ensure our security, and prepare for our future. We call on the President and Members of Congress to remember, above all, that this nation is a nation of immigrants, and is in desperate need of compassionate, effective reform.

The Religious Action Center of Reform Judaism is the Washington office of the Union for Reform Judaism, whose more than 900 congregations across North America encompass 1.5 million Reform Jews and more than 1,800 Reform rabbis. Visit www.rac.org. ★

(see News, page JPO 24)

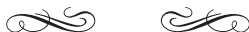
WIENER

(continued from page JPO 9)

the same? The challenges are great, the effort seems futile. And then I remember this story.

Many such stories can be found in the journey we take but the important thing to remember is that our world is so fragile and we are so dependent on each other and are very important to each other. The rest seems so insignificant. Don't you agree?

Rabbi Irwin Wiener is spiritual leader of the Sun Lakes Jewish Congregation near Phoenix, Ariz. He welcomes comments at raoyitz@cox.net. ★

**TRAVEL**

(continued from page JPO 17)

guests information sheets specifying the exact location of a dozen different kosher facilities, restaurants and synagogues within relatively easy walking or driving distance from the hotel. ★

**TEICHER**

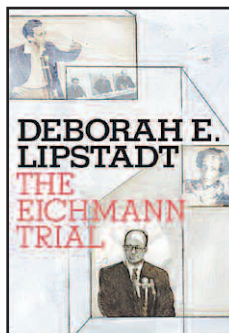
(continued from page JPO 21)

Under the cheerful gaiety of this memoir is a significant commentary on the pitfalls of contemporary marriage. Dealing with these daunting tasks is made somewhat easier by the wisdom cloaked in humor that is contained in this fine book.

New study of 1961 Eichmann trial

The Eichmann Trial. By Deborah E. Lipstadt. New York: Nextbook, Schocken, 2011. 251 Pages. \$24.95.

The author of this lucid and impressive book, Deborah E. Lipstadt, is Professor of Jewish History and Holocaust Studies at Emory University. She has published several books on the Holocaust, one of which describes her trial for libel brought by Holocaust denier David Irving. The introduction to this new book summarizes those proceedings, indicating that the case against Irving was so powerful as to produce a complete victory for Lipstadt. This experience combined with her Holocaust scholarship led to this new study of the 1961 Eichmann trial.



There is one other significant backdrop to the book. Before presenting her concluding chapter, Lipstadt takes on Hannah Arendt who, in 1963, published her account of Eichmann's trial, *Eichmann in Jerusalem: A Report on the Banality of Evil*. Based on her five New Yorker articles, Arendt's book generated considerable debate since she dismissed Eichmann as an unintelligent clerk who was simply following orders. However, Lipstadt shows that Arendt "was absent for much of the trial," including the cross-examination of Eichmann.

Arendt vigorously criticized the Jewish Councils who "collaborated" with the Nazis, ignoring, as Lipstadt points out, the massacre of Jews in the "eastern territories" where there were no Jewish councils. Arendt also condemned the Jews who worked in the gas chambers. In refutation, Lipstadt cites Italian Auschwitz survivor, Primo Levi, who asserted that no one had a right to judge them. Lipstadt claims that Arendt had a "personal disdain for Israel that bordered on anti-Semitism and racism." Although Lipstadt makes some effort to be even-handed in her critique of Arendt, she has written a book that is designed to replace Arendt's view of the Eichmann trial.

Lipstadt's account begins with the capture of Eichmann in Argentina and the subsequent debate about where he should be tried. Ben Gurion rejected the view of some American Jews that the trial should be held in Germany or before an international tribunal. He also was involved in determining who should be the prosecuting attorney and who should serve as the three judges. Two crisp chapters detail the actual proceedings, plainly and coherently describing the testimony, including the prosecuting attorney's successful elicitation of evidence to refute Eichmann's claim that he was just following orders. Recounting the courtroom drama includes the argument by Eichmann's lawyer that the court lacks jurisdiction; the opening speeches by the lawyers; dramatic accounts by a number of Holocaust survivors that helped to change their image among Israelis and American Jews; and Eichmann's own examination and cross-examination.

This absorbing chronicle focuses the reader's attention on a drama that unfolded 50 years ago with repercussions that echo loudly to this very day. We are indebted to Deborah E. Lipstadt for her valuable contribution.

Dr. Morton I. Teicher is the Founding Dean, Wurzweiler School of Social Work, Yeshiva University and Dean Emeritus, School of Social Work, UNC at Chapel Hill. ★

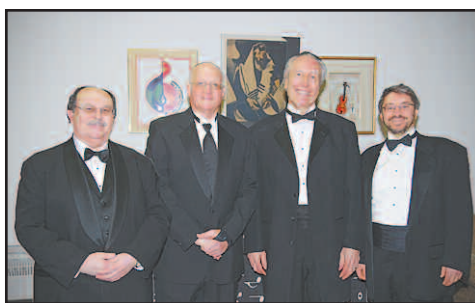
A Sacred Bridge – A Community under one G-d

BY CANTOR BENJAMIN Z. MAISSNER

"Music speaks louder than words. It's the only thing that the whole world listens to. When you sing, people understand." In a recent article on urj.org, Cantor Elaine Katzew describes the healing and bonding power and how music affects our lives. Music can function as a fantastic tool for outreach and *keruv*, drawing people together in creating an inter-religious global community. Singing ensembles thus function as a community within a community.

It is in this spirit that we anticipate the celebration of an "Interfaith Choral Extravaganza." This collaboration of church and community choirs in one voice exemplifies human unity through the power of music. The combination of four church and community choirs numbering over 130 singers lifting up their voices in harmony, singing unto G-d as one galvanized community is for the sole purpose of bringing together hopes and aspirations for a more tolerant world with peace and understanding between human beings. Music is truly the language of the soul. It gives us hope and lifts our spirits. Music remains with us throughout our lives and soothes our souls evoking emotions and memories. It tells us the story of our people, our morals and values and unites us all in times of sadness and happiness.

The Sacred Service – *Avodah HaKodesh* is a landmark in the history of Jewish music. For the very first time a composer of world stature was commissioned to



L-R: Henry Renglich, Conductor, Etobicoke Centennial Choir; Cantor Benjamin Z. Maissner, Holy Blossom Temple; David Warrack, Conductor, Hillcrest Christian Church; and Dr. Peter Nikiforuk, Conductor, Menno Singers.

write a complete setting of a Jewish service for cantor, choir and symphony orchestra. This massive work is the realization of humanity's love of G-d, in fellowship and brotherhood. The work was composed between 1930 and 1933, and received its first performance in 1934.

On April 10, 2011, at Holy Blossom Temple in Toronto, Canada, A Sacred Bridge – A Community under one G-d was held. Participants of the evening included: Menno Singers – Peter Nikiforuk, Conductor; Etobicoke Centennial Choir – Henry Renglich, Conductor; Hillcrest Christian Church – David Warrack, Conductor; Soloist – Cantor Benjamin Z. Maissner; Organist – Alison Riseley-Clark; and Accompanist – Nadia Adler.

Cantor Maissner is Music Director of Holy Blossom Temple in Toronto, Ontario, Canada. With degrees from the Hebrew Union College of Sacred Music and Temple University, he is renowned for his knowledge of both secular and liturgical music. He is also Conductor and Music Director of Lachan, Toronto's Jewish Chamber Choir. This is reprinted from their April-May 2011 bulletin. ★



NEWS

(continued from page JPO 23)

Change of leadership at PEJE this Fall

BOSTON – The Partnership for Excellence in Jewish Education (PEJE) announced today that its long-time executive director plans to leave the organization at the end of September and that a transition will begin immediately that will soon see its associate director become the acting director.

After 14 years of guiding the leading Jewish day school support organization, Rabbi Joshua Elkin, himself a former day school head, wrote to his board, "just as 1996 was a time that felt right for a new venture, so too is 2011. I feel that I have another chapter within me that I am eager to explore – a not-yet-identified different platform from which I can continue to help strengthen the Jewish people."

News of Rabbi Elkin's coming departure was greeted with understanding and gratitude by the PEJE board chair, Diane Troderman. Ms. Troderman affirmed her commitment to a seamless transition through Rabbi Elkin's departure on September 30. To that end, she and the entire PEJE board concurred in a vote this week to appointment Amy Katz, Associate Director of PEJE, as acting director.

Spanning a Jewish communal career of over 33 years in the Boston area, Amy Katz has worked in leadership positions since 1991. A day school graduate herself and the mother of five day school graduates, Ms. Katz is an alumnus of Yeshiva University's Stern College and holds an MSW from the University's Wurzweiler School of Social Work.

The Partnership for Excellence in Jewish Education (PEJE) believes that day schools are essential for fostering an engaged Jewish people for an enduring future. PEJE connects and empowers Jewish day schools and major stakeholders in the Jewish community across the denominational and geographic spectrum and offers unparalleled knowledge and resources to foster financial sustainability and affordability. ★

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