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**Russian
President
Vladimir Putin
unveils Red
Army WWII
'Victory
Monument' in
Netanya, Israel**



See About the Cover, p.3.

Editorial

As the deadline for this issue was quickly approaching and I did not know what I was going to write about, I received an email message from Rabbi Eli Mallon about forgiveness. Read more from him at the following site: (<http://rabbielimallon.wordpress.com>). This got me thinking about the High Holidays and the preparation for them during the Hebrew month of *Elul* which begins this year on August 18.

Then I received an email from The White House Office of the Press Secretary where President Obama wrote about his visit to the University of Colorado Hospital in Aurora, Colo., on July 22. He begins by thanking all of those there who have worked tirelessly to deal with the cinema shooting tragedy that took place shortly after midnight three days prior where 12 were killed and 58 were injured.

He wrote: "Some of the stories are remarkable. You see young people who've come in and just two days ago, or 36 hours ago, or even 24 hours ago, it wasn't certain whether they'd make it. And now suddenly, their eyes are open, they're alert and they're talking. And it reminds you that even in the darkest of days, life continues, and people are strong and people bounce back and people are resilient."

He also told of one story of remarkable bravery how a 21-year-old woman Stephanie Davies risked her life to save her best friend Allie Young who is 19.

President Obama continued: "I don't know how many people at any age would have the presence of mind that Stephanie did, or the courage that Allie showed. And so, as tragic as the circumstances of what we've seen today are, as heartbreaking as it is for the families, it's worth us spending most of our time reflecting on young Americans like Allie and Stephanie, because they represent what's best in us, and they assure us that out of this darkness a brighter day is going to come."

In my thinking about two other tragedies, one recent, the terrorist bombing against a group of innocent Israelis traveling in Bulgaria and one at the Olympics in Munich in 1972, I agree that it is important to not only put our attention on the disaster but also to focus on positive actions that resulted.

The way that these two emails tie together is that it reminded me of another tragedy that I wrote about in September of 2005. Very close to the High Holidays that year, Hurricane Katrina hit New Orleans on Aug. 29, 2005. I wrote about how huge losses force us to do the work that we are supposed to be doing during the 40 days



Why Faith Matters

BY RABBI DAVID WOLPE

Kol Yisrael araivim zeh lazeh: All Israel is responsible for one another. On this day after the murderous bombing in Bulgaria, as the Olympics are about to begin and we remember those Israeli athletes killed in Munich, we recall the worldwide responsibility of the Jewish people to guard and care for and cherish one another. ~ 7-19-12

From Facebook posts of Rabbi Wolpe. Wolpe is the senior rabbi of Temple Sinai in L.A., and author of *Why Faith Matters*. ★

from the beginning of *Elul* until the end of *Yom Kippur*.

At this time of year we search our innermost selves and ask, "What is important to me, what really matters? What is my purpose, why am I here? How can I help? What changes do I need to make in order to be the best I can be?"

The destruction of New Orleans and surrounding areas reminded us that no one ever knows for certain what their future holds. The *Unetaneh Tokef* prayer from the High Holy Day liturgy says, "On *Rosh Hashanah* it is written and on *Yom Kippur* it is sealed who will live and who will die, who will perish by fire and who by water....With Repentance and Prayer and Righteous Acts we can transform the severity of the decree."

The only time guaranteed to anyone is the present moment. If one can acknowledge the possibility that today could be their last, wouldn't they want to make amends if they had hurt someone? Wouldn't they want their last words spoken to be something like, "I love you," "Thank you," "Please forgive me," or "I forgive you"?

Rabbi Mallon wrote that he "would like to encourage wider discussion, knowledge and practice of forgiving. ...Although we're told to ask others for forgiveness, I've found that people struggle more with forgiving themselves; even wondering 'how' to forgive, let alone 'if'...I'm hoping to encourage people to forgive – or to begin the process – to whatever extent is possible for them."

Those who would like a free booklet on "Forgiving" that Rabbi Mallon has compiled from sources including The Mayo Clinic, Rabbi Abraham Twerski and others, can send an email to rebem34@aol.com with "booklet" in the subject line.

Writing about the upcoming elections in Israel in our April 25, 2012 issue, Howard

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The Jewish Post & Opinion

1427 W. 86th St. #228

Indianapolis, IN 46260

email: jpostopinion@gmail.com

phone and fax: (317) 405-8084

website: www.jewishpostopinion.com

W. Karsh wrote: "I would not want to be a leader in this world. I am amazed that there are still men and women who offer themselves up to serve. Like all of you, my candidates or not, I want to see the world operate in order, living in peace, and elevating mankind."

"I believe my first job is to put my life in order. It's a tall order, but I continue to work at it." (see Editorial, page 3)

Chassidic Rabbi

BY RABBI BENZION COHEN

Marriage

We have good news, *Baruch Hashem*. Our youngest daughter got married June 19. The wedding was in Kfar Chabad, Israel. We hope that all of you will bless the young couple that they should have great success and build together an everlasting faithful home in Israel.

My job as a Chassidic Rabbi helps me to appreciate how many blessings I have. I speak to a lot of people. I know people in their 40s and 50s who have never been married, and aren't interested. Others who are interested, long ago gave up hope. Parents ask me to pray for their children who are long past 30 and can't seem to get married. For many of the parents and the adult children this is a painful situation that has been going on for years. So we are very fortunate that we and all of our children are married.

I can understand the situation. I grew up in the secular world. I was taught to look out for myself, and only myself. What was important? To have a good time, and to make a lot of money. Other people? See how much you can take advantage of them.

Not surprising, I had no close friends; even family meant very little to me. If two people enter a relationship, each dreaming about what the other is going to do for them and how they can take advantage of their partner, they are headed for disaster. After a few painful breakups, they may just decide it is not worth the pain, and give up on relationships completely. I have heard people say that marriage is out-dated.

I was 18 years old when I met *Lubavitch*. Lubavitchers are amazing people who love just about everyone. I spent a *Shabbos* with the Lubavitch community in Lod. I was impressed. These people really loved me, even though they had never seen me before. Also, they were happy. After the prayers, they danced! The next day I went back to university. It was a letdown. No one even said hello. Soon I went to visit the yeshiva in Kfar Chabad. After a few days in yeshiva I saw that it was really special. I decided to stay for a while, and dropped out of Hebrew University.

In *yeshiva* I quickly learned to love my neighbors. It is first of all a very important *mitzvah*. Second, it feels great. To give love, support and encouragement to someone and help them out warms your heart and soul. It causes a beautiful spiritual pleasure far superior to any of the physical pleasures that I used to run after and dream about. Third, I finally started to

About the Cover

Photos are from the inauguration ceremony for the 'Victory Monument.' Photo credit to Israel Government Press Office (GPO).

Russian President Vladimir Putin unveils Red Army WWII 'Victory Monument'

NETANYA, ISRAEL – JUNE 25, 2012 – President of the Russian Federation Vladimir Putin, Israeli President Shimon Peres, and Jewish leaders from around the world unveiled the brand-new 'Victory Monument' in Netanya, Israel.

"I am very excited to be here today. We live in a fragile world and we are obligated to make sure that this dark and tragic time in history does not repeat itself. The Jewish Holocaust was the most shameful and dark event in human history, and the



make friends. When you show love to someone, it is only natural that soon they will start to feel love for you. This can be the start of a beautiful friendship.

After a few years in yeshiva I was ready to get married. Not just for selfish reasons, but to fulfill the commandment to build a new home, and everlasting edifice. When two people enter a relationship with the intention of loving and helping each other to build together a strong and loving family, they are on the road to success. It is a long road, and not always easy, but the rewards are many and wonderful.

I am grateful to Lubavitch. The Rebbe taught his followers how to love their neighbors. He taught them self-sacrifice and sent them to reach out to all of the world, to bring to all of mankind the gifts of love, service, faith and devotion. We believe that the Rebbe is the long awaited *Moshiach* (messiah) who is in the process of bringing the final and complete redemption to the world. The Torah teaches us that in the days of *Moshiach* there will be only love, peace and happiness throughout the world.

Look around. For thousands of years the world suffered terrible wars. The stronger nations conquered the weaker ones. Now, 99% of the nations are working together to bring peace to the world.

Twenty years ago the Rebbe gave each of us a job. We must do everything in our power to bring the complete redemption. Go to your local Lubavitcher. Learn to love your neighbor. Become yourself a Lubavitcher, and help others to love their neighbors, until the entire world is filled with love, and only love.

We want *Moshiach* now!

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

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Soviet Army was the one who crushed the head of the Nazi monster," said President Putin. "This amazing monument strengthens the respect I feel toward the Jewish people and the State of Israel...The wings in the monument are white like the wings of the dove that symbolizes peace."

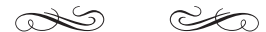
The design of the Monument was the first-ever joint initiative between Israel and Russia to commemorate the Red Army, and was conducted by a committee of members comprised from both states. President Putin visited Israel specifically for the inauguration ceremony.

The Monument was erected due to joint efforts by major Jewish philanthropists, led by Keren Hayesod – UIA and the World Forum of Russian Jewry. A world-class design commemorating the Red Army's victory over Nazi Germany in WWII, the Monument honors the millions of Red Army soldiers who perished in the war, among them 120,000 Jews. Without the Red Army's defeat of the Nazi's in Russia in 1945, it's unclear just how far the Third Reich would have gotten on their quest to take over the world.

Alexander Levin, President of the World Forum of Russian Jewry and an American citizen, participated in the ceremony as well and represented Russian-speaking Jews from North America.

"This incredible monument symbolizes the historical and ever-important role the Red Army played during WWII and its part in defeating the Nazis and their horrors. Millions of Russian Jews around the world are united at this moment in solidarity for the brave Red Army soldiers," said Levin, one of the main supporters of the monument. "I am proud to be part of those who support the building of this special monument, particularly as the sole representative of the United States and the millions of Russian-speaking Jews who reside there."

More than half a million Jewish soldiers fought with the Red Army in WWII against the Nazis – 120,000 were killed. About two years ago, Israeli Prime Minister Benjamin Netanyahu proposed the idea of the monument to President Putin on his visit to Moscow. Putin complied and promised to come to Israel for the inauguration ceremony. ★



EDITORIAL

(continued from page 2)

This comment by Karsh is a good example of how one can improve the world. Start with the place over which one has some control – oneself. Although this should be an ongoing process, it is the Jewish focus beginning in approximately three weeks.

Jennie Cohen, July 25, 2012 ★



Wiener's Wisdom

By RABBI IRWIN WIENER, D.D.

Hope

It has been said that life is funny. Perhaps at time it is, but most often, we encounter episodes that test our faith and even cause us to doubt our purpose or the reason for our existence. We sometimes look at life through rose-colored glasses and when reality sets in we are stunned, amazed and perplexed.

The ninth day of the Hebrew month of Av gives us pause to reflect and wonder about our destiny. So many tragedies have occurred on that particular day; the spies sent by Moses to explore the Promised Land bring back negative reports which resulted in the wanderings to continue; the first and second Temples in Jerusalem were destroyed by the Babylonians and then the Romans; when the Spanish Inquisition began it was on that day in 1492 that the Jews were forced to leave the country; World War I began that very day in 1914.

Through it all, we survived, but more than that, we continued to explore and create. We dreamed and achieved unimaginable heights in reaching for a life with meaning. We read the words of Jeremiah and realize that even though his message was one of gloom and doom it also contained hope. We also gained a better understanding of how God works, how we fit into the design, how to realize that adversity can bring redemption.

It reminds of me of family. Our parents teach us the path to independence however, we often rebel and taunt. We can be audacious and obnoxious, but we know that our parents will accept us with open arms ever forgiving. God too sees us succumbing to temptation and floundering with no purpose or destination. God sets a plan before us and we choose not to follow knowing the consequences of our actions. Still we forge ahead, heads down like a charging bull going nowhere and arriving there with nothing.

What does God do? Does God throw up His hands and turn His back on us? Yes, at times but not in the final episode of our rebellion. God smiles and accepts the good with the bad because there is nothing else to do. Finally, there is connection. We connect to an idea, an ideal, and to the fate, that awaits us. The fate that we created – not God.

The Psalmist tells us that God is there to lift us, comfort us, and then move us along



Jewish Educator

By AMY HIRSHBERG LEDERMAN

Tisha B'Av: The Jewish response to tragedy

I never heard of *Tisha B'Av* when I was growing up. *Rosh Hashanah*? – As sure as honey cake. *Yom Kippur*? – Guilt gone wild. *Purim*? – Halloween Jewish style. But *Tisha B'Av* never made our “Holiday Hit Parade.”

Considering how much sadness filled my mother's heart as a result of losing both of her parents before the age of three, I'm surprised we didn't make more of the saddest day on the Jewish calendar year.

Tisha B'Av, the day which commemorates national Jewish mourning, is the anniversary of the destruction of the First Temple in Jerusalem in 586 B.C.E. and the Second Temple in 70 C.E. by the Romans. With an uncanny sense of historic irony, it is also the date of some of the worst disasters and expulsions that have occurred in Jewish history.

In 1190, the ninth of Av marked the day that the Jews of York, England were slaughtered; it was also the day Jews were expelled from England 100 years later. In 1305, it commemorated the imprisonment of the Jews in France and in 1492, King Ferdinand and Queen Isabella expelled the Jews of Spain. Italy ghettoized its Florence Jews on *Tisha B'Av* in 1571 and Austria forced its Jews out of Vienna in 1670.

The devastating pattern of deportation and death continued into the modern age beginning with Russia's mobilization towards World War I on the ninth of Av, which led to the expulsion of all Jews from the border provinces a year later. Not surprisingly, the Nazis took pleasure in organizing heinous actions against the Jews on *Tisha B'Av*, including increased deportations of Jews to the death camps.

because life is to live and hope is the secret ingredient in survival. Moreover, just like a parent, no matter how many children God loves, each child is the only one God loves.

Israel has rebelled, more than once. There are penalties that must be accepted just as there are rewards that will be forthcoming. Isn't that what Jeremiah tries to impart to us? We have endured much in

(see Wiener, page 5)

Jewish religious responses to these events were similar to those that are followed when a family member dies. Extensive mourning rituals were developed by the *Talmudic* rabbis to help the community deal with the profound grief and loss they would continue to experience from losing their homes, families and communities. Today, more than 2,500 years after the destruction of the First Temple, we continue to re-enact the feelings of our ancestors by engaging in traditional mourning practices such as fasting and restricting our physical comfort by not bathing, not wearing leather shoes, makeup or perfume and refraining from sexual relations. The public reading of Lamentations occurs in synagogues while congregants often sit on the floor or low stools in the traditional style of mourners.

In some ways, *Tisha B'Av* is the holiday that reminds us that the Jewish way of life – its traditions, practices, culture and land – have been targeted for extinction since the beginning of Jewish time. History bears witness to a multiplicity of efforts to eradicate the heart and soul of the Jewish people by deporting them from the land of Israel, destroying their religious centers of worship and physically isolating or removing them from community life.

But what history has repeatedly failed to recognize is this singular amazing fact: Each time Jewish survival is threatened, the Jewish response that emerges is one of hope and defiance. Tragedy has always been a catalyst for Jewish national, religious and personal introspection. Jewish leaders, from Ezra the prophet to Theodor Herzl, have responded to Jewish tragedies by using them as an opportunity to build upon the Jewish belief that redemption is possible for every Jew and for the Jewish nation as a whole.

Since the creation of the first Jewish Community Center (the *Bet Knesset*) in Babylon to the creation of the state of Israel, Jews have responded to historic crises with two words: faith and community. Faith, that if we live according to the commandments, we will be restored to the land of Israel and knowledge that we must live, work, study and bond together as a community to guarantee Jewish survival.

Just as *Rosh HaShanah* provides us with the opportunity each year to engage in meaningful questioning and soulful introspection, *Tisha B'Av* serves as a time to appreciate what has kept Jews and Judaism alive throughout history: abiding faith and commitment to preserving Jewish community.

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



Kabbalah of the Month

By MELINDA RIBNER

The Nine Days

Av began on July 20

Chodesh Tov! The new month of *Av* began last *Shabbat*. We are now in a period of time known as "The Nine Days", included in this already vulnerable time period known as the "Three Weeks". It is a time when the forces of Esau are less restrained. On *Rosh Chodesh Av*, we have to acknowledge evil in the world. Our hearts are broken by the murder of innocents in Bulgaria, Colorado, and all over the world. May these deaths not be in vain. May they wake us from our slumber and motivate us to dedicate our lives to spreading and radiating all that is good and beautiful in the world.

By these senseless tragedies, we are each learning that ultimately there is no way physically to protect oneself against the kind of evil that is being displayed in the world today. But, let's remember that there is so much we can do spiritually to uplift ourselves and others. Joy and love are great spiritual weapons against evil. Let each of us undertake to do one additional kindness to another person today.

The month of *Av* invites us to go from the depths to the heights. It not only asks us to be flexible and patient but to access a deeper faith and resiliency in the face of whatever is happening in our lives and that of the world. The month of *Av* demonstrates to us an important spiritual principle. Out of challenge comes growth. Out of destruction comes rebirth and renewal. Everything that happens is part of the Divine plan, and we must find the good within it all.

This month of *Av* holds within it both the lowest and most sad day of the year, *Tisha B'Av* as well as the highest day, the most joyous day of the year *Tu B'Av*. It is an emotional and spiritual roller coaster ride. *Av* is plenty hot, yet much of the heat is diminished if we really listen to ourselves and others. The area to work on improving this month is "hearing".

Tisha B'Av, beginning on sunset July 28 and ending sunset on July 29 is the day designated for commemorating the destruction of the Holy Temples. It is a fast day, a day of reflection and repentance. It is actually a great spiritual gift to weep on this day. It may be hard for us to do this because we no longer understand the significance of the destruction of Holy Temple. It is hard to miss something that

one never experienced or knew what it meant. Imagine that life had Technicolor vibrancy and then suddenly everything was simply black and white. That is what the destruction of the Temple did. We have to pray deeply to get a glimpse of the holiness of the Holy Temple.

The Holy Temple was God's house in the world. It was not just the property of the Jewish people, but through the service of the Jewish people in the Temple, all the nations of the world were blessed. With the destruction of the Holy Temples, the Jewish people were exiled from the land of Israel and the *Shechinah*, the Divine Feminine, was hidden once again. Without the Holy Temple, there is a hole in the heart of the world. Our souls remember the time and place when God's Presence was revealed. Whether we know it consciously or not, we yearn for the return of the revelation of the *Shechinah*. It is a spiritual gift to feel that yearning.

Tisha B'Av has become the day of commemorating all the suffering that the Jewish people have experienced throughout history. In our time we have been blessed to witness the return of the Jewish people and the *Shechinah* to our homeland. Yet, until the Holy Temple is once again rebuilt, *Tisha B'Av* will be observed.

May we be blessed to truly cry on *Tisha B'Av*. There are two types of crying. There is unholy crying that leaves one drained, exhausted and feeling sorry for oneself. This kind of crying is actually an expression of anger turned inward that blocks the flow of blessing to oneself. Then there is holy crying, that comes from deep in the soul. Holy tears, purify, heal, and strengthen us. If we are unable to cry for the Holy Temple on *Tisha B'Av*, it would be good to watch sad movies and even honor your own personal pain whatever it may be. Let go of self pity, whenever you cry, and simply allow yourself to feel your sad feelings of loss. If you go deep enough, you may also discover that your tears are not really personal.

Within every loss, trial and betrayal are the tears for the lack of God realization in the world. The real reason that we cry is because the *Shechinah*, God's Presence is not fully revealed in the world. When we allow our personal losses to become a portal for weeping for the *Shechinah*, our tears become holy and redemptive, even if it is not *Tisha B'Av*. Our true deep tears bring blessing. God heals the broken-hearted. What a gift to cry with others one day a year. May we be so blessed.

Tu B'Av, (August 3 and 4) is the full moon for this month of *Av*, a day of forgiveness, of love, and for the rise of the Feminine. It is considered the most spiritually joyous day of the calendar. In

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our history, but each time we lift ourselves up, dust ourselves off, and continue the quest for acceptance and salvation.

The inspiration we receive from reading about tragedy is that if we really try to do what we can, God will help us achieve what seems impossible. "Enjoy life... through all the fleeting days of your life that God has granted you beneath the sun...for that is your compensation in life..." Solomon writes this in Ecclesiastes to affirm that life is transitory but with guidance, anything is possible. We should not travel aimlessly. Life has meaning.

Perhaps the greatest gift Jeremiah gave us in his writings was the hope that God will redeem us. Look around and what do you see? There is a land once more vibrant with fruit and vegetation. People dance in the streets and the glory that was is here again. Our people have been salvaged from the depths of degradation and despair. Where wolves roamed the streets there are children singing and laughing. Once our heads were faced downward and now they are up looking at the miracle of deliverance.

We should remember the past, only as a reminder not to repeat history but to learn from it. Commemorate the tragic events as we do when we commemorate a life lost. Light a candle, say a prayer, and rejoice in our ability to continue the chain of legacy left to us by the sacrifices of those who preceded us.

Once again we are optimistic. Once again we are witnesses to a new birth, a new freedom, a new Eretz Yisrael, a new vision. The people of Israel live. As Eric Fromm so beautifully wrote, "In essence, all human beings are identical. We are all part of One; we are One." When one of us is hurt, we all hurt. When one of us is redeemed, we are all redeemed. The secret ingredient in living is a simple word – hope.

Rabbi Irwin Wiener is spiritual leader of the Sun Lakes Jewish Congregation. Comments to ravyitz@cox.net. His new book, Living with Faith, will be published in January, 2013. ★



ancient times of the Holy Temple, marriages between the tribes would take place on *Tu B'Av*. The women would appear before the men dressed in white, wearing the same clothing so one could not distinguish the rich from the poor and with "just one look, that's all it took." *Tu B'Av* is an optimal time to meet your soul mate if you are single. If you are married, may you be blessed to meet your soul mate on a deeper more joyful level. The Hebrew calendar is equally divided

(see Ribner, page 6)



Jewish America

BY HOWARD W. KARSH

If you don't learn from history you will be forced to relive it!

Somehow, German Chancellor Merkel's announcement, that Jews will not be arrested if they violate the new German law prohibiting the rites of circumcision, didn't surprise me. But I didn't read that they had repealed the law, or that other people in Germany would enjoy the same protection, if for whatever reason, they chose to have their sons circumcised.

Perhaps it would have been easier to hear that it was being done in England or anywhere else, where there are similar movements and sentiments. It appears that the banning of kosher slaughter of animals will continue, and so we really don't know what it means, except that the world always keeps reminding us that we are not as comfortable as we think. And regardless of how much we minimize our practice of Judaism and adopt the culture of the countries in which we live, the world always remembers who we are and what we stand for, and refuses to let us forget.

One of the interesting concepts about which I have read in the preparations we can make for the High Holidays is not to be surprised when the very things we thought were taken care of still sit in our consciousness. For example, we followed the three steps of true repentance – acknowledging the sin, ruing the act, and dedicating ourselves to never committing the act again. Unfair, it seems, but then we are told that "What we remember, the Almighty forgets."

In our history, whenever we have tried to forget about this "covenantal relationship" with the Almighty, the world reminds us.

You might have thought that the Chancellor of Germany would have acted before the fact to allay the fears of Jews in Germany and worldwide, who read the headlines, and doubted the promise of safety. My Mother, who was very wise, told me that people never overlook the things that they know should be done because they were too busy. Okay world, once again, we hear you loud and clear.

I am now the elderly I talk about

In the 1990s, when my mother was

RIBNER

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between the rise of the masculine on Tu B'Shevat and the rise of the feminine on Tu B'Av.

Tu B'Av is a revelation of the Shechinah that gives us a hint of what will be when the Shechinah is fully revealed. Tu B'Av begins a period of time of turning inward to experience the Shechinah. It is a time for healing, making amends, forgiving, releasing the past and preparing for the New Year established on Rosh Hashanah.

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 Beitmiriam@msn.com or Miriam@kabbalahoftheheart.com. ✨

also in her 90s and living in a senior apartment building in Denver, a social worker who noticed that my mother was self-isolating determined that she was going to make one more effort to get her to join some group.

She carefully explained all the possibilities. My mother gave her full and undivided attention, and finally commented, "They all sound wonderful, but I believe they are for the elderly." Smiling back, the social worker responded, "Mrs. Karsh, you are the elderly."

This coming birthday will be my 76th, and although I, too worked with elderly Jewish men and women and urged them to join in, I am much like my mother.

I am convinced, by unscientific observation, that men have many less skills in the aging process than women. Women are wiser and tougher and realize that one can get where one wants, if she wants, with a few little adaptive behaviors. Men simply sit in the seat and give in. There is nothing sadder than seeing a senior man on the day when he finally understands that he can't drive anymore.

One demanding activity that I allow myself to give in and adapt to is my garden and flowers. I love this garden. I don't care that I have a 14-year-old cutting my lawn but he is not allowed to weed my flower beds. And I suffer silently because if I fall or ache, I dare not mention it to my wife who knows that my refusal to adapt is just old-man stupidity.

Last spring when I was determined to do all the massive planting in one day, I

(see Karsh, page 9)



Shipley Speaks

BY JIM SHIPLEY

Whose country is it, anyway?

One of our granddaughters is 18. She was born in the U.S. but lived almost half her life in Israel. She is in the United States right now, working, pursuing an education and some dreams.

Looking to the future, she went to visit a recruiting office for the U.S. Army. Yeah, the kid is constantly curious. She was listening to the army pitch and the educational opportunities, when the recruiter asked about her travels and her life. She told him of her Israeli experience and that she had dual citizenship.

He replied: "Well, you'll have to give that up to join the Army."

She thought for about 30 seconds, thanked him very much and left. She then called to tell us that she would in all probability return to Israel and join the IDF next year. No way was she giving up her Israeli citizenship.

What is this pull that Israel has on so many of us once we have been there or even more if we have lived there for a period of time? We know the story. We know that this is the Third Jewish Commonwealth and that our history, our Torah and archeological facts confirm this.

And yet. There are those who live there and suck up public handouts but would not lift a finger to defend the State. Some, who even call the State of Israel itself illegal, but take the dole anyway. I speak of course of the ultra-religious. Except for a few, they do not serve in the forces of the IDF. Many do not work. They study. They take tax money with no contribution of their own.

Israel was founded thousands of years ago as the Jewish homeland. It was devastated by the Babylonians and then the Romans and rose again from the ashes of the Holocaust. For the first time in 2,000 years it has an indigenous government. It is perhaps the most democratic of all governments, not just in the Middle East.

Twenty percent of its citizens are Arabs. Some of them can claim a heritage on the land almost as long as the Jewish People. And, a significant number of them, like a percentage of the ultra-religious, also feel no loyalty to the State of Israel. It's a strange situation.

So, what to do about those who live there, claim citizenship but will not lift a finger to defend the Nation and the land

on which it sits? In the U.S. there has always been a minority who would not or could not pick up arms in defense of America. But, don't forget, since 1812 we have not had to fend off an attack from outside our borders. Modern Israel has been invaded by its neighbors four times to say nothing of the border skirmishes and internal terror.

In the U.S., if you are not born here and desire to become a citizen, you have to study, pass and swear allegiance to no other nation. In Israel, it is not so simple. You are a Jew? Can you prove that? Good! You are a citizen, with full rights. Oh. You're an Arab but live here and have for generations. Were here when a State was finally declared? You too are a citizen. And, you do not have to serve in the IDF; because you see, your cousin Ahmed might try to kill you and we don't want you to make the decision of having to kill him to prevent that.

But Jews? Jews who choose to live in Israel? Give me the excuse. The reason. You study Torah? Fine. In the Torah, tell me. Are there any stories of Jews, good Jews, pious Jews fighting for their land, to defend their people? Thought so.

And friend, believe me when I tell you it is political, tied to a population that multiplies at three to four times the rate of the secular populace is formidable in terms of political clout. For they are not independent citizens. If their rabbis tell them a certain way to vote; so be it.

And so the highly touted coalition that gave the combination of Bibi Netanyahu's Likud and a smattering of religious parties along with the Party of Kadima has come crashing down. Kadima demanded the coalition stand together on a bill that would mandate everyone who is a citizen of the State to serve the State; men for three years, women for two. It has been the backbone of the democracy of the State of Israel since its founding. The religious factions are up in arms. Fine said Kadima – no service, no subsidies. You cannot have it both ways. So, down came the coalition as Bibi's Likud decided to stay with the religious parties.

It means early elections. It means that Netanyahu gave up a fantastic chance to level the playing field. The Jews of Israel live more in the 21st century than we do. At the borders of the Arab Spring. It is time that all the citizens do their job. *Kol Israel Haverim?* All Israel is family? Time to prove it.

Jim Shipley has had careers in broadcasting, distribution, advertising, and telecommunications. He began his working life in radio in Philadelphia. He has written his JP&O column for more than 20 years and is director of Trading Wise, an international trade and marketing company in Orlando, Fla. ★

Remembering Yitzchak Shamir

By SHERWIN POMERANTZ

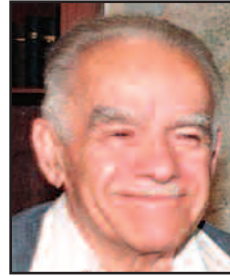


Yesterday the State of Israel buried another of its former prime ministers, Yitzchak Shamir of blessed memory, who held that position from 1983–84 and again from 1986–1992. Born Icchak Jaziernicky in 1918 in what is now Belarus, he was Israel's longest serving prime minister next to David Ben Gurion.

I remember the first week I was in Israel as a new immigrant in early February, 1984. I was walking one evening in the area of Liberty Bell Park in Jerusalem and Shamir was walking from what was then the LaRomme Hotel (now the Inbal) to the King Solomon Sheraton Hotel (now the King Solomon) just across the street. In those days people at his level of government were still able to walk the streets freely with just one bodyguard. I walked up to him, unhindered, and introduced myself saying that I had just moved to Israel. After asking me where I came from, he looked at me with those steely eyes of his and said, simply, "Welcome home and happy that you are here." And when Yitzchak Shamir said something, you just knew that he meant it.

He was a man of high principle, honest, modest and not in the least bit desirous of the normal trappings that now come with such a high position in government. He was most consistent when it came to the security of Israel. It was clear that in his heart of hearts he never believed in the concept of making peace with our Arab neighbors and even voted against the peace treaty with Egypt. He was not against making peace, he just felt that the negotiated cost was simply too high for what Israel got in return.

He went, reluctantly, to the 1991 Madrid Peace Conference because the United States gave him no choice. But there is a story told, which may or may not be true, that at one point during his stay he called the members of the Israeli delegation to his room and, beginning with the Yiddish word for "children" he said: "*Kinderlach*, this is the beginning of the end." That was in keeping with his overall philosophy that nothing changes here. As he said many times when confronted by an opportunity to negotiate and compromise,



"The Arabs are the same Arabs and the sea is the same sea."

I thought of him today as I was reading the transcript of yesterday's meeting of the United Nations' Human Rights Council held in Geneva. On the very day when Human Rights Watch reported that at least 1,776 children have been killed in Syria since February, 2011, the UN Human Rights Council devoted the entire day to the human rights situation in Palestine and other occupied Arab territories, better known as "a day against Israel" which is a permanent feature of every council meeting with this being the only country-specific item on the agenda.

Speakers from the great defenders of human rights in the region included:

Iran who spoke of the "flagrant violations of the human rights of Palestinians."

Syria praised Special Rapporteur Richard Falk "for his bravery" and pointed out that "Israel's occupation remains the main obstacle to peace and stability in the region."

Cuba accused Israel of "genocide."

Libya condemned "acts of torture and abuse to which Palestinian detainees had been subject."

Saudi Arabia condemned Israel's "continued and systematic violation of the rights of the Palestinian people."

Egypt expressed concern over the "arrogance that Israel displays towards the Council and the country's refusal to cooperate with the study of Israeli practices in the occupied Palestinian territories."

Sudan called on the international community to pressure Israel to "live up to its international obligations."

And the list goes on with country after country whose own records of human rights violations, for sure, exponentially exceed anything you will see here.

Shamir once said "We have said that Israel has had a very bad history with the United Nations, and whoever cares for himself in Israel distances himself from the organization." It is difficult to argue with that position given the actions of the Human Rights Council.

Regarding peace, it would be depressing to think that Shamir may have been correct in his hard line assessment of the prospects for peace in the region. Certainly to those of us who had hoped for some other truth, the possibility of his being correct is disheartening. In an interview given to Daniel Pipes in 1998, Shamir's response to the question "What are the greatest dangers facing Israel?" was "The establishment of a Palestinian state in Israel." Was he right or wrong? Time will tell but one has to give him credit for consistency and an unbending

(see Pomerantz, page 19)



Shabbat Shalom

By RABBI JON ADLAND

Pirke Avot 3:16 – Rabbi Yishmael says: Be submissive to an elder and courteous to the young. Receive every man with good cheer.

**July 20, 2012, Matot-Masei
Num. 30:2–36:13, 1 Av 5772**

When we moved to Canton last year and I mentioned to someone in a conversation that we had an old dog with health problems, this person suggested I read, *The Art of Racing in the Rain*. This story is told through the voice of Enzo the dog who can speak to the reader in English, understands his master's words, but can only communicate to the characters in the book through his barks, a wagging tail and other dog movements. It is a wonderful book. When you finish this book, you truly believe that your dog understands everything you say and is truly frustrated that we can't understand him. Our dog Baldwin (named by Josh because he was black and white like a piano keyboard) has been trying to talk to us for the last few days telling us that it was time to go.

Baldwin came into our lives in early August of 1997. He was the only male in a litter of about six that had been rescued by the Versailles, Ky., Humane Society. He moved with us three times living in four houses in three cities and adjusted to his new surroundings each time though the move to Canton when he was 14 was not easy at all. His old body adjusted. He found his spots to lie in the living room and in the garage, and he wandered into the backyard only when he needed to. By the time we got here he was deaf, mostly blind, and the hips were starting to go. Add in the four years of diabetes and we did what we could to love him and keep him comfortable. He hadn't run in a few years, didn't play with toys, barked to come into the house, and did a whole lot of sleeping.

Yesterday, at the vet, he knew and we knew that he knew. He gave each of us a lick on the face as if to say, "Thank you for a great life and thank you for loving me until the end." After the shot, he just put his head down and went to his final sleep. As dog owners, we understood that it is our job not to let him suffer. It isn't easy to let go as the memories of all the walks, play time, loving moments, and companionship are right there, but he couldn't even walk up the steps very well on his final journey. He was a great dog.

Celebrate country's birthday by helping kids understand

By RABBI SANDY EISENBERG SASSO



The Fourth of July evokes strong patriotic feelings as we are called to remember the birth of our nation. We celebrate our democracy and our five First Amendment freedoms – speech, press, religion, petition and peaceful assembly. How do we ensure that this day is not only about fireworks and hot dogs but also about transmitting a precious history and guaranteeing those values for a new generation?

As a grandmother and as a children's author, I am always looking for just the right story to encourage a conversation about life's big questions. In search of a book that might capture the meaning behind Independence Day, I was dismayed to discover the "Tea Party II Why America Loves You! The Social Activist Coloring Book for Kids." (Yes, this is a sequel to one published in 2010.)

The publisher suggests that the book is appropriate for ages 4 and older. Aside from the fact that no 4-year-old I know would find the text at all interesting,



I think Shabbat was his favorite time of the week. When Sandy would set the Shabbat table in the dining room he knew. Often, he would go into the room and just lie there waiting for us to gather around the table for our rituals. If he could have talked to us, he would have said, "Why all of the preliminary stuff – let's get to the *challah* already." He didn't care about the sound of the shofar, or the clink of coins in the *Tzedakkah* box, or the lighting of candles, the singing of *Kiddush*, or all those silly blessings for the children. He wanted the *challah*. He would sit as close to the table as he could with his nose at the edge just waiting. Often, he would get a piece before anyone else and then a few more. If he was going to be in this Jewish family, then he wanted to break bread too. (Passover Shabbat was not his favorite Shabbat of the year – he didn't get this thing called matzah.) At the end of his life, when his appetite for dog food had diminished, he still appreciated a bite of *challah*.

Baldwin will be missed tonight at our Shabbat table. Even as our children moved on in their lives, Baldwin was always there. And though he sometimes slept right through Shabbat over these last few months, it will be hard to make Shabbat

(see Adland, page 9)

the book does a grave disservice to our country and our children.

The book is neither a story nor an enlightened account of our country's political system. It is propaganda, an effort to indoctrinate young children before they have an opportunity to seriously engage in the complex issues that divide our country. Here are a few examples:

Knowing you are a member of the tea party means you know and understand the fundamentals of truth.

Tea party members are the true occupants of America.

Nancy Pelosi and Harry Reid are mean-spirited and misguided people who need your prayers.

It is certainly possible to hold any of these positions and still realize that this is not a good way to teach children. Educators remind us of how important it is to help children develop philosophical thinking and reasoning skills if we expect them to be able to make sound judgments, to be open-minded and to be suspicious of absolute, authoritative answers to complex questions.

Child development specialists tell us that children tend to think in categories, to divide the world into the good guys and the bad guys. Unless there are challenges to these ways of seeing the world, they often grow into close-minded adults.

Young people need stories that open up a conversation, that help them ask the big questions and wrestle with a diversity of answers. They need to learn about listening, about nuance, about taking another's point of view. The best literature for children doesn't tell kids what to think, but how to think critically and what is worth thinking about. A children's book should be a window, not a hammer.

Some good examples are: for younger children, *Vote* by Eileen Christelow; for older children, *See How They Run* by Susan Goodman, and books on the U.S. government and the Constitution by Syl Sobel.

A political climate that thinks bipartisanship and compromise are dirty words, that favors divisive rhetoric over thoughtful debates yields neither healthy solutions nor broad vision. This Fourth of July let us teach our youth the stories and values that will help them continue to imagine and sustain "the land of free and the home of the brave."

Mazel Tov to Rabbi Sasso and her husband Rabbi Dennis C. Sasso as they begin their 35th year as senior rabbis at Congregation Beth-El Zedeck in Indianapolis. Her new children's book, The Shema and the Mezuzah: Listening to Each Other, illustrated by Joani Keller Rothenberg, is coming out this summer. This column is reprinted from the Indianapolis Star, July 3, 2012. ★

found myself on my knees unable to get up. While I thought no one was watching, a young neighbor across the street, who I had never met, was at my side offering to help me up. I took a few breaths and accepted her help, but when she offered to finish up and clean up the mess, I told her that I wanted to do it but would wait until I had recovered.

We have a son who lives down the street and grown grandchildren who would help, but I am resistant, not to everything but to most because like my mother, I do not want to grow old.

I actually like most things about being retired. I had a wonderful working life, and I was ready to stop. I write. I go to meetings. I am involved in substantive issues, but I know about the losses. My mind still works, thank G-d, but in three quarter time. Forget multitasking, it is now one thing at a time, and I am answering less questions on *Jeopardy*, in the required time. It is harder to get rid of jet lag, and recovering from anything is very much longer.

I go to more doctors, am offered more pills, but I will never know if they would restore my health, because almost every medication makes me dizzy.

I have enough writing projects in some sort of process to keep me busy forever, but each project seems to need just a little more development. The world is not waiting for my novels, short stories or plays, but one begins to wonder.

I have many mentors, older, sharper and more determined to change themselves and the world. I keep them in mind daily, but I have come to know that they are a rare breed. I have this large family which lovingly demands the attention I promised I would give them, but oh what I could do, if only.

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. ★

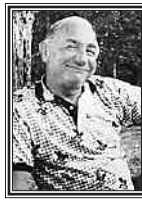


ADLAND

(continued from page 8)

without him. It is never easy to let go of those you love and pets are no exception. Thank you, Baldwin for enriching our lives, making us laugh and smile, and loving us as we loved you.

When you light your Shabbat candles, light one for the love we find in the simplest of places. Light the other and let it remind us of the world around us and our responsibility to take care of it.



Spoonful of Humor

BY TED ROBERTS

G-d made watermelons, too, you know

"He shoulda quit after He made the watermelon." That's Herb talking. Herb's an old friend, so I usually put up with his rant with a smile and add, "Yeah, you're right".

Herb was referring to our Creator. And my friend hastened to add that our Creator should have stifled his creative impulses before he got to the Anopheles mosquito, hundreds of varieties of death-dealing bacteria, and all animals with teeth. Maybe man, too.

"A watermelon, oh whatta fruit. Perfect for 'Summertime and the living is easy'. Round like my wife, sweet, thirst-quenching, full of vitamins from A to Z. And only \$3.99 at the grocery store. Whatta bargain – so much fruit for so small a sum. About \$3.99 for ten pounds of fruit. Do the math. Ten pounds of peaches will cost you 8 to 10 bucks. Apples or oranges, about the same."

Herb rambled on. Come to think of it, he had a point – rare for Herb. What a peaceful world it would be if the Creator had closed his cornucopia of gifts after the watermelon. I can close my eyes and see a world full of only grass, trees, and watermelon. And while we're talking about watermelons, note that for the past three to five years, the grocery only carries the small, seedless variety. No more of those 20-pound, elongated, light green or striped babies. Watermelons have been compacted like everything else. Miniaturization rules the world. It comes from our space effort, say the scientists. We've learned to shrink everything. A hand-held computer has more computing power than what we used to stuff in a shopping mall sized building.

Maybe that's why watermelons weigh five pounds instead of 20. I can see our early teams of astronauts sitting around a table discussing the menu for a 30-day space venture. The lead astronaut pounds on the table. "I want some watermelon."



Rabbi Adland has been a Reform rabbi for more than 25 years with pulpits in Lexington, Ky., Indianapolis, Ind., and currently at Temple Israel in Canton, Ohio. He may be reached at j.adland@gmail.com. The Temple Israel "Journey to Israel" trip is Feb 4-17, 2013. Contact him if you are interested in going. ★

His companions explain that every ounce of cargo is crucial. "I ain't going without my watermelon." (He got "A's" in Physics at Cal Tech, but flunked English.) Finally, to silence this ungrammatical, but crucial member of the team, they called in the miniaturization specialist. He'd shrunk the many computing devices on the shuttle, their mealtime pellets, and was presently very busy shrinking the astronaut team, itself. ("It'll save 50 pounds," he said to a 5'-3" member of the crew who was violently opposed to a three-inch shrinkage.)

No matter, he shrunk the lovely melon fruit. And that's the variety you see in the store. Consequently, sales of this delectable fruit are way up. Many a potential female shopper passed up those 20-pound bozos. How to get it out of the trunk? How to get it in the fridge? How to get it out? This shrinkage was one of the most obvious benefits of the space shuttle program, which only cost \$8 billion.

All of which fondly reminds me of a car trip we took to Florida years and years ago. The roadside was sprinkled with watermelon stands and their product was HALF the price of the store product. This was well before my annual income broke the 10K mark. A two-dollar savings was not to be ignored and these were those old-fashioned, pre-space program melons. Thirty pounds – almost two feet long. And I forgot to tell you that my parents were with us on the 800-mile trip from Memphis to central Florida. They sat in the back seat of my Hillman – also a shrunken car, like today's melons though I boasted it was a fine product of British engineering.

I watched their eyes in the rear vision mirror. They knew they were in danger every time I turned to catch the price on these fruity bargains. How could I resist? It was at least a two-dollar saving. You know what happened. The three of them occupied the back seat for 825 miles. With dignity, we recited the watermelon prayer when we wedged them out of the back seat, not forgetting to thank He who made this voluptuous fruit for the two-dollar saving. My father limped for a week or so, but he soon recovered.

Ted Roberts, a Rockower 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. ★



Seen on the Israel Scene

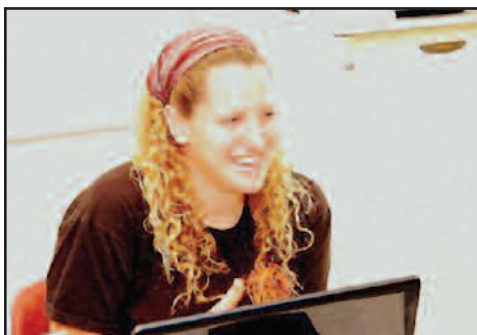
By SYBIL KAPLAN

Regarding camp, opera, and romance Israel-style

Liga Camp*

It's a day camp like any other, based at a school with classrooms for art, cooking, music and other indoor activities and outdoor facilities for tennis, ping pong, basketball, volleyball, soccer, baseball, American football and more. Except the girls are all wearing short sleeve tops and either below the knee skirts or culottes and the boys wear below the knee shorts, T-shirts and *yarmulkes*.

It's an American-style sports camp created by American-born Shira Amsel-Sachs, who worked in US camps for many years and in sports with women and girls in Israel. This married, pregnant, physical education teacher creates basketball teams for religious girls, "where sports are not developed." In the Jerusalem and surrounding area, she has initiated six such teams with members from girls in third grade to grandmothers.



Shira Amsel-Sachs, camp director. All photos by Barry A. Kaplan/Jerusalem

A year ago April she launched a pre-Passover one-week sports camp and last summer embarked on a three-week camp for modern-Orthodox youngsters going into first through going into ninth grades. The 215 campers are divided into 13 groups (boys and girls separated since their needs in sports are different) with 26 leaders. Parents pay (before scholarships) between \$428 and \$478. The campers have a day of sports, a morning snack and a hot lunch.

What is perhaps even more astounding is her staff. Kimmie Hill, a 31-year-old Christian basketball coach from Nashville,



On the turf football field with campers.

Tenn., who came to Israel in January 2010, is one of the coaches. Her dad, Terry Hill, is a coach, author and sports businessman who founded International Sports Dynamics, an Israeli company to provide American football equipment and to bring athletes and coaches from the States to help develop sports, in general, and for clinics and camps like these. Terry comes to the camp on the days they play American football to introduce the players to the campers.

"It's in Genesis 12:3," he says. "And I will bless them that bless thee, and him that curseth thee will I curse." That's what brought him to Israel and his deep involvement in sports.

On the green turf came running Michael Viselli, Sheldon Leiter, Naphtali Isaacs, Ephraim Schwartz and Yaacov Garfinkel – football players in full football gear, who play on the Jerusalem Kings team (sponsored by International Sport Dynamics) ready to teach football to the awaiting youngsters.

Besides Terry and his daughter, Kimmie, in the room where ping pong is played is "Coach" Dennis Worley from Knoxville, Tenn. He is with the camp for the second season. This retired Navy Captain, referees basketball, American football, soccer, volleyball and baseball. Jamie Jones, a Middle school teacher and coach from Abilene, Texas, is also part of the staff.

From the shouts and excitement of the youngsters when the football players arrived, this is a great way to spend a few weeks in unseasonably hot Jerusalem.

**Liga* is the Hebrew word for league.

Opera and Masada – Above and Beyond Along the Way

When you leave Jerusalem heading south on a four-lane divided highway, in four and a half miles, you are passing the huge Israeli suburb of Maaleh Adumim and then all you see are sandy, barren hills, a few camels, an army base or two and finally a gas station with a large pottery exhibit, stores, and snack bars.

Black Bedouin tents and corrugated metal huts dot the countryside. The Inn of the Good Samaritan, 11 miles out

of Jerusalem, formerly existed only in a parable of Jesus. A 6th century monastery was built on the site with accommodations for pilgrims, it became a police post in the 20th century and today there is a museum on the site with the remains of the monastery church.

Jewish communities dot the high hills as the road goes down to the sea level sign. Nebi Musa is thought to be the burial place of Moses according to the Muslims; there are more sandy hills with tufts of brush, camels for riding, and more pottery workshops.



Stage and orchestra pit, Opera Village with Masada in background.

Below sea level, the Dead Sea appears on the left with the mountains of Jordan beyond, on the other side. The side road to Qumran, where the Dead Sea Scrolls were found, appears and the main road is now winding two-lanes with high mountains on one side and a barbed wire fence partially along the left side overlooking the sea.

Kibbutz Ein Gedi, the oasis in the desert (just 23 miles from Jerusalem), and the Ein Gedi Spa are here. Soon is the Masada turnoff. After the guest house, is the visitor's entrance of the National Park (66 miles from Jerusalem as the crow flies).

Opera Village at the Foot of Masada

Uri Hartman, Operations Manager of the Israel Opera Company, is the producer of the three-year-old Israel Opera Festival at Masada. Each April, a crew of 2,500 has come to this site to construct an Opera Village – a stage, orchestra pit, lighting, sound, scenery, seating for 7,850, and 25



Opera Village from top of Masada.

With the National Park Manager atop Masada – the story

Eitan Campbell, born in Delaware, has been connected to Masada for about 40 years. He serves as guide for this foreign journalists' trip, sponsored by the Israel Ministry of Tourism, the Tamar Regional Council and the Israeli Opera.

To Israelis, Masada is a symbol. To those who know its story, it is unique.

This mountain on the fringe of the Judean Desert and near the shore of the Dead Sea was a fortress built by King Herod between 36 and 30 BCE as a refuge and winter palace.

Josephus Flavius, a Jewish commander, is the only source for the story which he recorded while in Rome since he was never at Masada. The story was known to Josephus because of two women and five children who hid in a cistern and were brought to Rome to tell the story.

When the Romans overtook Jerusalem, a group of 960 Jews fled Jerusalem in 66 CE to Masada. In 70 CE, the Romans conquered Jerusalem and destroyed the Temple. For two years the rebels, under the command of Eleazar ben Yair, annoyed the Romans.

Then in 73–74 CE, the Roman governor decided to crush this outpost of resistance. With a legion of 8,000, he laid siege to the mountain which took five months. He built eight camps around the base and then a ramp. They brought a tower with a battering ram up the ramp to batter the wall encompassing the people on top.

Leaving their storehouses of food to show that they were not starving, with the defensive wall on fire, rather than be taken as slaves, the men killed their families until there were ten men left.

One man killed the nine, and the last man committed suicide.

When the Romans came to the top, they were met by silence at what they saw and admired the courage and resolve of the rebels.

Major excavations took place at Masada by Yigael Yadin from 1963 to 1965. The park was opened in 1966; a cable car was constructed in 1971.

Next to the visitors' entrance, a few years ago, the Masada Museum was built in Memory of Yigael Yadin, encompassing the artifacts that have been elsewhere since the excavations. In an innovative style, the Museum is very dark, and individuals wear earphones to hear the story (available in six languages). There are three themes – Herod, the “rebels,” and the Roman army – depicted in three-dimensional theatrical scenes. The exhibition concludes with Professor Yadin and his memories of the excavations with volunteers from 28 countries.

The most poignant display in the Museum are the original ten “lots,” with the names of the last nine men and the commander, which the rebels used to complete their plan.

Using the original cable car, one had to walk 100 steps to get to the top (unless one walked 45–50 minutes by the “snake path”). The current cable car, installed in 2000, travels up 900 meters (.56 miles) to the top in three minutes, and allows Masada to be handicapped accessible.

Atop Masada, which covers 20 acres, is the only place where you can see the eight camps and the ramp below. Walking around on top, one sees the excavated buildings of Herod – palaces, officers' quarters, and bath houses; one can also walk to the store houses, the synagogue, 12 cisterns, living quarters, *mikvaot* (ritual baths) of the rebels, and more. ✨

tents backstage for the opera festival. Verdi's *Nabucco* was presented in 2010; *Aida* was in 2011 and June 7 to 11 was Bizet's *Carmen*.

A cast of 450, including extras, arrived May 28 at the site for rehearsals which began at 7 p.m. and lasted until 1 a.m. Before that, they rehearsed at the nearby hotels.

The five performances began at 9:30 p.m. and finished at 1 a.m. People, who paid from 500 NIS to 1200 NIS (\$129.94–\$311.86 at the current rate of exchange) were shuttled in buses to the site for every performance.

After the last performance, everything at the site was dismantled; reusable equipment was stored on a kibbutz; the sound and lighting equipment was returned to

companies in the United Kingdom and the site was restored to its natural state.

Love – Jewish Style: The Least Known Jewish Holiday

Forget Valentine's Day. We've got our own. “There were no greater holidays for Israel than *Tu B'Av* and *Yom Kippur*, for on them the girls of Jerusalem used to go out in borrowed white dresses...and dance in the vineyards. What would they say? ‘Young man, lift up your eyes and see what you choose for yourself...’”

Tu B'Av? Dancing on Yom Kippur? This is the description of a *Mishnah* scholar and head of the *Sanhedrin* court about an event in the time of the Second Temple.

Tu B'Av, the 15th of the Hebrew

month of Av, was a festival in ancient times dedicated to young Jewish men and women finding their mates and was celebrated as a holiday of love. This year, it occurs on August 2 at sunset and August 3.

According to the Talmud, during the time of the First Temple, Yom Kippur was the day on which one could hunt for a mate. The eligible single girls of Jerusalem borrowed white dresses, so as to not embarrass those who possessed none of their own. Then they would go out and dance in the vineyards so they would be chosen as brides by eligible young men.

Tu B'Av also marked the beginning of the grape harvest, and Yom Kippur marked the end.

Among the reasons why Tu B'Av existed, as listed in the Talmud, is the fact that on this day the members of the 12 tribes were allowed to intermarry with each other. Another reason was that in ancient Israel, the tribe of Binyamin had fought other tribes and was not permitted to marry from other tribes. On this day, the Benjaminites were readmitted into the community, and marriages could take place. In fact, 200 males from the tribe of Binyamin were married to women of one of the tribes that was about to become extinct. The soon-to-be brides danced in the vineyards of the capital of Israel, which was then Shilo, a town 40 minutes north of Jerusalem.

Today, in the same vineyards, Jewish girls from Shiloh dance in special programs, guided tours to the site where the ark lay are given and there are reenactments of Biblical stories, workshops and more.

In modern-day Israel, people send red roses to the one they love on Tu B'Av, romantic songs are played on the radio, and the holiday is celebrated with parties in the evenings. Some think of the day as a holiday devoted to singles, about getting on with life and love. More weddings than normal are registered on this day in rabbinic offices, and many have their marriage ceremonies on this day. A few years ago, in Israel there was even held a rock concert on Tu B'Av with attendees sleeping on the beach.

Some refer to this holiday as the Jewish Valentine's Day, but in reality it has been rooted in Jewish tradition for 3,300 years. Whereas Jews mourn with Tisha B'Av, which falls the week before, and we remember the destruction of the First Temple by the Babylonians and the burning down of the Second Temple by the Romans, Tu B'Av provides a nice contrast as it focuses on hope and continuity, as one looks forward to the coming of the month of *Elul* and the high holy days.

Sybil Kaplan is a journalist who writes features on a wide variety of subjects in Israel. ✨

Gather the People



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

Congregational political action

Unlike many of our colleagues, we don't believe in politicizing the pulpit. That is, we don't believe in exhorting a congregation to take a particular political position or action on the basis of our personal ideological convictions or interest commitments.

We have no doubt, based on our many years' experience as professional grassroots community organizers, that the *collective* political wisdom of the congregation, if it is employed collectively, far outstrips any insights and understandings we might have regarding a political issue. So our mindset is much more Jeffersonian than Hamiltonian. Our interest is the empowerment of the congregation, as a Torah-centered community, to decide and act thoughtfully for the commonweal of its members, the Jewish people, and the larger community in which they live and work.

Consider a concrete illustration of when and how a congregation might employ its collective political wisdom.

Some time ago there was a proposition on the ballot in a local election in the city in which the congregation we were serving was located, the outcome of which could significantly affect quality of life for residents. Although we had our own thoughts and feelings about the measure, we decided not to vote on it because we were moving out of the area and wouldn't have to live with the consequences. But we assumed that before this election, many of our congregation's members also had thoughts and feelings about the measure in question, which had to do with enabling or restraining big-box commercial development.

What was striking to us at the time was that, although individual members must have had concerns about the effects of the measure on the local quality of life, there seemed to be a kind of covert consensus that either it was inappropriate or irrelevant as an item for congregational discussion, decision, and action. So the congregation as a body never considered the issue.

But does this example represent an instance in which the congregation should have at least discussed and decided their

position on the issue, if not taken action?

We distinguish between (1) the rabbi politicizing the pulpit to promote pet issues and ideologies, and (2) the congregation exploring an issue in the larger community that can affect the lives of its members for good or ill – an issue treated specifically by our tradition.

It's true from our point of view that the pulpit should never be treated as the rabbi's personal political hobbyhorse. But it's equally true that the congregation should never be indifferent or inert when it comes to issues and events that affect the communities in which members live – particularly when the tradition offers us guidance on the matter at hand.

Undoubtedly we all understand the necessity of acting together as a congregational community if overt anti-Semitism threatens us. But some would say that's different, because we should only act together as a congregational community in relation to *Jewish* issues. We suggest, however, that any issue that affects the welfare of Jews is a Jewish issue, notwithstanding that it affects other members of the larger community as well. So by our lights, city planning and development – like public education, adequate police and fire protection, drug dealing and gang activity, etc. – are potentially Jewish issues.

Now suppose for the sake of discussion that many members of the congregation had voiced their concerns about the effects of this ballot measure. Suppose there was a consensus that the outcome of the election, one way or the other, could potentially affect the well being of many Jews. Suppose, too, that it was agreed, the congregation should examine the teachings of the tradition to determine what, if any, action to take as a community.

What might we have learned?

In *parashat Massei*, we encounter the Torah's vision for urban development. When supplemented by *midrash*, commentary, and rabbinic enactments, we find ourselves the beneficiaries of an insightful package of policies and practices that are aimed to promote social health and harmony, not simply to create an esthetically pleasing urban landscape.

In *parashat Bamidbar* (35:2–4) we read: "Command the children of Israel that they give the Levites from the inheritance of the cities they possess in which to dwell, and an area around the cities you shall give to the Levites. And the cities they shall be for them to dwell in, and the surrounding belts shall be for their cattle and their goods, and for all (the things) of their lives. And the surrounding belts of the cities that you shall give to the Levites shall be from the wall of the city and outward a thousand cubits all around."

And the text goes on to say that from without the city on every side, the Levites shall be given 2,000 cubits for surrounding belts. (35:5) A cubit, amah in Hebrew, the unit of measurement used in the Torah, is equal to about 18 to 20 inches. So when the text talks about 1,000 cubits, we should have in mind a distance of about a quarter to a third of a mile.

It should be noted that three of our classic commentators have very different interpretations of these verses – to wit:

FIELDS & VINEYARDS OF A LEVITE CITY*

According to Rashi:

Size of City	1,000,000
Open Land	8,000,000
<u>Fields/Vineyards</u>	<u>16,000,000</u>
TOTAL AREA	25,000,000

According to Ramban:

Size of City	1,000,000
Open Land	2,785,898
<u>Fields/Vineyards</u>	<u>214,602</u>
TOTAL AREA	4,000,000

According to Rambam:

Size of City	1,000,000
Open Land	8,000,000
<u>Fields/Vineyards</u>	<u>40,000,000</u>
TOTAL AREA	49,000,000

* From *The Chumash (Mesorah Publications, 1997)*, p. 927.

Incidentally, at first there were only 48 such cities with green belts around them, but in time there were scores of them.

The sages and rabbis bolstered the scriptural mandate for cities surrounded by green belts. According to the sages, "They [the Levites] may not change a field [outside of a city] into an open space, and an open space into a field, neither an open space into a city or a city into an open space." (Mishnah, Arachin 9:8)

A modern commentator (Simon M. Jackson, Esq., legal advisor to *Torah MiTzion*), explains: "The clearing outside a city must be maintained as such in order to preserve the aesthetic quality of the city...; the fields too must be maintained to ensure that the national food supply is not threatened; while to convert a city into a clearing would also be forbidden, because it would destroy some of the inhabited area of the city."

Rabbi Samson Rafael Hirsch (1808–1888) clarifies some of the primary motivations and effects of these *mitzvot* (commandments) and rabbinic ordinances:

- Cities would be limited in growth – not allowed to overtake and destroy the surrounding countryside;
 - A relationship would be permanently sustained between the urban population and agricultural activity;
 - The likelihood of absentee proprietors of fields and vineyards would be lessened;
- (see Ben Asher/Bat Sarah, page 19)



The Roads from Babel

BY SETH BEN-MORDECAI

If I Forget Thee, O Jerusalem

What does *Jerusalem* mean? Some say "City of Peace" (*Ir Shalom* in Modern Hebrew), others "Inheritance of Peace" (*Yerushat Shalom* in Modern Hebrew). Both meanings can be ruled out on phonological grounds.

The earliest Hebrew texts spell Jerusalem Y-R-W-SH-L-M. Notably, the Hebrew word for "city," *ir*, is spelled AYIN-Y-R. Biblical Hebrew speakers would not confuse an AYIN with a Y, and if Jerusalem meant City of Peace, they would have spelled it AYIN-Y-R-SH-L-M, not Y-R-W-SH-L-M.

Nor is it likely that Jerusalem derives from the portmanteau (melding of words) *Yerushat+Shalom*. First, ancient Hebrew created almost no portmanteaus. Second, on the rare occasion when Hebrew did combine two words into one, the new word included all letters of both original words. Thus, the name Issachar, spelled Y-SH-SH-KH-A-R, may be a portmanteau of *Yesh+Sakhar*, "There Is a Reward") Thus, if Jerusalem were a portmanteau of *Yerushat+Shalom*, it would be spelled Y-R-W-SH-T-SH-L-W-M, rather than its actual spelling Y-R-W-SH-L-M.

The solution to the riddle lies in the languages of Mesopotamia and Egypt. The earliest known mention of Jerusalem is in the El Amarna Tablets, a cache of bricks inscribed with cuneiform correspondence between Pharaoh Ikhnaten and Akkadian-speaking kings. The correspondence calls the city "URU-SHALIM" or "URU-SHALEM." The first component of the word, URU, is Sumerian for "city." (Sumerian was not a Semitic language, but it lent many words to Akkadian, which was. URU is unrelated to the Hebrew word for city.) The second component, SHALEM, comes from the Semitic root "SH-L-M," meaning "completion." In Akkadian, the phrase "*shalim shamshi*" literally means "completion of the sun," i.e., the west, where the sun completes its daily circuit.

Ancient Hebrew preferred not to begin words with the sounds U or W, and, as Hebrew developed, U and W were almost always changed to Y at the beginning of a word. Thus, Arabic *walad* corresponds to Hebrew *yeled*, "boy." So the U of URU would have become Y in Hebrew, and

Celebrating two centuries of peaceful cooperation

BY HAROLD JACOBSON AND ROSE KLEINER

American troops sacked and burned down Nagara-on-the-Lake in Canada during the War of 1812. 200 years later, the Canadians commemorate the event through ceremonies, architecture and theater

NIAGARA-ON-THE-LAKE ONTARIO CANADA
Two hundred years ago American troops, under a misguided continental strategy, crossed over the Niagara River and assaulted the Canadian settlement in Niagara-on-the-Lake. During the roughly one year period of warfare that ensued, the Americans besieged Fort George, killed the British commander Isaac Brock and laid waste the town of Niagara-on-the-Lake (hereafter referred to as NOTL). In response, the Canadians invaded the American hinterland and wreaked havoc on several American cities.

Those seismic events were the last eruptions between the countries: peace has reigned ever since. This year the city fathers in NOTL have organized commemorative events – readings, displays, military regalia and historical



URU-SHALIM would have become YURU-SHALEM. Under this derivation, *Jerusalem* meant "City of Completion [of the Sun]," i.e., Western City. Indeed because Jerusalem is perched atop the mountain ridge that bisects Canaan, when the city is approached from the Jordan River Valley, the sun would seem to set behind it.

But another possibility exists. *Shalem*, the god of twilight, was worshipped in Ugarit, the northernmost city in Canaan, located on the coast near the Syrian border with Turkey. *Shalem's* female parallel, *Shachar*, was goddess of dawn. Thus, Jerusalem may have meant "City of the God of Twilight."



re-creations – not to rehearse the horrors of battle but rather to celebrate two centuries of peaceful cooperation between the two giants that occupy the North American continent.

There are two great ironies in the history of NOTL. The conflagration which saw NOTL burnt to the ground in 1813 led the city fathers to reconstruct their town in the spirit of the finest examples of Regency architecture – many examples of which may still be found in its inner core. The flower bedecked front and back yards of the city's houses is another visual feature of what has been called the most beautiful city in Canada. NOTL's wine producing vineyards, scattered on the periphery of the city (home of the world's best ice wine) add to its luster.

The other irony is that NOTL can boast that it hosts the Shaw festival – probably the country's most innovative repertory theatre, featuring plays by the Irish playwright George Bernard Shaw and a mélange of American musicals and British plays from the early 20th century.

This writer was privileged to see the Shaw Festival's *Ragtime*, the theatrical version of Doctorow's famous novel of the same name. The work highlights Jewish sensitivity to the plight of immigrants to America as well as the Black role in creating that soulful musical cadence known as ragtime. The play also pays tribute, through the singing and dancing of its talented cast, to the rhythms of the America of yesteryear.

Misalliance and *The Millionairess* by Shaw, Inge's *Come Back Little Sheba*, Rattigan's *French Without Tears*, Noel Coward's *Present Laughter*, Githa Sowerby's *A Man and Some Women*, and Ibsen's *Heda Gabler* are some of the other Shaw Festival offerings. ★



An attorney and Semitic linguist with degrees from Brandeis, Stanford and Univ. of Calif., Seth Watkins (pen name, Ben-Mordecai) merges linguistic analysis with legal sleuthing to uncover lost meanings of ancient texts. His *Exodus Haggadah* uniquely includes the full story of the Exodus in an accessible format. Email: Seth@VayomerPublishing.com. ★

Jews' News

Jerusalem Mayor responds to BBC's questioning of Jerusalem as Israel's capital

JULY 23, 2012 – In response to the BBC's decision not to refer to Jerusalem on its 2012 Summer Olympics' website as the capital of Israel, but rather "the seat of government...though most foreign embassies are in Tel Aviv" Jerusalem Mayor Nir Barkat issued the following statement:

"Throughout the history of Jerusalem, with over a dozen conquerors, only the Jewish people have called the Holy City of Jerusalem our capital. Jerusalem today, under Israeli sovereignty, has returned to the role it played 2000–3000 years ago. There is unprecedented freedom of movement and religion and the world is welcome and encouraged to enjoy the beauty and majesty of Jerusalem."

"We will not accept those who deny our history, our sovereignty, and our right to determine our own capital. Irrespective of the BBC's political agenda, Jerusalem was, is, and will always be the capital of Israel and the spiritual, political, and physical center of the Jewish people."★

French Holocaust records exhibited for first time

JULY 16, 2012 – The chilling archives of the biggest World War II deportation of French Jews are being opened up to public view for the first time. It coincides with the 70th anniversary of the Vel' d'Hiv roundup, named for the Velodrome d'Hiver, or Winter Velodrome by Paris police of some 13,000 Jews who were then sent to Auschwitz death camp.

On July 16 and 17, 1942, they were holed up in miserable conditions in the stadium, just a stone's throw from the Eiffel Tower, before being bused to the French camp at Drancy and then taken by train to Auschwitz. Photos, signatures and records of personal possessions from many of the victims are on display at a Paris district town hall.

France struggled for years to come to terms with the extent of its wartime collaboration with the Nazis, but over the decades officials have been showing greater willingness to acknowledge the shameful period in its history. ★

Launching a new study for children and grandchildren of Holocaust survivors

Dr. Yael Danieli, co-Founder and Director of the Group Project for Holocaust Survivors and their Children in New York City, has developed a new comprehensive questionnaire that can help to better understand how families have been affected by the Holocaust.

Children and grandchildren of survivors who are at least 18 years old are invited to participate in this important study by completing the questionnaire. For more information and to participate in this groundbreaking study please go to: wnexus.net

This research project is being supported by grants from the Conference of Jewish Material Claims Against Germany and the Anti-Defamation League. ★

90,000 men & women to celebrate completion of Talmud study

JULY 18, 2012 – More than 90,000 men and women will gather together at MetLife Stadium in New York City on Wed., Aug. 1 in the evening to celebrate the completion of 7.5 years of learning to the completion of the Talmud.

The culmination of the study of the 2,711 pages of the entire Talmud by the "Daf Yomi" or "Page a Day" study program will be celebrated with the *Siyum HaShas*.

The 12th Siyum HaShas (Talmud Completion Celebration) of DafYomi, marks the completion by tens of thousands of Jews worldwide. Those who have engaged in the learning run the gamut from doctors and lawyers to accountants and plumbers, and span several generations.

In addition to the 90,000 celebrating at MetLife Stadium (E. Rutherford, NJ) at 7 p.m., on Wed., Aug. 1, the event will be broadcast live around the world in 80 cities and 14 countries.

All told, 150,000 Jews in cities around the globe will be marking the completion of the 12th cycle of Daf Yomi since its inception. "We are overjoyed to have a cross spectrum of the Orthodox Jewish Community unified in the celebration of the Siyum," said Rabbi Chaim Dovid Zwiebel, executive vice president of Agudath Israel of America, the sponsor of the DafYomi celebration.

The Daf Yomi method of Talmud study was introduced in 1923 by a young Polish rabbinical leader, Rabbi Meir Shapiro, at

the First International Congress of Agudath Israel in Vienna. The program was devised to bring uniformity to the study of Talmud and to enhance the sense of unity among Jews worldwide. In virtually every city in the world, Daf Yomi students study the exact same page of Talmud each day.

The North American Daf Yomi Siyum HaShas is sponsored by Agudath Israel of America, a broad-based Orthodox Jewish movement with chapters in major communities throughout the United States and Canada. Founded in 1922, it sponsors a wide range of projects in the fields of religion, education, political advocacy, welfare and social action. ★

"Jewish Nobel Prize" worth \$1 Million to be awarded to Jews with exceptional Achievements in Science and the Arts

JERUSALEM – JUNE 26, 2012 – Prime Minister Benjamin Netanyahu, Jewish Agency Chairman Natan Sharansky, and Genesis Philanthropy Group founder Mikhail Fridman announced the Genesis Prize, the "Jewish Nobel Prize" – an international prize which will be awarded to Jews who win global recognition due to their achievements in the fields of science and the arts.

The Genesis Prize, worth \$1 million, to be financed by the Genesis Philanthropy Group, will be awarded by Prime Minister Netanyahu at a festive annual ceremony to be held close to the Passover holiday. The goal of the prize is to emphasize the contribution of the Jews to world history and draw the younger generation of Jews around the world closer to the State of Israel and Jewish identity.

The prize selection committee will be chaired by Jewish Agency Chairman Sharansky and will be composed of retired judges and Diaspora Jewish community leaders, as well as Prime Minister's Office and Genesis Philanthropy Group representatives. The prize winner will be chosen in a multi-stage process from among a group of candidates, each of whom feel a link to the Jewish People and the State of Israel and are an exemplar for the younger generation.

For further information please contact: For Genesis Philanthropy Group: In United States – Jeffrey Birnbaum, (202) 661-6367, JBirnbaum@BGRPR.com In Moscow – Mikhail Loskutov, 495-668-1277, mloskutov@gpg.org In Israel – Arik Elman, (972) 54-305-1140, elmanarik@gmail.com. ★



Media Watch

By RABBI ELLIOT B. GERTEL

The Five Year Engagement

The Five Year Engagement is Jason Segal's and Nicholas Stoller's fantasy of love squandered and restored. Segal plays Tom Solomon, a promising San Francisco chef on the fast track to fame and fortune, who falls for British beauty Violet Barnes (Emily Blunt), a woman with academic pretensions whose impetuous and directionless sister (Alison Brie) makes better life choices.

A date flick out for easy laughs, this coarse and rambling fare gets depressing enough to make us wonder whether this fantasy of the ideal romance lost-and-found-and-found-again really extols a masochistic relationship.

Just before his big professional break, Tom rushes off with Violet to the University of Michigan at Ann Arbor so that she can play at psychological experiments and doctoral dissertation. Away from centers of food culture, he takes the only job he can find, in a deli, and quickly spirals into depression and even dissolution. His best friend (Chris Pratt), the village idiot among young chefs, whose behavior is totally inappropriate and whose intelligence is questionable, advances in his career because Tom follows Violet, and builds a good marriage with Violet's sister after a one night stand that yields a child and redeeming responsibilities for the new parents.

Meanwhile, Violet postpones marriage as her hack psychological experiments lead to prolonged paces toward her doctorate. The writers do a creditable job of depicting the rivalries and jealousies among the graduate students. In this case, the jealousies are justified as Violet becomes increasingly enamored of her academic advisor, a psychology professor with issues of his own, who favors her and pursues her though he is aware of her "engaged" status.

It is clear, or should be clear, that Violet is not a worthy mate for Tom. She refuses to deal with his pain, flirts around it, endangers him mentally and even physically, and then abandons him when he goes off the deep end. Yet Tom is longsuffering (literally) and does not act up until much provoked. During his distress he even offers perspective on Israelis and Arabs. Easing into a job in a hot kitchen, he concludes that such heat is "why people keep fighting in the Middle East."

One would think that the writers would be aware of the irony that all this pain and wasted years and out-and-out threat to life and limb is caused by a would-be psychologist and academic healer. They do seem to be aware of egotism and self-centeredness in the academic world in general, if not in their lead female character. Her professor/advisor does tell her, "It's okay to be selfish. You're a good person."

The writers make a good point in the film's mantra that Violet and Tom should marry while all the grandparents and parents are alive to enjoy the wedding. The older generation begins to die off, mostly in England, as Violet's selfishness forestalls all wedding plans. While the point is made in a broad comedic way, its seriousness is not lost on the audience.

The problem with the film is that, with the exception of the point just mentioned, it is serious when it should be parody and parody when it should be serious.

The Five Year Engagement seriously advocates that Tom and Violet should be married, despite her betrayals and his weaknesses. Even Tom's mother, albeit in a moment of inebriation, tells him to pursue Violet. The film does poke fun at Tom's "Jewish" family. It is not clear, by the way, whether or not his mother is depicted as Jewish or as a convert or as a Gentile who has raised her son as Jewish. The main "Jewish" thing that Tom's parents do is to render a trite poem at the engagement party in Dr. Seuss meter.

The film also mocks, and quite seriously, religious authority figures. At the initial marriage discussions, after that engagement party in the first of the five years, the rabbi (who is depicted as pre-modern Orthodox, by the way) initiates clerical demands by insisting that all men wear *yarmulkes*. The priest then insists that everyone take communion. The clear implication is that the behavior of the clergy puts the couple at odds over the issue of religion. The priest and the rabbi add to the delay and obstruction of the marriage that the writers clearly believe was made in heaven, if without heavenly sanction.

In spite of themselves, however, the writers put Tom on the defensive with regard to his Jewish practices and loyalties, and to his principles, but only briefly. After the incident with the rabbi and the priest, Violet declares, "I never heard you say 'yarmulke' till today." Tom sheepishly responds, "I always say 'yarmulke.' I have it in my Jewish drawer."

Later, when the couple almost marries in Michigan, the clergy are compliant but the couple's conflicts (mainly Violet's, but the writers are never able to admit that entirely) are in the way. The site for the wedding that does not happen is a cheap slop house (against all of Tom's culinary



L-R: Emily Blunt as Violet Barnes and Jason Segal as Tom Solomon in *The Five Year Engagement*.

sensibilities) with a large sign: "Save a Cow. Eat Pork." (which does not violate Tom's religious sensibilities?). When the couple ask a Chabad rabbi if he does weddings, he comes across as only perfunctorily concerned that they are both Jewish. The rabbi is ready to dance at this wedding with the priest.

While an inaccurate and insulting depiction of a Chabad rabbi, this segment does seem to offer a message – namely, that even when clergy are compliant the couple must take responsibility for their actions and faults. Tom is infinitely understanding of Violet's foibles, and, in the end, is sure to have enough choices available to her so she follows through on her choice to marry him. At the wedding site she can choose between a New Orleans band or a string quartet, between a Jewish/Christian service, an "extreme Christian" service, or a justice of the peace.

The final message here is that for a generation that demands many choices, the responsibility on everyone who wants anyone to make a particular choice is to be organized enough and level-headed enough to provide those choices and to circumvent religious and other concerns that will complicate the desired choice.

Of course, this puts an onus on all the Toms of the world to cater to all the Violets, to all the irresponsible avoiders of good choices. In other words, this film seriously advocates that the loyal people of the world become enablers and even masochists, including the clergy of any and all world religions.

Rabbi Gertel has been spiritual leader of Conservative Congregation Rodfei Zedek in Chicago since 1988. He is the author of two books, *What Jews Know About Salvation and Over the Top Judaism: Precedents and Trends in the Depiction of Jewish Beliefs and Observances in Film and Television*. He has been media critic for The National Jewish Post & Opinion since 1979. ★



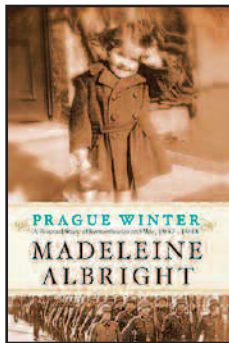
Book Review

REVIEWED BY RABBI ISRAEL ZOBERMAN

Darkest view of human nature will eventually find room for light

Prague Winter: A Personal Story of Remembrance and War, 1937–1948. By Madeleine Albright. HarperCollins Publishers. 2012. Pp. 467. \$29.99

Madeleine Albright, who distinguished herself with service to our nation including as U.S. Ambassador to the United Nations (1993–1997) and the first woman Secretary of State under President Bill Clinton (1997–2001), makes history come alive concerning the faithful period of 1937–1948, the first 12 years of her eventful life. She skillfully interweaves the personal with the public and political in a revealing and riveting tome with the potential to become a classic.



It was the painful discovery of how little she knew of her family's past that prompted Albright to further look for it while exploring the larger framework of those times that impacted humanity so profoundly. Though rumors about her Jewish roots surfaced earlier, it was not till Michael Dobbs reported in January 1997 in the *Washington Post* of her Holocaust connection and the losses of three grandparents and over 20 relatives, that she was "stunned," "shocked," and "embarrassed," of her glaring ignorance of such basic and important information. Her chapter on Terezin, the "model" camp to which many of her close family were taken, is deeply moving.

Albright was born in Prague, Czechoslovakia in 1937 to secular Jewish parents, Dr. Joseph Mandula Korbel, who converted to the Roman Catholic faith in 1941 while in England following their escape from their native land with the Nazi takeover. Uncertain about the motivation behind her parents' conversion, she surmises that they came under the influence of close Czech friends, wanting to affirm their national Czech identity and perhaps also sought to protect their

progeny at a time when being Jewish was risky. In light of the ensuing Holocaust and its moral lessons, Albright senses that her shaken parents were reluctant to discuss their conversion and family history with her and her younger siblings, Kathy and John.

Albright, who in addition to her public career, earned a doctorate at Columbia University and taught at Georgetown University, followed in the footsteps of her father in both kinds of pursuits. Dr. Korbel, a Czech Foreign Ministry official, joined in London the Czech Government in exile and the BBC program to counteract Nazi propaganda. At the war's end he was appointed Czech Ambassador to Yugoslavia and later on represented his country as chairman of the U.N. Kashmere commission. Threatened by his Communist government, the Korbels were granted political asylum in the United States in 1949. Dr. Korbel, who died in 1977, taught at the University of Denver and its School of International Affairs is named after him.

Always offering a lucid analysis of all options, the brilliant author does not mince words in criticizing the capitulation and loss of nerve of both West and East to Hitler's bullying, beginning with his 1935 military build-up, the 1936 reentry into the Rhineland and 1938 annexation of Austria, dooming Czechoslovakia in the shameful Munich Conference as well as most of Europe, making possible the unfathomable Holocaust. She rightly bemoans the dilemma of small nations, such as Czechoslovakia, that are eyed by larger powers for their own self-interest.

The Albright family's high drama along with spread vignettes of note render the historical events in a humane light, realizing that plain human beings ultimately pay the price in pain for their leaders' decisions, whether democratic or totalitarian. She disagrees with Tolstoy's grand theory charging providence in determining history's course, rather affirming leaders' role and responsibility for better or worse, in shaping outcome of consequence.

The year of Albright's birth, 1937 also marked the death of legendary Thomas Masaryk, the founding president of the democratic Czech Republic in 1918. The year 1948 witnessed the murder by Stalin's agents of Thomas' son, John Masaryk, the beloved foreign minister, as Czechoslovakia and the rest of Eastern

(see Zoberman, page 19)



ORT America Celebrates 33rd Graduation

ORT America Celebrates Bramson ORT College's 33rd Graduating Class & 70 Years of Educating & Meeting Career Needs of New York City

NEW YORK – ON JUNE 25, Bramson ORT College held its 33rd commencement exercises at the Forest Hills Jewish Community Center in Forest Hills, Queens (near its main campus). This year, a record of nearly 400 students earned two-year associate degrees in business management, computer information systems, electronics technology, medical assistance and office technology.

Eighteen students were honored with special academic awards and seventeen graduated with a grade average of 4.0. The Class of 2012 comes from a variety of backgrounds – from Orthodox New York Jews to immigrants from as far away as Uzbekistan and China – but are all united in their ambition to make the best of the opportunities America has to offer, opportunities made accessible by ORT.



This year's graduating class was honored with the presence of Alan E. Klugman, Executive Director of ORT America and Dr. Ephraim Buhks, Director, Bramson ORT College / ORT U.S. Operations.

This year the 2012 Bramson ORT College Graduates Dhurata Skederi and Erika Routolo were selected to be featured in an institutional video to promote Bramson ORT College because of their inspirational stories.

Dhurata Skenderi, 42, (<https://www.youtube.com/watch?v=djHo5DYeyCk>) graduated from Bramson ORT College with an Associate's degree in Accounting. Skenderi immigrated to the United States from Albania two years ago along with her husband and two sons, ages 17 and 13. When Dhurata arrived in this country, she knew no English and yet managed to obtain a degree in accounting while learning a second language. Dhurata earned several advanced degrees in Albania, and following graduation, she plans to get them evaluated in the United States. She worked in the Treasury Department of the Albanian government



(see ORT, page 18)

Book Reviews

REVIEWED BY MORTON I. TEICHER

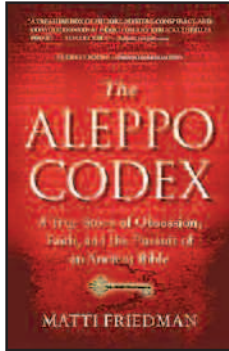
Intriguing mystery

The Aleppo Codex. By Matti Friedman. Chapel Hill, NC: Algonquin Books, 2012. 320 Pages. \$24.95.

Author Friedman, a resident of Jerusalem, currently writes for the *Times of Israel*. He was formerly a staff reporter in the Jerusalem bureau of the Associated Press, specializing in religion and archaeology. In 2008, while working for the Associated Press, he visited the building in Jerusalem that houses the Dead Sea scrolls and, in an underground room, he came across the Aleppo Codex, a perfect copy of the Hebrew Bible, written by a scribe in Tiberias in about 930. When he tried to find out how the Codex had reached Jerusalem and why a number of pages were missing, he encountered considerable resistance. This led him to spend the next four years diligently gathering often contradictory information from many sources in many different places. The result of his persistent plodding is set forth in this intriguing book.

During the Crusades, the Codex, which had been moved from Tiberias to Jerusalem, was rescued after Jerusalem was sacked and it wound up in a Cairo suburb. There, Maimonides used it when he wrote *The Guide of the Perplexed*, dedicated to his star pupil, Joseph, who settled in Aleppo. About 150 years after Maimonides died in 1204, his library, including the Codex, was taken to Aleppo. It remained there until 1949 when it reached Jerusalem. The Jews of Aleppo were fiercely attacked by the Syrians and their community was destroyed after the state of Israel was established.

The stirring story is told of how the Codex was smuggled into Israel with the involvement of the Mossad, rabbis, the president of Israel, Itzhak Ben-Zvi, and other mysterious figures. Friedman painstakingly puts this story together but later learns that some of the information he collected was probably unreliable since several of his sources may have been deceptive, protecting their own interests. Similarly, as he tracks down subsequent developments, he runs into incessant roadblocks. Also, he encounters some lack of interest since the Codex does not evoke



the kind of powerful concern that is expressed about the Dead Sea scrolls.

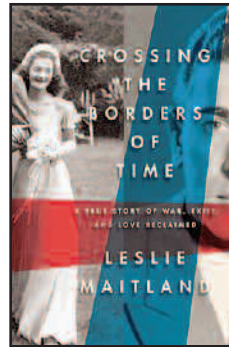
Friedman rightly sees the Codex as a valuable document and does diligent research to learn what happened to it, especially to the missing pages. What and how he discovers reads like an intriguing mystery story that rivets the attention of readers who become eager to learn the outcome. Arcane documents are examined; involved individuals are interviewed; dealers in antiques are consulted; university scholars provide limited information; Aleppo Jews are tracked down in their new homes; the story of fire accounting for the missing pages is refuted; archives are scrutinized; and the transcript of a trial about who owns the Codex is inspected. Friedman concludes that the Codex was "desecrated." He has ably brought to our attention a little-known episode in Jewish history that is eminently worthy of our high regard.

History and family saga in heart-warming tale

Crossing the Borders of Time. By Leslie Maitland. New York: Other Press, 2012. 494 Pages. \$27.95.

This true story deals with romance, war, anti-Semitism, search, adventure, history, family, and travel. It takes us from the beginning of World War II to the present time, with some brief introductory material that goes all the way back to the author's ancestors in 17th century Germany. Maitland, who was a reporter for the *New York Times*, has ably used her skills to track down the story of her family, focusing especially on her grandparents and her mother, Janine, who quickly emerges as the central character in the book. The chronicle of her disturbed life sadly reflects the horrible experiences of European Jews during the last 70 years.

When the Nazis ascended to power in 1933, they showed no regard for the long history of Janine's family as German Jews nor for the fact that her father served with distinction in the German army during World War I. They were forced to flee from their home and their store to establish temporary residence in France. During that time, Janine established a relationship with Roland Arcieri, a French Catholic. They swore undying love for each other despite their religious differences and despite the opposition of Janine's family



but they were forced apart by the German occupation of France.

Janine was 19 years old when, after considerable hardships, the family managed to flee from Europe and to reach Cuba en route to the United States. Treated badly in Cuba, they managed to survive incarceration in an internment camp before being finally released to settle in the United States. They established a home with other German Jewish survivors in the Washington Heights section of upper Manhattan. Janine was frustrated about not hearing from Roland whose efforts to reach her were blocked by both Janine's father and brother. This was especially distressing since he had moved to Montreal in the hope that they could be reunited. Not knowing this and not receiving any word from him, after five years she finally married an American Jew, Leonard Maitland, and had two children with him – Leslie, the book's author, and her brother, Gary. The marriage was a rocky one as Janine kept longing for Roland and Leonard became a devoted follower of Ayn Rand which included sanction for his infidelities.

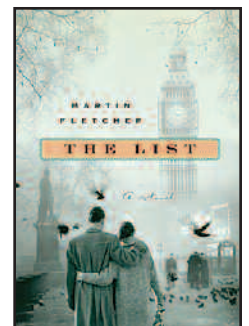
As Leslie Maitland learned more and more about her mother's story, she decided to see if she could reunite her with Roland. The exciting story of her diligent efforts and what eventually happened is ably set forth in the book. The author makes fine use of her journalistic skills to conduct the search and to write about it, producing a narrative that is both informative and electrifying. History and the family saga combine in an informative and heart-warming tale that grips the reader's attention.

Novel takes place after WWII

The List. By Martin Fletcher. New York: Thomas Dunne Books, 2011. 352 Pages. \$25.99.

Most books on the Holocaust generally focus on the horrors to which Jews were subjected in Europe under Hitler. This novel is different in that it begins on May 8, 1945, VE Day, and takes place in England and Palestine.

Although there are a number of leading characters in the story, the primary ones are Edith and Georg who managed to escape from Austria and are now living in London. In October, 1945, Edith's cousin, (see Teicher, page 19)





My Kosher Kitchen

BY SYBIL KAPLAN

Refreshing drinks for summer heat

For those of you who know I live in Jerusalem and have visited here in summer, we are having an incredible heat wave. The daytime temperatures are in the high 90s and even higher and the evenings barely go into the 80s (88° tonight). Normally, around 4 or 5 p.m., the heat breaks and we take a jacket with us when we go out in the evening. Lately, people are going out in sundresses, shorts, crops, sleeveless tops – in the evenings! We know parts of the U.S. are also having a heat wave so here are some refreshing thirst quenchers.

Frozen Pineapple-Lemonade

(10 servings)

4 cups unsweetened pineapple juice
2 6-oz cans concentrated pink lemonade
juice of 1/2 lemon
juice of 1/2 lime
1 cup water

Combine all ingredients in a freezer container. Freeze overnight. To serve, remove from freezer and stir. Pour into glasses.

Peach-Orange Drink

(8 servings)

4 cups frozen unsweetened sliced peaches
2 6-oz. cans frozen concentrate orange juice
4 juice cans water
1/3 cup sugar or other sweetener
2 cups ginger ale
fresh peach slices
sprigs of mint

Process peaches in food processor or blender. Add orange juice, water, sugar and ginger ale. Pour into pitcher. To serve, pour into glasses and garnish with fresh peach slices and mint sprigs.

Watermelon Smoothie

(8 servings)

12 cups cubed, seeded watermelon
1 cup sugar or other sweetener
1 cup lemon juice
4 cups ice cubes
mini watermelon wedges
lemon slices

Obituary

OU mourns passing of Rav Yosef Shalom Elyashiv

Together with all of *Klal Yisrael*, the Orthodox Union mourns the passing of **Rav Yosef Shalom Elyashiv**, *zecher tzadik livracha*, at age 102.

He was born April 10, 1910 and died on July 18, 2012. Revered by many as the *posek ha-dor* (outstanding *halachic* authority), he was the preeminent leader of the Hareidi community in both Israel and the diaspora.

Born in Lithuania, he was brought by his parents to the land of Israel at age 12. He was married to Sheina Chaya, a daughter of the famed Rabbi Aryeh Levine, and had 12 children. Despite his acclaim as a *gadol hador* (world-renowned rabbinic leader), he lived an extremely modest lifestyle. His advice was sought by rabbis as well as by individuals from all over the world, and his halachic opinions on a wide variety of topics, published in three volumes entitled *Ashrei Ha-Ish*, helped shape the contemporary Orthodox lifestyle. As the spiritual leader of the *Degel HaTorah* party, he was a major influence in Israeli affairs.

Rabbi Dr. Tzvi Hersch Weinreb, OU Executive Vice President, Emeritus, reflected, "Rav Elyashiv was already a distinguished scholar before most of us were born. He was an exemplar of lifelong devotion to Torah study, and was blessed to be able to persist in his intense commitment to Torah learning and teaching until his final hours. May his memory be a blessing to all of Israel."★



Puree batches of watermelon with sugar, lemon juice and ice cubes in food processor or blender. Pour into a pitcher. To serve, pour into glasses and garnish with mini watermelon wedges and lemon slices.

Lemon-Limeade

(4 servings)

1-3/8 cups sugar or other sweetener
2-1/4 cups cold water
5/8 cup fresh lime juice
1/2 cup fresh lemon juice
ice
lemon or lime slices
mint sprigs

Heat sugar and water in a saucepan until it boils, stirring occasionally. Cover and boil a few minutes more. Add lime juice and lemon juice and pour into a (see Kaplan/Recipe, page 19)

ORT

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and as a bank manager.

Erika Ruotolo, 28, (<https://www.youtube.com/watch?v=P6YEBZxhdmQ>) graduated from Bramson ORT College with an Associate's degree in Medical Assistance. Her story is one of perseverance and hope. Three years ago, Ruotolo was on the verge of losing everything she owned, having to be a single mother of two small children and caring for her own mother diagnosed with stage-four lung cancer. None of these adversities stopped her from pursuing her educational dream. Though her mother passed away recently, she will be there in spirit, along with Erika's two sons, to cheer for her amazing accomplishment.



About ORT America

ORT America is a not-for-profit Jewish educational organization committed to strengthening communities throughout the world by educating people against all odds and obstacles. ORT America helps fund the global ORT network of schools and training programs that reach throughout the United States, Latin America, Israel, Europe, the Baltic and Commonwealth of Independent States (CIS), and Africa, fulfilling the dreams and aspirations of over 300,000 people in over 60 countries every year. For more details visit: www.ORTamerica.org

About Bramson ORT College

Bramson ORT College is a technical college in the Metropolitan New York area of the United States. Established in 1942 to serve refugees and immigrants during World War II, it became a college in 1977 to provide quality technical post-secondary education and to meet the educational and career needs of the New York community. Bramson ORT College is accredited by the Board of Regents of The University of the State of New York. All Associate Degree, Certificate, and Diploma programs are registered by the New York State Education Department. Bramson ORT College is governed by a Board of Trustees and is a not-for-profit educational institution. Bramson ORT College offers higher education in a caring environment. The programs offered include Accounting, Business Management, Computer Information Systems, Electronics Technology, Medical Assistant, and Office Technology. It now offers new Associate Degree Programs in Paralegal, Pharmacy Technician, Renewable Energy, and Game Design and Programming. ★

POMERANTZ

(continued from page 7)

loyalty to the long term security of Israel as the eternal homeland of the Jewish people. For that alone we need to respect his memory.

Sherwin Pomerantz is a 28-year resident of Israel, President of Atid EDI Ltd., a Jerusalem-based economic development consulting firm and a former National President of the Association of Americans & Canadians in Israel. ★

**BEN ASHER/BAT SARAH**

(continued from page 12)

- Urban population growth would be accommodated not by unlimited expansion of existing cities, but the founding of new ones; and

- Co-mingling and balancing of urban and rural culture would be encouraged, creating a society that experienced and valued both.

What we're given here is not a political opinion, but the teachings of our tradition. Here Torah and *halakhah* are not meant for intellectual stimulation or illumination, but *l'maaseh*, for doing – for practical application of the teaching.

So what are we to imagine the Torah contemplates us doing about the vision for urban development that we've been given here?

Is all this simply something to be reprinted in the Jewish voter's election guide, for our individual edification? Or should we be examining and responding to it – and similar teachings that clearly are meant to guide our actions when our communal welfare is at stake – as a congregation?

The question really isn't, should we act together as a congregational community under such circumstances but why aren't we doing so, and much more often?

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

**KAPLAN/RECIPE**

(continued from page 18)

pitcher. Refrigerate until cold. Pour into glasses with ice cubes. Garnish with lemon or lime slices and mint sprigs.

Sybil Kaplan is a journalist, food and feature writer, and author of nine kosher cookbooks. She leads "Shuk Walks" in Jerusalem produce market, Machaneh Yehudah. ★

ZOBERMAN

(continued from page 16)

Europe sank deeper into the Soviet clutches. Nonetheless, this remarkable soul-searching author chooses to conclude on a reassuring message of hope, "in the world where I choose to live, even the coldest winter must yield to agents of spring and the darkest view of human nature must eventually find room for shafts of light."

Rabbi Zoberman, spiritual leader of Congregation Beth Chaverim in Virginia Beach, is the son of Polish Holocaust survivors. He spent his early childhood in the Displaced Persons Camp of Wetzlar, Germany. ★

**TEICHER**

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Anna, joins them in Hampstead where they live under marginal conditions in crowded accommodations. They eke out a bare existence through Edith's work mending stockings. Georg, a lawyer, is unable to find work. Anna confirms what they surmised about the murder of Edith's family but she brings no news about Edith's father who may still be alive. With considerable frustration, they check regularly with the Jewish authorities for any information about their relatives.

Reception of the Jewish refugees by the British is mixed with some rejection led by Oswald Mosley, a native fascist, who wants to deport the Jews. At a community meeting, Edith, though uncomfortably pregnant, bravely speaks out against the hatemongers. When she is threatened after the meeting by burly anti-Semites, she is rescued by Ismael, a neighbor and supposed Egyptian. He and Anna later fall in love and he turns out to be quite different from his presumed identity.

Alongside the story of how Jewish refugees fare in London, we are presented with a parallel account of the troubled relationship between Jews in Palestine and the British who are exercising their mandate to rule the area. Efforts to bring the Jews of Europe to Palestine are resisted by the British, resulting in considerable hostility and tension. When the Jewish underground decides to send agents to London to assassinate Ernest Bevin, the anti-Semitic British Foreign Minister, the stories come together as Georg learns about the plot.

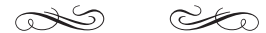
The novel reaches a climax as Georg decides to prevent the killing of Bevin at the same time that Edith is experiencing a great deal of difficulty in delivering her baby. Meanwhile, with considerable difficulty, Anna and Ismael are trying to work out the future of their relationship.

All these elements crisscross as the book comes to a rousing conclusion.

In a fascinating "Author's Note" at the end of the book, Fletcher tells us that much of its material is based on factual events. He adds that his own parents, Edith and George, were Austrian refugees in London, residing at the address he gives for his characters, Edith and Georg. However, he asserts that his parents "lived through the events described, but this is not their story."

Fletcher was the NBC News Bureau Chief in Tel Aviv and is now a Special Correspondent for NBC News who lives in Israel and New York. His previous books are Breaking News about the work of a foreign correspondent and Walking Israel about his hike on the Israeli coast from Lebanon to Gaza. *The List*, his first novel, fully demonstrates the multifaceted versatility of his writing skills.

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

**MEDAD**

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and south. Well, that was before all the public buildings and transportation began to use air-conditioning. People got used to the cooled feel and began getting systems that both heated and cooled for their homes.

All we did was to get shades to keep the sun from invading the living room/dining room in the summer and added a simple standing fan, too. We trusted cross-ventilation from open windows to keep us comfortable.

But since our bodies have gotten adjusted to the feel of air-conditioning in other places, our house is suddenly too hot and the outside is worse. Wearing a large hat and loose sleeves is no longer sufficient defense against the heat. And it doesn't help that as I'm aging, my internal thermostat gets stuck.

We really don't have the money to invest in one of those expensive air conditioner/heaters, so sorry you'll just have to listen to my rants. But at least I have the pool to go to a few mornings a week for a bit. And that's where I'm off to, right now.

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 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. ★



Musings from Shiloh

BY BATYA MEDAD

At the Kotel, the unexpected is routine July 12, 2012

The other day I found myself in Jerusalem with a couple of hours and nothing to do between appointments. It was afternoon, time for *Mincha*, the afternoon prayer, so considering that the very numerous Jerusalem synagogues which fill for the prayer don't usually have their *Ezrat Nashim*, Women's Galleries open, I figured I go to the one place that is always open to women. Yes, I went to the Kotel.

It's not that I "worship" the Kotel, the opposite. I consider it a place of mourning. We should be praying on Har HaBayit, the Temple Mount. But there are times, when praying at the Kotel and being part of a large group of sincere Jews in prayer is good for the soul, so I walked there from the Municipality, Safra Square lightrail station.

Once I got into the large open square I saw that there was an army group for a ceremony.



There were also lots of sick and/or handicapped youngsters visiting, each with a counselor to help.

As I was leaving, a large group of kids in *Gush Katif* orange arrived singing.



Hot, sauna-like, unbearable July 15, 2012

There are times when I willingly enter a sauna, but I really don't like one just outside my front door. It has been that hot of late. Yes, hot and dry. I have to keep reminding myself to add a bit of salt to my

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Palestinians, Israelis and internationals gather at (above) and are holding hands around (below) the walls of the Old City of Jerusalem, to share their love for Jerusalem and their wish for peace — with Eliyahu McLean, Bat-el Tuli Yehezkel, Ibrahim Abu El Hawa, Alon Arad, Eyal Raviv, Chaim Chaim, Yair Golov, Dvora Pearlman, Niek Dekker, Livia Maritzia, Kohava Benmeleh, Samer Araj, Yousef Abuayash, and Lior Vizel. Photos by Rob Schrama.



food, because I'm sweating as badly as I did when my hormones were serenading *sayonara*.

And we don't have air-conditioning. Until recently, popular wisdom here in the Holyland was that you don't need it in Jerusalem and the mountains to the north (see Medad, page 19)



Jerusalem Peacemaker

BY ELIYAHU MCLEAN

Jerusalem Hug 2012

The sixth Jerusalem Hug (photo above) held on the Summer Solstice and *Rosh Hodesh Tammuz* was a success. About 300 people joined us, including Palestinians from Hebron, Bethlehem and Ramallah, religious Jews, Israeli hippies, international friends who flew in from Holland, and many others. We had beautiful opening and closing circles, a drum circle at Jaffa gate, prayers of 'Shalom, Salaam' at Damascus Gate, and a human chain for peace between New Gate and Damascus.

Eliyahu McLean, director of Jerusalem Peacemakers, www.jerusalempeacemakers.org ✨