

# Shalom

**FREE**

**Magazine**

**EDITION 17 - Passover/Spring 2013**

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# The Questions



It is often said that Jewish people answer a question with another question. To me, part of the significance of the tradition of asking the Four Questions at the Passover Seder is to develop our curiosity, so that we can learn and engage the younger generation. For the Jewish people, it is part of our nature to ask questions, to search for meaning, to aspire to justice and a better world.

A few weeks ago, I brought a group of non-Jewish friends to the ADL Nation of Immigrants Passover Seder. They asked many questions, and I enjoyed explaining our customs. It reminded me of my time as a Hebrew school teacher. Both then and now, I love teaching Judaism. The only difference is that sometimes kids after school are tired, and do not engage in asking many questions. I hope in this edition of Shalom you will find topics that will raise your curiosity and get you thinking about Judaism, Israel and our community.

I search near and far to bring a variety of themes to each issue, from Jewish groups fighting for social justice to people celebrating, traveling, and honoring our leaders. We ask why our contributor Daniel Pomerantz decided to launch Playboy Israel magazine, why do people support the two-state solution, why it is important for Jews to learn Hebrew, and what is happening around the world that affects the Jewish people. We discuss the answers in articles with different points of view, sometimes opposing. After all, that is what makes up the fabric of the Jewish people.

Shalom Magazine includes news from around the Jewish communities in Massachusetts, in order to showcase what various temples and schools are doing. We are always asking questions, and are not always ready to listen to the answer. It is difficult for us to be united as one people if we are not open to listening to the other side and understanding why he/she has a certain opinion. We need to give as much importance to listening as we give to asking, so that we then can understand each other and learn. So please let us make this night different from all the others, ask questions, and be open-minded when listening to the answers. May we all be blessed with a happy and healthy Passover.

*Shirley Nigri Farber* - Editor

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# Community Event Listings

## Seder in Andover

To celebrate Passover, a Community Seder will be held on the second night of the holiday, **Tuesday, March 26**, at Congregation Beth Israel, 501 South Main St., Route 28, in Andover. The event, which begins at 6:30 p.m., will be geared toward people of all faiths and ages. A catered Kosher meal will be served, and the family-friendly service will be led by members of the congregation. The cost to attend is \$45 per adult and \$25 per child age 12 and under. Reservations, which must be in by March 21, can be made by calling the synagogue at 978-474-0540 or e-mailing office@BethIsraelMV.org.

## Seder in Brookline

The Brookline Chai Seder will host a Community Seder, **Monday, March 25**, at 7 p.m. Tickets: \$45; and an Exclusive Young Adult Seder on Tuesday, March 26 at 7:45 p.m. in Coolidge Corner. Ticket: \$36. For information, visit: www.getchai.com. Check also www.facebook.com/getchai.

## Lag B'Omer Games Day and Carnival

Congregation Mishkan Tefila will have a Lag B'Omer Games Day and Carnival on **Sunday, April 28** at 11:30 a.m. All are invited! Call the office at 617-332-7770 for more details. Location: Congregation Mishkan Tefila, 300 Hammond Pond Parkway, Chestnut Hill. Cost: Free.

## Boston Israel Group

BIG - Boston Israel Group, CJP - Combined Jewish Philanthropies, and the Israeli Consulate to New England wants you to save the date for our annual Blue and White Party in celebration of Yom Ha'Atzma'ut: **Saturday, April 6**. Celebrate Israel's independence with Boston's entire young adult community as well as special guests from Israel! Check: www.facebook.com/BostonIsraelGroup.

## Passover Brunch

Ahavath Torah Congregation in Stoughton presents its annual Kosher L'Pesach Jazz Brunch on **Sunday, March 31** at 10 a.m.. Enjoy the soothing sounds of the Tal Shalom-Kobi Quartet. The talented kitchen crew will provide a sumptuous kosher-for-Passover feast, including champagne, mimosas, lox, home fries, salads, Passover rolls, fruit, tea and coffee. Cost is \$20 per adult, \$10 per child. (\$25/\$15 at the door) Kids under 5 free. Please RSVP by March 26 to 781-344-8733 or email office@atorah.org.

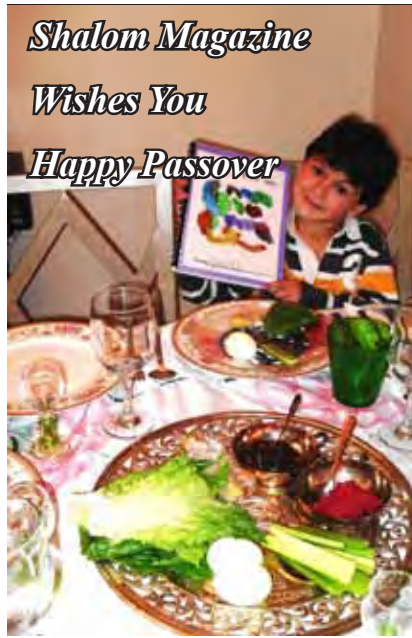
## To the Mountaintop: Preparing for Shavuot

**Saturday, May 11, 10:30 a.m.**

In preparation for Shavuot, Mayan Tikvah will take a meditative hike up Mt. Watatic in Ashby that will include stops along the way for prayer, song, and meditative kavvanot, or intentions. We'll share a potluck veggie picnic lunch at the top, along with a Torah discussion, and then make our way back down. Please RSVP to rabbi@mayantikvah.org or 508-358-3996 to let us know you are coming and to get directions. If possible, please provide your cell phone number.

## Outdoor Shabbat Services

Celebrate Shabbat with a morning walk through the one of the beautiful conservation areas in the Metrowest Area. Join Rabbi Katy Allen and Ma'yan Tikvah for an outdoor Shabbat service of prayer, meditation, song, and a Torah discussion. Come dressed for the weather. If you wish, bring a reading, a song, a meditation, and/or a snack to share after our service. Check www.mayantikvah.org/shabbat-and-holidays/ for locations and dates.



Shalom Magazine

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# ADL "A NATION OF IMMIGRANTS" COMMUNITY SEDER



Mayor Menino presents a citation to Jeffrey Robbins and Robert Trestan, ADL New England Chair and Acting Director

The Anti-Defamation League (ADL) hosted its annual "Nation of Immigrants" Community Seder on March 3 at UMass Boston. It is one of the rare times when people from different faiths and origins from across Greater Boston share a meal together while celebrating the holiday of Passover. This year's Seder is particularly special because ADL is commemorating its 100th year of fighting all forms of hate and bigotry.

"This year's Seder brought together a remarkable alliance of individuals from the Latino, Asian-American, Catholic, African, African-American, Sikh, Muslim and Jewish communities, who celebrated our common bonds," said Jeffrey Robbins, ADL New England Board Chair. "In particular, the Passover Seder is an expression of freedom. We are delighted, and very moved, by the extraordinary participation in this Seder."

"In the fight against hate and bigotry it is essential that we take every opportunity to celebrate where we came from and who we are," said Robert Trestan, ADL Acting Regional Director. "Most importantly, we must stand up for each other. This Seder is a step toward that goal," he said. "The Seder is symbolic of freedom from oppression, and represents an acknowledgment of the universal struggles that every immigrant faces in his or her journey toward a life that is free from ridicule, isolation or the threat of violence."

The event also featured speakers such as Boston City Councilor Mike Ross as well as dance and musical performances that included singing by students from MetroWest Jewish Day School.



Newton Mayor Setti Warren, Paul Lee and Boston City Councilor Mike Ross

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# ADL "A NATION OF IMMIGRANTS" COMMUNITY SEDER



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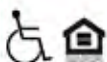
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Approximately 500 people turned out for the Anti-Defamation League's Distinguished Community Service Award at the Intercontinental Hotel in Boston on December 5. Jonathan Lavine of Weston was honored with the 2012 ADL Distinguished Community Service Award for his tireless dedication to ADL. This award is presented to individuals who have demonstrated a unique commitment to social justice and community-building.

Lavine, who is the Managing Partner and Chief Investment Officer of Sankaty Advisors, an affiliate of Bain Capital, embodies these qualities. Levine believes strongly in giving back to his community. Together with his wife Jeannie, he has helped create, grow, and sustain numerous organizations focused on improving the lives of children and families around the world in the spirit of the Jewish tradition of "Tikun Olam - repairing the world."



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*BIG - Boston Israel Group*

On Dec. 12, a group of Israeli and American young adults went BIG by sampling premium authentic olive oils from around the world in celebration of Chanukah. They look forward to sampling Israeli oils in the future when the Mediterranean grape crushing season begins!



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# Transitions at the Vilna Shul Boston's Center for Jewish Culture

The Vilna Shul, Boston's Center for Jewish Culture, announced in February that Executive Director Steven Greenberg will be stepping down after seven years of service to the organization. The Vilna will be honoring Greenberg's dedication with a celebratory tribute on Thursday, June 13 at 6:30 p. m. at the historic synagogue on 18 Phillips St. in Beacon Hill. The celebration will be chaired by Board of Trustees member Larry Schwartz and his wife Gloria. Rabbi and author Harold Kushner will be a featured guest speaker.



Greenberg was instrumental in promoting the Vilna to the public as both a valued historic site and a cultural resource. In building lasting relationships throughout the community, including collaborations with countless synagogues, universities and cultural organizations, Greenberg led the way in weaving Boston's rich Jewish history into the city's greater historic narrative. As

co-president of the Museums of Boston and founder of Doors to History, Greenberg put the Vilna on the map, securing its place as a cultural attraction and spiritual home for visitors from greater Boston and around the world.

Program Manager Jessica Antoline will oversee the Vilna through the interim period as Steven exits his position in June.

For additional information on sponsorship and how to attend the event, please call Jessica at 617-523-2324 or email [info@vilmashul.org](mailto:info@vilmashul.org).

# Spring 2013 Events at the Vilna Shul

**Saturday, April 6 - Evening (TBD):** Yom HaShoah Commemoration Concert with the Shir Madness Klezmer Band

**Sunday, April 21 - 5 p.m.:** Giving of Ourselves: Exploring Jewish India with Gabriel Project, Mumbai Founder Jacob Sztokman

**Wednesday, April 17 - noon:** Understanding Your Jewish Artifacts with Certified Judaica Appraiser Elizabeth Berman

**Friday, April 19 - 7 p.m.:** Havurah on the Hill Kabbalat Shabbat Friday Night Services with Boston Globe "Love Letters" Columnist Meredith Goldstein.

**Sunday, May 12 - 11 a.m.:** Annual Mother's Day Brunch "Breaking Ground: The Remarkable Jewish Women in Boston History"

**Friday, May 17 - 7 p.m.:** Havurah on the Hill Kabbalat Shabbat Friday Night Services with Israel Lacrosse Team Coach Bill Beroza

**Thursday, May 30 - 6:30 p.m.:** Meet the "Ordinary" People of Early Boston with Author Joanne Lloyd and the Beacon Hill Scholars

**Sunday, June 2 - All Day:** Annual Beacon Hill Art Walk with Concert at the Vilna Shul.

**Friday, June 7 - 6 p.m.:** Family Story Shabbat with Cindy Rivka Marshall

**Thursday, June 13 - 6:30 p.m.:** Tribute Gala Celebration in Honor of Outgoing Executive Director Steven Greenberg



**Wednesday, June 19 - noon.:** Understanding Your Jewish Artifacts with Certified Judaica Appraiser Elizabeth Berman



**Friday, June 21 - 7 p.m.:** Havurah on the Hill Kabbalat Shabbat Friday Night Services

**Sunday, June 30 - Afternoon:** Thorwald Jørgensen in Concert - Celebrating the Works of Jewish Composer Joseph Achron

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## Happy Passover

**The Vilna Shul, Boston's Center for Jewish Culture,  
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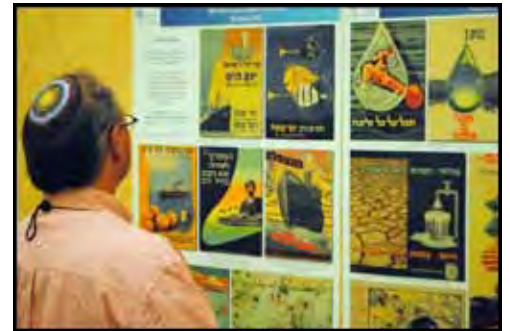
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# AJC DIPLOMATS SEDER



AJC Boston Director, Robert Leikind, Rep. Joseph Kennedy III and guests

On Sunday, March 10, American Jewish Committee Boston hosted the 14th Annual Diplomats Seder, where over 400 community leaders, dignitaries, and diplomats joined together to celebrate the universal values of freedom, democracy, and human rights at the John F. Kennedy Library and Museum.

Led by Rabbi Gurvis of Temple Shalom, Newton, with musical accompaniment by Jewish gospel singer Yavilah McCoy, the Seder engaged the crowd in a thoughtful, intimate discussion about freedom, with diplomats in attendance representing Chile, Ecuador, France, Germany, Guatemala, Israel, Italy, Jamaica, Japan, Korea, Pakistan, Poland, Turkey, United Kingdom, Sweden, and other countries and nations.

The highlights of this year's Seder included the powerful "contemporary exodus" testimonials given by a local Bosnian Muslim and an Iraqi Christian who escaped violence and persecution to live freely in the US.

During the event, AJC raised \$4,500 to support the relief efforts of the Red Cross for Syrian refugees in Jordan among other areas in the Middle East. *Photos: Stuart Garfield Photography*



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# AJC DIPLOMATS SEDER



*Center Makor President Vladimir Foygelman, Shirley Farber, Debora Heller and City Councilor Mike Ross*



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# Passover Glossary

Excerpted from the glossary of Rabbi Rocketpower and the Half-Baked Matzah Mystery - A Particularly Peculiar Passover

By Rabbi Susan Abramson

**Afikoman** – Greek word for “dessert.”

Near the beginning of the seder, a broken half of the “middle matzah” is put into a bag and hidden by an adult. After the meal, the child who finds it is supposed to get a special prize. At our house all the kids who look for it get a prize. The *afikoman* reminds us that the Israelites often had nothing more to eat than a broken piece of flat bread when they were slaves in Egypt.

**Beitzah** – Hebrew for “egg.” A roasted egg placed on the seder plate as a symbol of mourning or sadness about what happened to the Israelites. It reminds us of new life and the circle of life. It is roasted to help us remember that the Israelites made a special sacrifice at the Temple in Jerusalem when it existed thousands of years ago.

**Dayanu** – Hebrew for “it would have been enough for us.” It is the name of a song we sing during the seder that reminds us of the many miracles G-d performed for us, from letting the Israelites leave Egypt to giving us the Torah to observing the Shabbath.

**Elijah the Prophet** – One of the most important prophets in the Bible. A prophet is someone who spoke with G-d in ancient times and helped guide the Israelites to follow G-d’s laws. According to the Bible, Elijah didn’t die but went up to heaven in a chariot of fire. We believe that when he comes, it’s a sign that good things will happen in the future.

**Haggadah** (plural haggadot) – Hebrew for “telling.” The name of the book which contains the service we have at the Passover meal,

telling the story of the Israelites journey from slavery to freedom. We’re supposed to add our own ideas to the story.

**Hametz** – Name of the foods which are not allowed to be eaten during Passover because they are leavened (that means they rise).

This helps us remember how our ancestors rushed to leave Egypt. Foods made out of these five grains are *hametz* because they expand in water: wheat, barley, rye, oats, and spelt. Anything made with rice, corn, lentils, and beans are not eaten either, except by Jews from some Middle Eastern backgrounds (we know it’s really confusing!). Meat, fresh fruit and other vegetables are OK. The simplest thing to do on Passover is only eat fresh foods or non-fresh foods which say “Kosher for Passover” on the label.

**Haroset** – From the Hebrew word “clay.” Lumpy, fruity, pasty mixture which is supposed to remind us of the cement the Israelite slaves used when they were building pyramids in Egypt.

**Hillel Sandwich** – Also called “*korech*” (sandwich in Hebrew). You put a little maror and

a little *haroset* between two pieces of matzah. Why? One reason is to remember that there are always two sides to life, the sweet and the bitter, the happy and the sad, freedom and slavery. We are happy that we were freed, but we must remember that there are other people who need help. Rabbi Hillel was the very first one to make this sandwich in the 1st century B.C.E. so it was named after him.

**Israelites** – The name of the Jewish people beginning from when they lived in Egypt. They were given this name in honor of their ancestor Jacob, who was given the name Israel after he struggled with an angel in the desert.

**Kadesh** – From the Hebrew “to make holy.” The first part of the seder after the candles are lit. This is when you drink the first cup of wine (if you’re a kid it might be grape juice).



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# Passover Glossary

**Kiddush** – The Hebrew word “to make holy.” The name of the blessing over the wine. We say the Kiddush four times during a seder.

**Kiddush Cup** – The special cup filled with wine or grape juice that you hold up when you say the Kiddush.

**Leaven** – Ingredients that make food rise or get bigger, like yeast.

**Maror** – From the Hebrew word “mar” which means “bitter.” The name of the bitter herbs you eat at the seder. It is often made out of horseradish.

**Matzah** (plural matzot) – The flat bread the Israelites took out of their ovens before it had a chance to rise when they were leaving Egypt.

**Matzah Cover** – Special cloth you place over the matzah at the seder.

**Miriam’s Cup** – A cup honoring Miriam, sister of Moses, leader of the Israelite women. There’s a legend that she had a magical well which followed her through the desert so the Israelites would have enough to drink. To honor her, everyone pours a little of their water into her cup.

**Passover** – Name of the holiday celebrating the Israelites’ freedom from Egyptian slavery. Its name comes from the story of the 10th plague, when the angel of death passed over the Israelites’ homes so they wouldn’t be hurt.

**Pharaoh** – The ruler of Egypt. He was like a king. The name of this Pharaoh was Ramses II. He made the Israelites slaves and stubbornly wouldn’t let them leave.

**Seder** – Hebrew for “order.” The name of the service Jews have on the first and often the second night of Passover. It is given this name because there is a special order that the service is supposed to follow.

**Ten Plagues** – Moses and his brother Aaron asked Pharaoh ten times to let the Israelite people go. Each time Pharaoh said no. G-d punished Pharaoh by sending a really bad disease or really bad weather or some other really bad problem to the Egyptians.

**Yahatz** – The section of the seder when you break the middle of the three matzot on the matzah plate. The larger piece of the broken matzah is hidden as the afikoman.

**Zaroa** – The Hebrew word for “bone.” It is the name of the roasted lamb bone on a seder plate. Some people use a chicken neck or a chicken wing. It reminds us of the lamb that was sacrificed by the Israelites to thank G-d for saving them from Egypt. It is not supposed to be eaten.



MOSES AND HIS PEOPLE BY DANIEL SCHINASI

*Rabbi Abramson is the rabbi of Temple Shalom Emeth, Burlington, MA. She is one of the first 50 women to be ordained and is the longest serving female rabbi in Massachusetts.*



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By Debbie Ellenbogen,  
Pre-K teacher at SHAS

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# Holocaust Remembrance Day Concert Event

## Mixes Memory with Hope

Voices from the Holocaust join young voices of today to observe Yom HaShoah, Holocaust Remembrance Day, on Sunday, April 7, in a program presented by the Terezin Music Foundation (TMF), Temple Israel of Boston, and Brookline's Temple Sinai. The free 2 p.m. event includes a candle-lighting memorial with survivors, a live concert of music from Terezin with members of the Boston Symphony Orchestra, and song and video presentations by children of both synagogues. Presented in Temple Israel's Levi Auditorium, the program opens with the candle-lighting, to be led by Temple Israel Cantor Roy Einhorn and Temple Sinai Cantor Rosalie Toubes accompanied by Boston-area Holocaust survivors and their families. Immediately following will be a concert of music from Terezin by noted composer Gideon Klein, performed by members of the Boston Symphony Orchestra, and songs from Terezin performed by the children's choirs of the two synagogues. Among the children's songs is one whose text is the famous poem "I Never Saw Another Butterfly," from Terezin. Also on the program are two short videos about remembrance, created for the occasion by children of the synagogues' religious schools.

"It is always a privilege to perform the music of Gideon Klein, one of the great musical voices lost in the Holocaust, and sharing it on a program that joins the memories of survivors with the voices of

children is especially meaningful," said Mark Ludwig, Executive Director of the Terezin Music Foundation. "The afternoon will offer the Boston community a stirring blend of history, memory, and hope for a future of tolerance and peace," he continued, adding, "And who better to ask for this than children?"

BSO artists on the program are Si-Jung Huang on violin; Ludwig on viola; and Sato Knudsen on cello. As members of the Hawthorne String Quartet, they have worked around the world with the Terezin Music Foundation to perform and record music by artists lost in the Holocaust as well as new music TMF has commissioned to honor the legacy of the lost composers.

Temple Israel of Boston is located at 477 Longwood Ave. Admission is free. Parking is free at 375 Longwood Garage, next door, with validation at the event. Best for ages 12+. 60 minutes. For additional information on attending the event, please contact Laurena Rosenberg, Temple Israel of Boston, lrosenberg@tisrael.org, or call 617-566-3960.

The Terezin Music Foundation is a non-profit organization dedicated to honoring the legacy of the Terezin artists and victims of the Holocaust by preserving and performing their works internationally, and by sponsoring new compositions by emerging composers. In this way, the Foundation carries on the unrealized mentoring role of the Terezin artists and fills the world with music that stands as a memorial and tribute to them.

Temple Israel of Boston is the metropolitan area's largest Reform synagogue. Temple Sinai is a small and diverse Reform synagogue in Brookline's Coolidge Corner. Yom HaShoah begins Sunday, April 7, at sunset and continues through Monday, April 8, at sunset.

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# The Month of Nisan and Nature

By Rabbi Katy Z. Allen

The Hebrew month of Nisan, which begins this year on the evening of March 11th, is a time to connect, or reconnect, to nature. The days are longer, daylight savings time has begun, giving us longer evenings, and the flowers and trees are beginning to grow and blossom. During Nisan, it is traditional to recite a blessing that is said only once each year. When one sees trees blossoming for the first time in the year, one says, *Baruh Atah Adonai, Elohaynu Meleh ha-Olam, shelo heesar b'olamo davar, u'vara vo b'riyot tovot v'ilanot tovim l'hanot bahem b'nay adam*. Blessed are you Adonai our G-d, Sovereign of the Universe, Who has withheld nothing from this world, and Who has created beautiful creatures and beautiful trees for humans to enjoy.

Passover begins on the 15th of the Hebrew month of Nisan. The Jewish lunar calendar – with a new month starting on the dark of each new moon – is adjusted seven times in a 19-year cycle by the addition of a leap month, an additional month of Adar. The leap month ensures that Nisan is always in the spring and that Passover is always a spring holiday.

During the Passover seder, Jewish tradition acknowledges spring with sprigs of parsley or bits of lettuce. The egg on the seder plate serves as a reminder of the cycle of the year, and of the springtime hatching of baby chicks. A romantic passage from the Song of Songs set to music is found in some haggadot and provides vivid images of spring:

Arise my darling;  
My fair one, come away!  
For now the winter is past,  
The rains are over and gone.  
The blossoms have appeared in the land,  
The time of pruning has come;  
The song of the turtledove  
Is heard in our land.

On the second night of Passover, *Sefirat HaOmer*, the Counting the Omer, begins. Each day is counted out loud for 49 days. At the beginning, during Passover, a measure of barley (the food of animals) was offered in the Temple. At the end, on Shavuot, a measure of wheat (the food of people) was offered. The Counting of the Omer traces the journey from the redemption at Passover to the revelation at Shavuot. It is a time of spiritual awareness and change that is in keeping with the sense of freedom that comes with opening windows, shedding winter coats and boots, and enjoying warmer weather, spring flowers, the planting of gardens, tromps in the woods, and longer daylight hours.

**Rabbi Katy Z. Allen is a chaplain at Brigham and Women's Hospital and Rabbi at Ma'yan Tikvah - A Wellspring of Hope.**



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## Getting ready for Passover

Getting ready for Passover includes not only cleaning the kitchen, but signifies the start of "spring cleaning." I decided to clean out a bottom drawer that I call my "Collection Center." It was very hard to pull open, as I had accumulated letters from two of my grandchildren who live in California.

The letters were sent from the ages of four, until they graduated college. I started to look over each letter. It was exciting to see their crayon drawings and the changes in their writing. Instead of throwing out this large collection, I separated each grandchild's letters and arranged each one by date.

I put two strong rubber bands around each package, and placed them into two priority mail boxes along with my "Jelly Jammy Squares," mandel bread, and several packets of hot chocolate mix. I mailed out the two heavy packages.

I thought the grandchildren would laugh at me and say "what a silly Bubbe," but a week later I received a phone call from one and a lovely letter from the other grandchild, thanking me for saving the letters and saying how excited they were to have them. Today, of course, there are no letters - correspondence is conducted through the internet by email.

Wishing you a happy, healthy, and joyous Passover (Pesach) Keep in touch with your friends and family!

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- 3 large peeled apples
- 1 cup finely chopped walnuts
- 1/2 to 3/4 teaspoon cinnamon
- 1 to 2 teaspoons sugar
- 2 to 4 tbs. Concord grape wine.

Peel and grate apples. In a bowl add apples, walnuts, 1/2 teaspoon cinnamon and 1 teaspoon sugar. Mix well together. Add just enough wine to moisten and bind the mixture together. Taste the charoset, add extra cinnamon, sugar, and or wine if desired. Should be made several hours ahead of time so that the flavors will blend together.

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# Matzah - the Bread of Humility

**Rabbi Moshe Bleich**  
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The eight-day festival of Passover is celebrated in the early spring, from the 15th through the 22nd of the Hebrew month of Nissan. This year, 2013, those dates correspond to the eve of March 25 through April 2. The holiday commemorates the emancipation of the Jewish people from slavery in Ancient Egypt through many miraculous events such as the Ten Plagues and the Splitting of the Red Sea.

With the last of the ten plagues, Death of the Firstborn, Pharaoh's resistance was broken, and he virtually chased his former slaves out of the land. The Israelites left in such a hurry, in fact, that the bread they baked as provisions for the way did not have time to rise. Among other Passover observances, it is the Jewish tradition not to eat any leavened breads for the duration of the holiday, and to eat Matzah - flat unleavened bread.

For the duration of the eight-day holiday, the Jewish home is cleared of all remnants and crumbs of leavened bread, cake, or the like. The Passover version of bread, Matzah, is made by mixing flour with water and baking it in an oven. However, no time is allowed for the dough to ferment and rise, and the result is a flat, hard, cracker-like bread.

Our Sages teach us that leavened bread, with its characteristic height, represents ego and self-aggrandizement, while matzah represents humility. It is specifically matzah, the flat bread, which Jewish liturgy refers to as "the bread of faith." This is because the egotistical person, who is swelled by pride, does not leave room for a higher truth to enter his or her life. The entire motivation behind any behaviors or thoughts is self-fulfilling and self-serving. On the other hand, the humble person is receptive to faith in a Higher Being, and is willing to commit to a strong set of morals and values.

Well, one might ask, if matzah represents such a virtuous state of being, why is it not eaten all year long in place of leavened bread?

This is because both the virtues symbolized by leavened bread and the virtues symbolized by unleavened bread are necessary for a life of productivity and meaning. It is of ultimate importance that a person recognize the significance of his/her own actions, and have the confidence to be able to effect change in the people and the world around them. At the same time, one should not get so carried away with his/her self-worth no room is left for people and principles outside of one's immediate comfort zone.

This is the paradoxical nature of our relationship with bread. On the one hand, leavened bread sustains us practically all year long. Its presence is vital and necessary. On the other hand, for eight days each year, it is banned by Jewish law. Both of these practices carry

practical applications to our personal lives as growing and developing human beings.

Other Passover observances include conducting a Seder on the eve of March 25 and 26 (Monday and Tuesday evenings). The Seder is a fifteen-step, family-oriented, tradition- and ritual-packed feast.

The focal points of the Seder are:

- Eating Matzah.
- Eating bitter herbs—to commemorate the bitter slavery endured by the Israelites.
- Drinking four cups of wine or grape juice—a royal drink to celebrate the newfound freedom.
- The recitation of the Haggadah, a liturgy that describes in detail the story of the

Exodus from Egypt. The Haggadah is the fulfillment of the biblical obligation to recount to our children the story of the Exodus on the night of Passover.

For more info on the holiday of Passover, visit [www.chabad.org/holidays/passover](http://www.chabad.org/holidays/passover). There you will find much information regarding the historical background of the holiday, how-to observe Passover, and you will also find many delicious Passover recipes and thought-provoking articles on the present-day applications of the ancient story.

Happy and Kosher Passover!





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# Purim Parties



## Chai Center

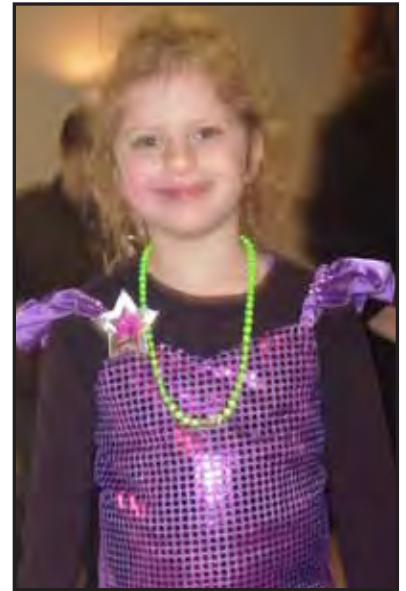
The Chai Center hosted *Harry Potter and the Magical Purim* on Sunday, Feb. 24, with over 300 in attendance.

The crowd enjoyed a full Hogwarts Pancake Buffet and Yogurt Bar, a Megillah reading by the Wizarling Rabbi, a magic show by Magician David Hall, and a Grand Costume Contest.

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## Shalom Emeth, Burlington



## Temple Reyim, Newton

Joe the Juggler entertained children and adults at Temple Reyim's 2013 Purim celebration. With February being designated as Jewish Disabilities Awareness Month, the Newton synagogue invited Greater Boston Yachad, a local chapter of the National Council for Jewish Disabilities, and Kesharim, a program of the Jewish Family and Children's Services for adults with disabilities, to its festivities, which also included make-your-own sundaes, a sing-along with Rabbi Benjamin Shalva, a costume parade, and a special PowerPoint program of the Megillah geared to the hearing impaired.

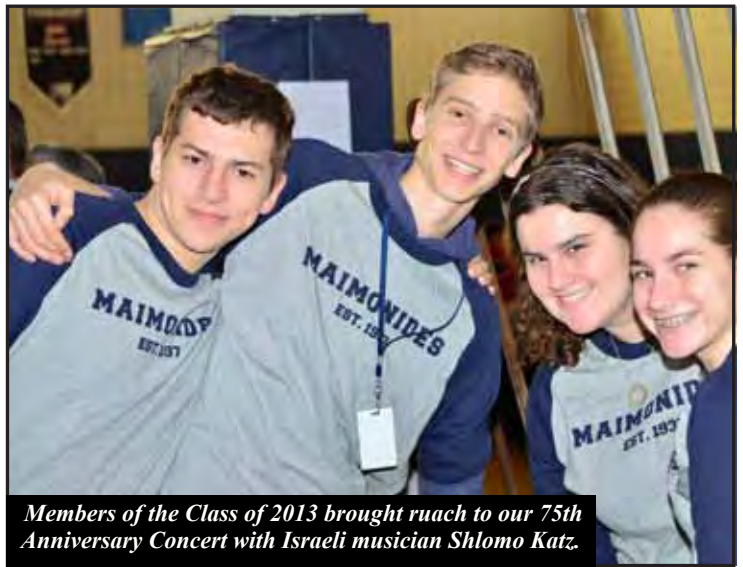




*Purim in the Shtetel, Sharon*



On Purim, the 24th of March, a themed Purim party with animals and entertaining games was hosted by the Chabad community of Sharon, at its Shul on South Main Street. The theme was a Shtetel (Jewish village of yesteryear), and warm feelings were felt about the "good old folk days" as participants interacted with farm animals and got to eat traditional Shtetel food



Members of the Class of 2013 brought ruach to our 75th Anniversary Concert with Israeli musician Shlomo Katz.

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# MATZOBALL MIX

By Marco Fogel

## A Word from our Personal Yentl

She is fit, she is gorgeous, she is Black, and she is Jewish. Miss Israel 2013 is 100 percent Kosher! Your mum will not be able to disapprove.

Her name is **Yityish (Titi) Aynaw** (photo), 21, she is from Netanya, and she is the first Ethiopian-born olah (immigrant) who has won the contest.

Yityish, which means “a look to the future” in Amharic, served as an officer in the IDF and now runs a fashion store. She immigrated to Israel at the age of 12. “My aliyah was pretty tough,” she said. “A new language, a modern society. I’m lucky to have had a friend, Noa, who befriended me from the start and helped me out. I didn’t study in a ulpan. I was thrown into the deep water and learned the best way.”

Her most inspiring historic figure? Martin Luther King.

## Lord Sugar

He is wealthy, famous, and he’s UK’s The Apprentice TV Show Boss, as opposed to Donald Trump, in the original version. **Alan Sugar** (photo) is a man who had his Bar Mitzvah party at home, because his parents did not have the “means.” The humbled event caused him to lose a close friend and be ostracized by his colleagues, who realized Sugar was “different.” Sugar remained reclusive for almost two years, just after his Bar Mitzvah drama. The rest is history. I haven’t checked, but I’m not sure any business has occurred between Sugar and this “friend” ever since.



## It’s Hard to be a Jew

### Mendelssohn

“**Moses Mendelssohn** was a German Jewish philosopher from the 16th Century to whose ideas the Haskalah - the ‘Jewish enlightenment’ of the eighteenth and nineteenth centuries - is indebted. Although he himself was a practicing Orthodox Jew, he has been referred to as the father of Reform Judaism.” - Wikipedia.

Thanks to Mendelssohn, the community slowly and increasingly transcended the boundaries of the Ghetto and became more involved in Modern society.

His grandson came to be **Felix Mendelssohn Bartholdi**, a renowned classical music composer. Bartholdi was raised without religion and was Baptized Catholic in his adult life.

The one million-dollar question is: will the “Enlightenment” separate us from the Jewish heritage? Many individuals who integrated with other cultures by sharing University seats and learning secular matters did not “lose” this connection. But what becomes of the next generation that follows this individual?

It’s a troubling speculation, but as **Moshe Dayan** said in one of his interviews, “every generation needs to cross the Red Sea.” Each one of us decides what is good for us and what is not. The figures, though, reflect a continuous decrease in the number of Jews throughout communities in South America that were once vibrant societies.

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# MATZOBALL MIX

## Limbo Jew – Joshua Leibowitz’s Epic

So, you’re economically strained, haven’t changed your car for a newer model (the old one is still fine, isn’t it?), and you did not really want to spend extra money for that Israeli rock group charity show? Not that you really care for an Israeli rock group, but the Spritzers will also be there.

The Spritzers are looking good. Their start up finally caught on (after 15 years of struggle), and they look radiant. They tend to become actively involved in every new charity event the community creates, and Sheryl often has genuinely wonderful suggestions. Remember when you got that job at Price Waterhouse 20 years ago and everything ahead looked bright? Compared to your path, they went your parents’ way: they wanted their own business. You laughed at Daniel’s ideas, and insisted he should give up on small shopkeeper/owner ideas: “This is over, Spritzer! Ever since the early 1980s, it’s not a living anymore.”

Tomorrow, the lady from the KKL comes-a- knocking at your door. Last year you gave her \$2,500, for which you got a nice receipt. This year she wants to know whether there’s anything more you can add. You ask whether a frame for the receipt could be attached, to display it as a sort of medal. For a split second, you think to yourself: “aren’t there enough eucalyptus plants in Israel? And they don’t even produce cellulose!”

You really want me to tell you: “It’s cool, it’s cool. Israel is the passport for our survival.” As a consolation, you think of the less fortunate Jews in the Third World who are now limited to almost nothing other than the money laundering industry. Sadness overcomes you. History is repeating itself. You shed a tear. This story is to be continued. On Friday, you will need to pay the kids’ Jewish school.

### Syrian School

**Max Baring** directed a memorable documentary for the BBC, just before the Civil War broke out in Syria, called **Syrian School**. For a year, he followed four schools in Damascus: religious, Palestinian, girls wishing to “rap,” living under a dictatorship - it’s all there. What does it concern us? Get to know thy cousin.

The delicate work reveals the kids’ aspirations, their visit to the October (Yom Kippur) War memorial, considered by Syrian Authorities their greatest victory, poetry competitions, secular/religious teachers and directors, and a guest appearance by the Syrian First Lady, **Asma al-Assad**, who appears unannounced at one of the schools. She is charming, sweet, intelligent - a real princess whom the girls want to follow. Ask your local deli for the documentary: “It’s delish!” Check at: <http://www.bbc.co.uk/programmes/b00qtp9x>.

## It’s Even Harder to be a Gay Jew

A new Israeli film is in a theatre near to you. “Yossi” opened March 8 at the Landmark’s Kendall Square Cinema, in Boston. It is a film about a gay doctor coming out in Israel.

The story goes, according to the synopsis, like this: Ten years after “**Yossi and Jagger**,” the tragic love story of two IDF officers serving in Lebanon, we return to find out what has happened with Yossi. **Dr. Yossi Hoffman** has, it turns out, become a valued and dedicated cardiologist, often turning to his work as a way to escape from dealing with his anguished life. He lives alone, still closeted, unable to break through the walls and defenses built around him since the death of his lover. Even his co-workers - a recently divorced doctor, who tries to sweep Yossi into his world of women and drugs, and a lonely nurse, who is secretly in love with him - find it almost impossible to get close to him. His daily routine at the hospital is shaken up by the arrival of a mysterious woman.

The film is a revealing experience to those who have not had to deal with homosexuality in their own lives. In fact, the customary pattern, it pretty much follows what is expected from a gay guy: discretion. And we have the opportunity to witness how a “low key” gay guy lives denying every single aspect of what is part of his being. The enormous pressure society wields over a gay individual is observed by seeing what Yossi is and how he interacts with everyone surrounding him. It reflects in every interaction that forms the individual he is today: unfinished, and underdeveloped in the personal sphere, while a high achiever in the professional one.

In the second part of the film, he is called to face the modern aspects of gay life, one neither discreet nor militant, but one that just is. There are still imperfections manifested everywhere while this dynamic new reality finds its own paths, and Yossi reluctantly allows it into his life. There is humor, too, in one of Yossi’s random internet meets. And there is a flaw in Yossi’s new love interest. But isn’t what life is to all of us?

**Ohad Knoller** plays Yossi in a very constricted, almost asphyxiating mode. He is already a Tribeca Film Festival award winner (2003). **Eytan Fox**, the director, was born in the US and immigrated with his parents to Israel. Fox has many Israeli blockbusters under his sleeve, including the 1994 **Shirat Ha’Sirena**, where a young hunk, **Yair Lapid** (photo), plays a role. Lapid, of course, is now the leader of the second-most voted party to the Knesset, Yesh Atid.



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# Cry for Argentina

David Harris  
March 3, 2013

Argentina has just approved a memorandum of understanding with Iran to jointly investigate the 1994 terrorist bombing of the AMIA, or Jewish federation, building in Buenos Aires. The blast killed 85 people and wounded 300.

There's only one problem with the agreement -- it's alleged that the current Iranian regime, plus its proxy, Hezbollah, was responsible for the attack. That's not speculation, but the conclusion, reached years ago, by the Argentine government!

To further underscore the absurdity of this initiative, one of the individuals named by Argentina in the AMIA case -- and, since 2007, the target of an INTERPOL "red notice," meaning Argentina seeks his arrest and extradition -- is, in fact, the current Iranian minister of defense. Is Iran about to hand him over to Argentina as a defendant in any trial? Yeah, right!

This whole episode would make for gut-splitting political satire were the stakes not so high.

After all, what took place in 1994 was the single deadliest terrorist assault in Latin America, and it followed on the heels of an earlier attack on the Israeli embassy in Buenos Aires that killed 29 people.

For years, I heard with my own ears one Argentine government after another promising to get to the bottom of the case, but, fueled by heavy doses of incompetence, hesitation, and corruption, no investigation ever got very far.

Meanwhile, families of the victims struggled to come to grips with the absence of justice, while many feared a third attack on a country that just couldn't quite summon the resolve to pursue the perpetrators.

But then things began to change.

President Néstor Kirchner, the current leader's late husband, came to the 2004 AJC Global Forum in Washington. He said, for the world to hear, that the unresolved investigation was a "national disgrace" and justice would no longer be delayed.

A determined special prosecutor, Alberto Nisman, was appointed in 2005 and given the mandate to go wherever the evidence took him, be it the tri-border area with Brazil and Paraguay, the Bekaa Valley in Lebanon, Damascus, or Tehran.

And that resulted in a report that named five Iranians and one Hezbollah operative as linked to the attack, prompting a request for INTERPOL cooperation. Iran fought the move tooth-and-nail, using, above all, its time-tested diplomatic tools of bribery and blackmail. But at the showdown vote during the INTERPOL meeting in Marrakesh, Morocco, Argentina prevailed.

When Cristina Kirchner took office in December 2007, succeeding her husband, the momentum initially continued. She had previously spoken out strongly on the case as an Argentine senator, including at the AJC Global Forum in Washington months before her election. She noted the double indignity it had brought to her country -- a deadly attack against Argentina and pitifully little to show from years of investigation.

So, why this new turn of events by the very same leader, aided by her foreign minister, Hector Timerman? Why are they so determined to proceed with the memorandum of understanding, even in the face of a torrent of criticism from within the country, including from many civic groups, media outlets, and political parties (the accord was narrowly endorsed in the Argentine Senate and Chamber of Deputies by votes of 39-31 and 131-113, respectively), and abroad?

However they choose to cloak it, the most likely answer appears to be a desire to "repair" bilateral relations with Iran. Finding a formula to bring "closure" to the AMIA case would "normalize" the link, in turn yielding tangible political and economic benefits to Argentina.

Otherwise, they fear, this issue could drag on for many more years, with Argentina continuing to cut itself off from an Iran hungry to break out of the isolation the U.S. and Europe are seeking to impose -- and to which Buenos Aires temperamentally is not nearly as committed.

Also striking has been the Kirchner administration's thin skin since the deal was first announced.

It has lashed out at its critics, even reportedly threatening to complicate life for AMIA if its leadership continues to protest the devilish deal with Iran.

But, after all, Argentina is a democracy, and those who disagree are exercising their right to speak out.

Moreover, AMIA's current leaders, some of whom were in the building on that fateful day in 1994, are still grappling with the trauma of what occurred nearly 19 years ago. They have had to bury their colleagues and friends, console the survivors, and constantly worry about the state of security. If they cannot express themselves about this particular Argentine-Iranian accord without fear of intimidation or retaliation, then who exactly is entitled to do so?

Every friend of Argentina, of democracy, and of justice should stand with those Argentines, Jews and non-Jews alike, who oppose a shameful pact with Iran that, yes, has echoes of the naiveté, self-delusion, and appeasement of the past.

Today, I cry for you, Argentina.

*David Harris is the Executive Director of the American Jewish Committee. This article was published in The Huffington Post and The Jerusalem Post.*

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# Candle Lighting Rhyme Time



**By Carole Blake**

What's the historical significance of having Candle Lighting poems at a Bar/Bat Mitzvah? Actually, nobody knows the answer to that, but it's a wonderful way for the child to recognize and honor important relatives and friends.

I've been a songwriter for years. Several of my songs were recorded and released on various labels. I've also written articles for many different newspapers and magazines, and so, many years ago, after helping a friend write Candle Lighting poems for her son's Bar Mitzvah, it seemed like a good idea to try to do that professionally. I've been doing it for more than twenty years, and I love it.

If you've been to a Bar Mitzvah lately – and the birthday child started reading those poems – the odds are that I might have written them. That is, of course, if they're clever, sensitive, and funny; not if they're long and boring! Those, they can write themselves!

During this time, I have come across some of the weirdest, nicest, most difficult, and bravest people you could ever imagine. I have found that very often, the Mom with the most problems is the easiest to work with. One of these was a woman from Manhattan who had lost her husband during 9/11. She wanted her daughter's Bat Mitzvah to be festive and fun, and yet she wanted a very special poem for her husband. Now that was a challenge, but needless to say, I was inspired by her positive attitude and strength. I managed to write that

poem – as well as all the others she had wanted – and I think she was pleased. I have to admit, however, that my tears were flowing pretty freely.

*The first one is in memory of  
My Dad – whom we will always love  
His kindness and his smile – live on and on  
It's like he's always with me – even though he's gone  
His values are instilled in me; like knowing wrong from right  
And I have the feeling – that he's with me here tonight!  
So I'll light this candle – as we're all so sad without him  
We're happy that he was part of us – and we'll smile as we think about him*

Then there was the party where almost every candle was a "situation". For example, Nana and Papa could NOT light candle #2 together because Nana and Papa have been divorced for the last seven years, and Papa is living in another state with Jennifer, and Nana can't even say the word "Jennifer" without breaking into hives. And then on candle #7, the only information given was - Cousin Fred is really a jerk, and we don't see him very much." What do you do with that? Maybe:

*This is for cousin Fred! I'm really glad you came!  
We don't see you that often - but we love you just the same!"  
You jerk!*

Anyway, it's always a new adventure. I think I'm lucky to have found a business, which is creative and fun. In closing, let me say:

*Some wacko clients of mine – really do amaze me  
But I always try each time – not to let it faze me  
And it all works out just fine – as long as each one pays me*

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# Why I started Playboy Israel

**Daniel Pomerantz**

Last fall at the Playboy Mansion in Los Angeles, California, Hugh Hefner, the Playmates and the staff were, *davka!* speaking Hebrew. I had brought my team to Playboy's offices for training and during lunch at the Mansion we all took a moment to talk about ourselves. As a new *oleh* (immigrant) in Israel I still get excited about Hebrew words, and so I shared the word *shfan-fana*, which means Playboy Bunny. As far as I know, Hebrew is the only language in the world that has such a word, and everyone at Playboy was excited to learn it, and to repeat it over and over. Just a few years earlier I could not have imagined such an unusual situation.

I used to see Israel as an abstraction: home to cousins I'd never met, ancient artifacts, and that impossible language from my bar mitzvah. Yet from the first moment I arrived in Israel as an adult, I felt that I was at home. I don't mean in a Leon Uris, dramatic Hollywood, lifelong dream kind of way: I mean that I just felt totally natural, as if I'd always been here. I didn't know the language, I couldn't find my way around (sometimes I still can't!) but every time someone tried to make a *shidduch* for me (fix me up), invited me for Shabbat, or yelled in a public place, it all just felt familiar, and it felt "right."

So I came back to visit: again and again and again. One day a friend in Israel asked me, "Don't you ever feel homesick for Chicago?" I thought about her question and then answered honestly, "No I don't, but sometimes when I'm in Chicago I feel homesick for Israel." I understood in that moment that I had to make *aliya*, and three months later I moved to Israel.

During the many visits to Israel, I was working as a lawyer in Chicago. Many of my clients were entertainment and media entrepreneurs, and I was the head of the Chicago Bar Association's "Creative Arts Committee." At the time Playboy's headquarters were in Chicago, so I came to know their lawyers and I even attended the annual shareholder meetings.

The Playboy company held a certain magic for me because of its contradictions: serious yet glamorous; a world of beautiful icons but also hard-working professionals; a logo so famous that it is recognized all over the planet, and yet hundreds of anonymous people work behind the scenes every day to make this phenomenon possible. I learned about Playboy's history and it surprised me: interviews with heavyweights like Dr. Martin Luther King,

Jimmy Carter and even Yasser Arafat; the fiction section where an unknown Ray Bradbury got his first big break alongside authors like Isaac Bashevis Singer. Here in Israel we are continuing this tradition of heavyweight quality: including our deep and personal interview with Avi Dichter, currently Israel's Minister of Internal Security, and former head of the *Shabak*, as well as our feature story on the day that Steve Jobs met Andy Warhol (and showed him the world's first Macintosh computer).

Of course I already knew that Playboy featured beautiful women, but I hadn't fully appreciated the caliber: the first issue in 1953 featured Marilyn Monroe, and since then women like Cindy Crawford, Claudia Schiffer and Madonna have posed, while artists like Salvador Dali and photographers like Mario Sorrenti have directed photo shoots. In our first issue we feature Israeli celebrity fashion model Natalie Dadon on our cover, and Israeli dancer Marin Teremets in our Playmate centerfold.

Given my familiarity with Playboy, I naturally kept an eye out when I visited Israel: Is there an Israeli edition? What's it like? To my surprise I saw a variety of Playboy products but no magazine. So I spoke to my friends and colleagues in Chicago, and they put me in touch with Playboy's international group. At first this was idle curiosity, but conversations became meetings, meetings led to research and plans, and one day Playboy's international group asked me a life-changing question: would I like to bring Playboy Magazine to Israel?

I've seen a lot of surprising things in my first year of *Aliya*: Yom Kippur when the streets empty and children ride their bikes, and Yom HaZikaron when thousands of people stand and cry together because everyone has lost someone. I've voted, and seen the shape of our government change before our eyes, I've heard sirens and learned how it feels to run to a bomb shelter, I've walked through Yafo on peaceful evenings during the Muslim call to prayer, and joined in protests for social justice. I attended *ulpan* Hebrew classes with new Israelis from all over the world, and even volunteered in the IDF (Israel Defense Forces), where I lived and worked on a base, side by side with our soldiers. Yet I've also seen Israel's fashionable side: Tel Aviv Fashion Week, the Gay Pride parades, concerts, theaters, and coffee houses. And of course, I've visited the Playboy Headquarters as a representative of my country.

Through these experiences, I've come to understand that Israel is a land of contradictions: of tradition and modernity; of pragmatism and style; a refuge from dangers of the past and present, but also a real home for our future. When I look at Playboy I see irresistible contradictions as well: a focal point for beauty and style yet also a forum for argument and serious thought; a story of tradition, but also of freedom and change. I believe that a magazine as complex and beautiful as Playboy is the perfect fit for a country as complex and beautiful as Israel, and I now work every day with a staff of talented, passionate professionals who feel the same. In the words of Ernest Hemmingway (another one of Playboy's many famous authors), "The shortest answer is to do the thing." My entire team and I are all very proud to say that after 60 years of success in 30 countries, Playboy has finally made *aliya*.

*Daniel Pomerantz is the CEO of Playboy Israel as well as a business attorney and political analyst. This article was originally featured in <http://blogs.timesofisrael.com>.*



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# Zionism 101



**By Dr. Rebecca Housel**

On February 27 in Vienna, the Turkish Prime Minister addressed the United Nations by stating that, like Islamophobia (the irrational fear of Muslims), Zionism should be considered a “crime against humanity.” Erdogan also included fascism and anti-Semitism in said crimes. So how can one consider hating Jews a crime while simultaneously maintaining the belief that having a Jewish State is a crime? It’s frankly baffling. Either Prime Minister Erdogan misspoke, or he’s completely stupid. And given the fact that he hasn’t retracted his absurd

statement, but instead has hotly defended it amidst criticism from the States, among other countries, it’s safe to assume the latter.

Prior to Erdogan taking office in 2003, Israel and Turkey enjoyed a healthy relationship that was mutually beneficial. Once Erdogan took office, that healthy relationship changed because Erdogan’s policies dictated that change—not those of Israel. Erdogan cites the deaths of Turkish citizens in 2010 as his primary reason for including Zionism as a crime against humanity, going on to say that Israel is responsible for revising their attitude toward Turkey if “they” want to hear “positive comments.” Funny, but Erdogan does not mention Israel’s role in protecting Cypress in 2012 from Turkish war ships threatening the non-Turkish side of that once-all Greek island as part of his problem.

You see, oil was found on the non-Turkish side of Cypress in 2010—the same year of the infamous “Freedom Flotilla” incident. Turkey, owning the wrong side of Cypress, decided to take the oil by force. When the threatened Cypriots beseeched the European Union for help, nothing happened. Except, of course, an increased presence of Turkish ships appearing in the harbor, pointing their guns at the vulnerable, non-Turkish coastal communities. Who did respond? Israel. So who is it that needs to revise their attitude again?

Let’s address how the aforementioned Turkish citizens died in 2010. They were activists on a pro-Palestinian flotilla, claiming to be bringing humanitarian supplies to Gaza. Why did these people feel the need to bring anything to Gaza? The Israel-Egypt blockade of Gaza happened after H. A. M. A. S. (an acronym for Haraket al Muqawamah al Islamiyyah or the Islamic Resistance Movement) won the 2006 Palestinian election. The European Union, Egypt, Israel, Britain, the United States, Canada, Australia, and New Zealand all consider H. A. M. A. S. a terrorist organization. In 1988, the organization created a Charter stating that its sole purpose was to establish an Islamic state in Israel, the West Bank and Gaza Strip. But why? It’s not because Israel is unfair to Palestinians. It is because H. A. M. A. S. is associated with the Izz ad-Din al-Qassam Brigade, or, all that remains of The Black Hand.

The Black Hand was an anti-Semitic organization founded in 1930 by Izz ad-Din al-Qassam, who balked at Britain’s inclusion of Jews in the newly-formed government, after Britain occupied what was Israel and renamed it the British Mandate of Palestine after World War I. The sole purpose of the organization was to use violence against Jews, and indeed, that purpose was executed. Its legacy is apparent in H. A. M. A. S. and their military operations against Israel today.

So in 2006, when H. A. M. A. S. gained a political foothold, it wasn’t long before rockets were being fired from Gaza into Israel. It’s a pattern of behavior that has continued through 2012. And like the Israel-

Egypt blockade of Gaza, Israel’s defense of itself is constantly being criticized. The outcry in 2010 was to relinquish the blockade to allow humanitarian supplies into Gaza. But a United Nations investigation suggested that there was intent to bring in supplies, not for humanitarian aid, but to be used by H. A. M. A. S. against Israel. The lead ship in the 2010 flotilla was carrying those supplies. The deaths of eight Turkish nationals and one US citizen of Turkish descent occurred because those individuals ignored the blockade, refusing access to their ship. Had the ship been actually carrying humanitarian supplies, after said supplies were inspected, the flotilla would have been allowed through. But of course, the Turkish nationals on the ship denied Israel access and ignored warnings. After multiple warnings, Israel was forced to board in order to inspect the so-called humanitarian supplies, and yet, soldiers were attacked by 40 armed people. So yes, some of those people died. Israel was forced to defend itself, again, in the same way American soldiers in Afghanistan or Iraq are forced to defend themselves against hostiles.

Why is that a crime? It’s not. The United Nations even declared that the Israel-Egypt blockade was not illegal. How could it be a crime to take preventative measures in order to protect your country? Israel has been a stabilizing force in the Middle East; they’ve been good neighbors to countries like Cypress, whose citizens appreciate the Israeli Defense Force (IDF), perhaps now more than ever. The IDF was all that stood between them and enemy fire from Turkish war ships.

Erdogan’s attitude toward Israel isn’t because eight Turkish nationals died attempting to help H. A. M. A. S. in 2010, it’s because Israel lives. And while Israel lives, it stands between Erdogan and Cypress’ new-found oil bounty. Greed is the enemy here, not Jews, or Israel, or, the belief that Jews, after being depleted as a people from 1933-1943 while the entire world watched in utter silence, require their own country as a means of defense against similar future aggression. Because that’s what Zionism really means.

Israel is the Jewish people and we are Israel. The two are inseparable. And that bond cannot be broken—even if you’re a Prime Minister.

*Dr. Rebecca Housel is an author and editor in Wiley’s Philosophy & Pop Culture series. Much of her work focuses on the socio-political. You can learn more about Dr. Housel at [www.RebeccaHousel.com](http://www.RebeccaHousel.com).*



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# Study Trip to Poland

By Sid Lejfer

During the week of November 11-18, 2012, I participated in a study trip to Poland sponsored by the Forum for Dialogue Among Nations.

As the son of Holocaust survivors from Poland, I participated in this program with much trepidation. My father was from Nemenchine, Lithuania and my mother was from Ludmir, Ukraine. Both of these places were part of Poland before World War II. My parent's both endured unimaginable hardship during the war, perpetrated by the Nazis with the willing participation of the local population. It is thus not difficult to understand my parent's animosity towards Poland.

A few years ago, my brothers, their wives, and Nancy and I returned to my parents' home towns in Lithuania and Ukraine. We actually found the family who hid my mother during the war. It was a very emotional experience, with an overall bleak, gray, and dreary impression of both Lithuania and Ukraine. At that time, I did not think I would return to Eastern Europe.

But I still felt that I had not completed my own personal reconciliation about Poland and the Holocaust. Part of the mission of the Forum for Dialogue Among Nations is to improve relations between Poland and the Jewish community. I felt that this study trip would provide me the opportunity to answer many of my lingering questions and ambivalence towards Poland.

The Forum for Dialogue Among Nations was started by Andrzej Folwarczny, a former member of the Polish Parliament. Its mission is to foster Polish-Jewish dialogue, eradicate anti-Semitism, and teach tolerance through education. The organization is funded through a variety of sources, including the Polish government.

I was pleasantly surprised by the energy and vibrancy of both the Polish economy and the Polish people. As opposed to my experience in Lithuania and Ukraine, people seemed to be upbeat and enthusiastic about their place in the world, and their future.

Our trip began on Monday in Warsaw, with a visit to the Warsaw Synagogue and Jewish Community Center. Poland had over three millions Jews before World War II, and even after the war, there were still 300,000 Jews, enough to reestablish a Jewish community.

But deep-rooted anti-Semitism instead drove most of the Jewish population to disperse to Israel, the United States, Canada, and other countries around the world. Those who remained were members of the Communist party, and/or intermarried.

Our tour continued with a visit to the Museum of the History of Polish Jews, a very impressive building. The exterior is completed, with an opening set for the spring of 2013. Later that day, we met with Professor Barbara Kirshenblatt-Gimblett, who is Program Director of the Core Exhibition of the Museum. In the evening, we met with Zvi Rav-Ner, Ambassador of Israel to Poland.

Overall, the relationship between the Polish and Israeli governments is very good. Poland and the Czech Republic are Israel's two best friends

in Eastern Europe. The leadership of the Forum would like to see more interaction between the Jewish youth coming from Israel and other parts of the world, and Polish children. This is a very sensitive topic. The Jewish/Israeli narrative in the past has been to educate visitors on the atrocities of the Holocaust, to have very little interaction with the local Polish population, and to go to Israel. But Poland sees itself as a good friend of Israel, and indeed, the government has made strides in acknowledging its past, and improving relations with the Jewish community. Hopefully, over time, there will be better coordination and effort in bringing the youth together.

On Tuesday, we met with Kevin Kabumoto, Internal Unit Chief, Political-Economic Section, of the United States Embassy. He briefed us on US/Polish relations. This was followed by a meeting with Dr. Michal Bilewicz, Head of the Center for Research on Prejudice at the University of Warsaw. We discussed postwar anti-Semitism in Poland.

We had lunch with Konstanty Gerbert, Founder of the "Midrasz," a Polish-Jewish monthly magazine. This was followed by a presentation by the leadership of the Forum about The School of Dialogue, a program restoring the memory of Polish Jews in former shtetls through the education of high school students.

On Wednesday morning, we met with Dr. Maciej Kozlowski, the Ambassador-at-Large for Polish-Jewish Relations and former Polish Ambassador to Israel. Although the overall atmosphere of the meeting was positive, there were some sensitive topics discussed with respect to the Palestinian situation and Jewish settlements.

We then traveled to Radom to meet with high school students who are participating in the School of Dialogue. The students were very Westernized and friendly. They took us on a guided tour of Radom, pointing out sites and explaining the Jewish history of the town. Prior to this program, the students and their families had no idea about the Jewish history of Radom.

We returned to Warsaw and had dinner with Michael Schudrich, the Chief Rabbi of Poland. He gave us a fascinating briefing on Jewish life in Warsaw. It is a community made up of many people



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# Study Trip to Poland

who have a parent or grandparent who is Jewish, and are trying to connect with their heritage. They are also beginning to see an increase of Jewish businessmen willing to transfer to Warsaw, because there is a Jewish life available to them. Many of them commute on a weekly basis.

One of the interesting stories that Rabbi Schudrich shared with us was about "The Baptist on a Bike." A Christian man who was biking through Poland stopped at a small village and wanted to visit the Jewish cemetery. He asked an elderly local resident for directions, and the resident responded by asking him if he wanted to see the cemetery or mass graves. This story is repeated in town after town.

Holocaust historians were not aware of all of these mass graves, and Schudrich is presently working with the "Baptist on a Bike" to identify these mass graves and place a marker on them.

On Thursday morning, we visited the Warsaw Rising Museum. This is an outstanding museum, not without its share of controversy. A film that depicted Warsaw in 1945 was reconstructed from aerial footage from US military reconnaissance flights. The scenes were of utter devastation, and I will always remember the images of a



**SYMBOLIC MEMORIAL IN KRAKOW**

completely destroyed and scorched city.

On Thursday afternoon, we met with Professor Pawel Machcewicz, Advisor to the Prime Minister of Poland, who presented the plans for the Museum of World War II that will be in Gdansk. There will be a significant Jewish component to this museum.

On Friday, we visited Auschwitz-Birkenau, the site of the mass murder of European Jews. I would describe it as the industrialization of death.

After a very difficult and emotional day, we were uplifted by Shabbat dinner at the new Krakow Jewish Community Center. The dinner guests were local Jewish residents, Jewish Studies students from the local university (who were non-Jewish), visitors from all over the world, and local residents who had discovered their own Jewish roots.

On Saturday morning, I attended Shabbat services at the beautiful Kupa Synagogue. I closed my eyes, listening to the chanting of the Torah portion, trying to imagine what life was like before the war. In the afternoon, we had a tour of the Kazimierz Jewish Quarter and a visit to the Galicia Jewish Museum.

Later that afternoon, we toured the old city of Krakow. It is a beautiful city that was untouched by the war. There is a long and rich Jewish history in Krakow. Every summer there is a festival celebrating Jewish culture, which is attended by mostly non-Jews.

As noted earlier in the article, I was very apprehensive about participating in this program. I did not tell my 86-year old mother that I was going until a few days before departure, as I did not want to upset her. But as it turns out, she was very happy I was going, and was curious to hear about my experience. I plan on returning in the summer of 2014 with my family to visit the completed Museum of the History of Polish Jews and continue my own personal reconciliation.

I commend the leadership of the Forum for Dialogue Among Nations and thank them for the work they are doing. It is a start.



**GROUP MEETING WITH DR. MACIEJ KOZLOWSKI, AMBASSADOR-AT-LARGE FOR POLISH-JEWISH RELATIONS, FORMER POLISH AMBASSADOR TO ISRAEL**



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# Horse Meat Is Now Being Served

**Roberta Kalechofsky, Ph.D.**

When I was sent to buy chopped meat at our local kosher butcher shop as a little girl, my mother always warned me to purchase the meat from the window case, and to ask the butcher to grind the meat in front of me. And yet, every time I went to buy chopped meat, the butcher would try to go into the back of the store to bring out the meat that was already ground up. It took courage at eleven years old to face down the butcher, but it took more courage to face down my mother, who always questioned me: Are you sure you saw him grind this in front of you? My mother was not particularly religious, but she always made sure her meat was strictly kosher.

Several points about this memory: butchers cheat, including kosher butchers, and people, for all sorts of reasons, harbor complex feelings about the food they eat, and how that food relates to animals that they reference in other ways. The French, for example, have always eaten horse meat, and Koreans eat dogs - and often kill them by strangling them slowly because they claim the rush of adrenalin makes the meat more tender. In the United States and for that matter, in most Western countries, including at most kosher slaughterhouses, animals are not strangled, but shackled around their hind legs and hoisted to the ceiling, where they await the slaughterers knife. We are told that this is done for hygienic reasons, so as to allow those in the slaughterhouse to mop up the blood on the killing floor.

Food anthropologists study the cultural mores regarding how and what people eat. We know that Hindus in India do not eat cows, Jews and Muslims do not eat pigs, and that many people eat grubs, which are a great inexpensive source of protein (and which, some say, may become the protein source of our future, as the cow becomes too ecologically burdensome). We also know that John the Baptist was Jewish and is said to have eaten grasshoppers. Furthermore, beef made from stem cells disgusts some people, but not others.

Horse meat was first discovered to be present in food labeled "beef" through DNA testing in England and Ireland. The English and Irish view the horse as a noble sports animal. The French, however, were upset, because they worried that horse meat in their beef would devastate their overseas trade industry. Yet aside from the commercial and industrial aspects, meat is arguably the most emotionally disturbing food people eat, and universally, the most-

often tabooed food. You never hear of a taboo against peaches or lettuce. We have personal as well as cultural taboos as well. We have gut identification with the animal we eat - or don't eat. For example, my mother would never eat lamb, kosher or not, and I would never eat tongue. It seems that the closer that food is identifiable with an actual body part, such as the aforementioned tongue, or brains or kidneys, the more people find it objectionable. Instead, they call it steak, hamburger, loaf, or "meat pie," and these terms indeed make it easier for us to disguise or disregard the actual animal source - and by extension, to also disguise our feelings. The discovery of horse meat in beef reveals how international the food market has become, and how difficult it is to ascertain the true source of the meat that we buy and eat, and what is actually in it.

In actuality, horse meat is not the worst ingredient in our meat - although I personally would not eat it, but then I do not eat meat of any kind, kosher or not. Meat that has been processed for public consumption is, in essence, filled with hormones and antibiotics, which are contributing to perhaps the greatest health hazard we will ever know - the decrease in the effectiveness of antibiotics. As a result, gonorrhea and several forms of tuberculosis have now been declared incurable, and varied strains of "superbugs" run amok in our hospitals. And since the horse meat in our beef may derive from racing horses that are kept in trim racing form by being doctored with chemicals (disclosed in a Huffington Post feature), horse meat in your beef, in effect, just adds to the chemical stew that is already present in your meat.

Given the dire consequences spelled out above, what can the average consumer do? First of all, reduce the overall meat content in one's diet, and purchase organic meats, which tend to be produced with greater care. Seek out meats that have not been subjected to hormones, antibiotics, and other artificial additives. The best step for most of us to take would be to adopt as much of a plant-based diet as possible, and learn to appreciate the many delicious and healthful alternatives to meat that are now available in our markets. There is an old proverb: Pay the grocer or pay the doctor. More thoughtful choices will reap benefits many times worth their costs. Enjoy!

*Roberta Kalechofsky is the author of four vegetarian cookbooks, three specifically for Jewish holidays, available on Amazon, or on her website, [www.micahbooks.com](http://www.micahbooks.com).*



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# Boston Jews and the Gun Legislation

Boston area Jewish groups are showing their determination to get reasonable gun legislation passed quickly. The Jewish Alliance for Law and Social Action engages in an ongoing and varied effort to encourage public policies in areas of social justice. Current efforts for reasonable gun legislation now involve several synagogues and also combine Jewish ethics, teachings, and traditions.

JALSA has been working on gun violence issues for many years, and this past fall, agreed to help the United Synagogue of Conservative Judaism plan a rally for approximately 800 high school students that would meet in Boston for a national conference of USY (United Synagogue Youth). That rally, scheduled during the week of winter vacation, was to address gun violence, harassment, and bullying.

JALSA agreed to develop an action component, but in reaching out to elected officials, was initially told that new legislation was all but impossible. After the Newtown tragedy, however, the atmosphere changed, and by the date of the rally, a longtime proponent of gun safety issues - Rep. David Linsky of Natick - came to urge the students to call their legislators to insist on new gun legislation. Participants in the rally also heard a message read from Mayor Tom Menino of Boston, a longtime supporter of gun safety and buyback programs, sending along his concerns even as he was just leaving the hospital where he had been recovering from illness.

Many JALSA members and other community groups involved in stopping gun traffic in the city joined the rally. JALSA then scheduled an early February session with Rabbi Van Lanckton of Temple B'nai Shalom of Braintree to provide an understanding of our traditional Jewish texts on weapons of violence, and the community's responsibilities for controlling them. Joining Lanckton was to be political activist Angus McQuilken, who had worked with former Senator Cheryl Jacques on the last major piece of assault weapons legislation passed in Massachusetts many years ago. That program was ultimately postponed because of the big snowstorm, but will be rescheduled to an April date.

In the meantime, McQuilken, working collaboratively with Linsky, who had now filed new proposed legislation for Massachusetts, began to put together a statewide coalition to work on the new legislation.

JALSA has been a part of that effort since its inception, and each meeting has seen a doubling of the groups involved. In addition to Linsky's bill, additional bills to tighten gun regulations in Massachusetts have now been filed by the Governor and State Senators Cynthia Creem and Sonia Chang-Diaz.

Simultaneously, two Lexington congregations decided it was important to work on this issue. Under the leadership of Rabbi David Lerner and Temple Emunah and Rabbi Jill Perlman of Temple Isaiah, a meeting was planned, with Linsky and Nahma Nadich, Associate Director of JCRC of Boston, invited to speak. Rachel Lewis, JCRC's synagogue organizer, helped plan the meeting. By the time it was held in early March, several additional synagogues had sent representatives.

Linsky and Nadich inspired the assembled to continue to organize and work on this issue, and Lerner and Perlman provided an understanding of our traditional texts on the issue of preventing violence. 26 people signed up, agreeing to contact their representatives and work on this issue. At a follow-up planning meeting, three areas of focus were explored: getting more synagogues involved and getting them to join the developing coalition for new state legislation; getting people educated and knowledgeable about the pending federal legislation; and developing similar interest within interfaith organizations in which these synagogues work, such as the Greater Boston Interfaith Organization.

Some of the synagogues are now involved in postcard drives to encourage legislators. Furthermore, JALSA has just circulated a letter to synagogues with resource materials to encourage their participation in a National Interfaith Gun Violence Prevention Sabbath, a weekend of services around the country devoted to sermons, study, and action around gun violence.

Anyone who would like to become involved in this effort may contact JALSA - The Jewish Alliance for Law & Social Action, at [jalsaooffice@gmail.com](mailto:jalsaooffice@gmail.com) or 617-227-3000. JALSA's offices are located at 18 Tremont St, Suite 320 in Boston's Government Center.



800 students gather at Copley Square in a rally on gun violence planned by United Synagogue Youth with the help of JALSA

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# COMMUNITY NOTES

## Discussion and Book Signing in Sharon

A discussion and book signing event by local author **Anne R. Rachin** will be hosted by the Sisterhood of Temple Adath, at 18 Harding St. in Sharon on Sunday, April 28 from 1-3 p.m. Refreshments served. Free program open to all, donations accepted.

Anne's newly released book, "All That's Familiar: How to Remain in Your Home and Age in Place" addresses the question of how to continue living at home as age and medical limitations threaten one's independence.

With thirty years of experience as a home care administrator in Rhode Island and Southeastern Massachusetts, Anne Rachin recognized the need for a resource book that promotes and demonstrates how home care services enable one to remain at home until end of life. Emphasis is placed on the necessity of knowing both one's options, and how to implement a plan of action before a medical crisis rather than afterwards, when decision-making can be clouded with emotion and panic.

"All That's Familiar" is a valuable and timely guide for baby boomers and their aging parents. Learn more at [www.allthatsfamiliar.com](http://www.allthatsfamiliar.com).

## The Shabbat of Joyous Song at Congregation Beth El

Congregation Beth El of Sudbury is delighted to welcome the community to a special Friday evening service on April 12 at 8 p.m. Shabbat Rinah (Shabbat of Joyous Song) is an innovative service for people of all ages. Its focus is on song, both new and old, featuring live musicians, with creative readings and personal reflections interspersed to enhance the experience and create an atmosphere of delight and inspiration. Led by Beth El's Cantor Lorel Zar-Kessler and Rabbi David Thomas, all who attend are encouraged to participate in joyous and meditative singing as we welcome Shabbat together.

Congregation Beth El is a diverse, open and committed spiritual community affiliated with the Reform movement, the Union for Reform Judaism. Our congregation has regular Shabbat and holiday services that encourage participation, a religious school for kids K-12, an active youth group program for high school students, many opportunities for adult learning, and a commitment to social justice. The strong sense of community found at Beth El is inclusive and provides a place for everyone regardless of background. Beth El is located at 105 Hudson Rd. in Sudbury. For more information about our congregation, visit our web site: [www.bethelsudbury.org](http://www.bethelsudbury.org).

## Lebensraum by Israel Horovitz

Hub Theatre Company of Boston, Inc. will launch its debut season with a production of *Lebensraum* by award-winning Massachusetts-based playwright Israel Horovitz. In this fascinating "what-if" story, the German government extends an unprecedented gesture of good will to the Jewish people, resulting in unintended political, social, economic and personal consequences on both sides. This complex and creative drama requires us to contemplate our moral code, forces us to confront complicated ethical dilemmas, and inspires us to forgive but never forget. A trio of actors (Jaime Carrillo, Lauren Elias and Kevin Paquette) will create over forty characters with the aid of costume, puppetry and mask work. The Hub's co-founder and Artistic Director, Boston-based actor John Geoffrion, will direct.

*Lebensraum* runs March 29 through April 14 at The First Church of Boston, located at 66 Marlborough St., Boston. All tickets are **Pay-What-You-Can**. For more information, visit [www.hubtheatreboston.org](http://www.hubtheatreboston.org).



## Celebrate Israel with Zamir Chorale

Thursday, June 6, 2013: Touch the Dream: A Musical Tribute to Israel at 65, presented by the Zamir Chorale of Boston, Joshua Jacobson, Artistic Director; 7:30 p.m. at Temple Beth Elohim, Wellesley. A community-wide, pops-style concert celebrating the 65th year of Israel's independence and honoring Rav-Hazzan Scott Sokol. For ticket information, visit [www.zamirtouchthedream.eventbrite.com](http://www.zamirtouchthedream.eventbrite.com), contact [manager@zamir.org](mailto:manager@zamir.org) or call 617-244-6333.

## A Celebration Not To Be Missed!

The Synagogue Council (SCM) invites you to share an exciting event which will honor our good friends, and community leaders, **State Treasurer Steve & Barbara Grossman**, and **Steffi Aronson Karp**. We will also be thanking **Sharon Levinson**, SCM's President, and installing our President-elect, **Arnie Zaff**. The 30th Annual Tribute Celebration will take place on Tuesday, June 11 at 6 pm at Temple Emanuel in Newton.

The 2013 Synagogue Council of Massachusetts's Community Service Award will be presented to **State Treasurer Steve and Barbara Grossman** for their active involvement and dynamic leadership in a myriad of activities throughout Massachusetts and within the Greater Boston Jewish community. In recognition of their family's long-standing devotion to Temple Emanuel of Newton, their love of Israel, and their dedication to and active participation in organizations such as CJP, AIPAC, the Massachusetts Cultural Council, Tufts University, the US Holocaust Museum in Washington and, of course, their commitment to the Commonwealth of Massachusetts, SCM is thrilled to honor the Grossmans with this special tribute.

**Steffi Aronson Karp** has distinguished herself in the Greater Boston Jewish community for her love of synagogue, religious pluralism and Jewish learning. Steffi has lived a truly pluralistic Jewish life, leading to her role as founder of LimmudBoston, where, according to Steffi, everyone is a learner. She helped establish Congregation Dorshei Tzedek in Newton, and serves on the Leadership Council of Hebrew College and on the Board of the Vilna Shul. It is our pleasure to present this year's K'lal Yisrael Award to this warm and vibrant member of our community.

For more information about this wonderful celebration and sponsor opportunities, please visit [www.synagoguecouncil.org](http://www.synagoguecouncil.org) or email Ellen Michelson at [ellen@synagoguecouncil.org](mailto:ellen@synagoguecouncil.org).

## JVS to Honor Barry Shrage at 75th Anniversary Gala

Jewish Vocational Service (JVS) will be celebrating its 75th anniversary at Elevate - The JVS Gala on Thursday, May 23, from 6-9 p.m. at the InterContinental Boston Hotel. The event will honor Barry Shrage and Combined Jewish Philanthropies (CJP), and celebrate JVS' impact on thousands of people through elevating skills, jobs, and careers.

CJP founded JVS in 1938 to help Jewish immigrants gain skills and find employment in the American workforce. Today, JVS empowers people from all walks of life in both the Jewish and broader communities by providing programs in which clients gain benefits that are not only immediate, but that also multiply over a lifetime.

During his 25-year tenure at CJP, Barry Shrage has been a steadfast advocate for JVS' work. He has been a visionary leader for our community and for this successful partnership. JVS is excited and honored to be recognizing Barry's friendship, leadership and commitment to the agency and its 75th anniversary milestone celebration.

In addition to honoring Barry, JVS will also present All-Star awards to select clients who exemplify the ideals of the agency's mission.

For more information about the gala and sponsorship opportunities, please visit [www.jvs-boston.org/gala](http://www.jvs-boston.org/gala) or contact Brian Fox, Director of Development, at [bfox@jvs-boston.org](mailto:bfox@jvs-boston.org) or 617-399-3128.



Barry Shrage and  
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Don't miss this wonderful community celebration - enjoy the show, some light food, Israeli products, and folk dancing for dessert! Sunday, April 21 at 7 p.m., at the Jewish Theatre, LSJCC, 333 Nahanton St., Newton. \$35 in advance, \$40 at the door, refreshments included, and group discounts available.

For more information and tickets, call 617-738-5038 or email [Annette@HaKeshetOnline.com](mailto:Annette@HaKeshetOnline.com). This event is co-sponsored by the Leventhal-Sidman Jewish Community Center, HAS Advantage, and Melingo/Rav-Milim.



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# Rabbi Berman: Journeying to welcome, leading from within

By Robert Levine

If you've attended services at Congregation Kadimah - Toras Moshe in Brighton recently, you have probably noticed a man with a short brown beard and a kippah *srugah*, wearing a button-down shirt and dress slacks in one of the wooden benches - or pacing from one part of the sanctuary to another - announcing page numbers in the siddur every so often and clapping along to various tunes. If you're a new or infrequent attendee of Kadimah, he probably approached you and said "Shalom aleikhem" at an opportune pause.

You might have thought this man was an especially gung-ho *gabbai*. In fact, he is Rabbi Yonah Berman, who assumed the pulpit of this small but prominent Orthodox synagogue on Washington Street this past Sept. 1.

Berman, 31, grew up mostly in Teaneck, New Jersey, although his family also spent time in Pennsylvania, New York, and Israel. He studied at Yeshivat Har Etzion in Israel and then at Yeshiva University as an undergraduate, returning to Israel to serve in the IDF Israeli army for a year. Back in the States, Berman studied for four years at Yeshivat Chovevei Torah Rabbinical School in New York, where he received *smikhah* (Rabbinical certification) in 2007.

Before coming to Boston, Berman served as Associate Rabbi at Congregation Shaar Hashomayim in Montreal for five years. There, he officiated at life cycle events, taught classes to the synagogue's youth and adults, and made hospital visits to ill congregants - "all the things rabbis do in large communities," he said.

This experience stood Rabbi Berman in good stead when a member of Kadimah-Toras Moshe's search committee approached him about the job last winter after hearing he wanted to move to Boston because his fiancée at the time, Dr. Rachel Stein - they are now married - was serving her pediatric residency here. "He had an understanding of what it meant to be a rabbi with a pulpit," said Kadimah-Toras Moshe president Paul Wallins. "His qualifications were really very glaring; they came through quite clearly."

The congregants were also looking for "someone who would attract new members, help the shul grow, and appeal to young families," according to Wallins, who said he feels Rabbi Berman excels on these counts. The search committee "was impressed ... at the interview with how he connected with people," he recalled. "He's able to sit down and talk to people of all ages, from six to - we have people in our shul who are in their nineties. Membership is growing in just two months [and] we've had full houses on a number of occasions," he said.

In turn, Wallins said that Berman appreciates the "incredible sense of welcoming, of warmth, that is palpable when you meet members of the synagogue." He noted that after several Kadimah members attended his wedding in Montreal on Aug. 19, a *sheva brachot* was held for him and his wife at Kadimah two days later. Also, the shul touted its annual Labor Day barbecue as a "Meet the Rabbi and Rebbetzin" event in honor of their first weekend at Kadimah. Berman, he added, makes a point of greeting newcomers to the shul and announcing page numbers in the siddur to reinforce this atmosphere of accommodation.

Berman said that the most enjoyable part of his tenure thus far at Kadimah-Toras Moshe was "working with members of the community to create a meaningful, spiritually uplifting Simchat Torah." The festivities, he explained, included "programming for every age group." Visiting students from Yeshiva University's Torah Tours program also taught classes and lead singing and dancing. "I've never seen a rabbi be so immersed in the celebration, yet pay so much attention to detail - making sure everyone got an aliyah, and [following] who was in what room," said Dean Solomon, Chair of the synagogue's Board of Directors.

Berman stated that his greatest challenge since arriving at Kadimah has been the death in September of the shul's Rabbi Emeritus, Rabbi Abraham Halbfinger, who held its pulpit from 1966 until his retirement in 2004. Berman regrets that he won't have the opportunity to work with him and get to know him better. "Unfortunately, I was only able to speak with him a couple of times," he lamented. Yet in his few interactions with Halbfinger, Berman said that he sensed both the "tremendous love he had for the congregation he led for many, many years," and his "desire for the shul to succeed going forward."

Kadimah Toras Moshe held a memorial service for Halbfinger on Nov. 11, attended by over 350 people, both in person and via Internet simulcast.

Berman plans to continue growing the synagogue's membership. "[I would like to] create even more opportunities to bring people into the shul in terms of davening, Torah study, and service to the community - particularly the latter," he said. "There is an amazing amount of chesed that takes place in the congregation," he said.

"Rachel and I have been continually touched that when new people come on Shabbat, they receive a number of invitations for meals." Berman said he believes that Kadimah can benefit the community by directing its culture of kindness outward.

Berman also anticipates discussion of the role of women in the shul and in Orthodoxy, but in consonance with halakhah. "Clearly, we want to make sure that we express a sense of welcoming to women in the community," he said. "Women make up roughly half of our community," he added, "and we strive to provide [a] meaningful, uplifting and spiritual environment for all. We don't shy away from those conversations."

Berman stresses that any changes at Kadimah in the future will occur with members' input and participation.

"I want a sense of collaboration to be a cornerstone of my relationship with the congregation, as well as with other members of the community, in creating an atmosphere of growth for the widest spectrum possible," he affirmed. Indeed, this collaborative philosophy shapes much of Rabbi Berman's style as a pulpit rabbi. He explained that he sits in the congregation's benches instead of on the dais in front of the Ark. "A rabbi's position is one of leadership, but there are many ways to lead," he said, noting that he enjoys the feeling of being among the congregation that comes from praying in its midst. Berman said that he does sit on the dais during Shabbat daytime services and when he speaks to the congregation.

He admits, however, that he introduced one innovation on his own, accidentally. During his first weekend at the synagogue, he was asked to lead Kabbalat Shabbat Friday night, and began by singing "Yedid Nefesh," the *piyut* traditionally sung between *Minchah* and *Kabbalat Shabbat* - not knowing that the synagogue's custom omitted it. But he said that including "Yedid Nefesh" has "caught on" since then. "It's become a part of our service now," Wallins confirmed.

Nonetheless, neither Berman nor Wallins foresee dramatic change for Kadimah anytime soon. Berman will continue the weekly parshah class on Shabbat afternoons and the *divrei* Torah between weekday *Minchah* and *Ma'ariv* given by his predecessors, for example, as well as a new weekly class in Talmud that is open to men and women. Both he and Wallins agree that the biggest key to growing the shul is, in Berman's words, "maintaining what we're good at." He gave as examples its spirit of welcoming and inclusiveness.

"It's not that we're bringing something new," he said of his and his wife's relation to Kadimah's congregation, "but they see in us a reflection of something they've always wanted."

*Robert Levine is a writer living in Brookline. His poetry, book reviews, and nonfiction have appeared in several publications. He has self-published two books of poetry, The Account and Mystical Symphony.*



# Raising your Child Bilingual

## "It takes a Village"

By Shirah Rubin

I had a secret that I did not share with other kids when I was in elementary school - I loved Hebrew school. I enjoyed Hebrew school because I had extended family visitors from Israel who spoke Hebrew around me. I did not understand them, and this foreign language piqued my interest. In 3rd grade, I also had an Israeli teacher who made Hebrew a living language. Fast forward to my post-college period, when I lived and worked in Israel and continued learning Hebrew over many years.

Later, back in the US, and after getting married, it was my husband's idea that I use my background to speak to our daughters in Hebrew after they were born. There were a few major reasons why this was appealing. As we learned, recent neurological research has found that exposure to more than one language stimulates brain development in young children. We also wanted our children to know Hebrew, because we view it as the key to comprehensively accessing Jewish culture and texts. To give our children the gift of a second language would be the gift of understanding a different perspective and greater worldview viewpoint, since language and culture are inextricably linked.

To accomplish this as non-native Hebrew speakers, we knew that we needed to connect with the larger Hebrew-speaking community. We turned to our friend Michael Goldstein, who had founded an organization called Hebrew Play in Brookline in 2009. Its goal was to restore Hebrew as an integral part of Jewish identity in America by inspiring young children and their families to play in the language. I started a Providence, Rhode Island branch and later became the director of the organization.

Hebrew Play has led ongoing playgroups in Hebrew for three consecutive years in Brookline, Newton, and in Providence. These groups serve and unite two different populations: The first, families with native Hebrew-speaking parents for whom imparting their language upon their children is very important, as often, only one of the parents is a native speaker. The second population includes Jewish-American parents who are not native speakers, but who often have some Hebrew background, who are looking to expand

their own Hebrew while teaching it to their children.

Hebrew Play exposes families to Israeli music, books, movement, and crafts - all in Hebrew. Our playgroups use Israeli children's music as an accessible and fun tool for teaching both Hebrew and Jewish culture. Lyrics are provided for American parents so they can learn alongside their children. We developed and have implemented a thematic curriculum which uses books, songs, and vocabulary that are all related to a weekly topic.

Our Hebrew Play groups are for babies and toddlers aged 0-3 in Massachusetts and Rhode Island. It is our hope that Hebrew Play will help connect parents to the larger local Hebrew-speaking and Jewish

communities. To help accomplish that, we hold three "live" community events a year at Jewish institutions throughout the Boston area. These interactive musical concerts feature professional Israeli musicians, Hebrew stories, and craft activities - all in Hebrew. Our "Hebrew Play Live" events target children aged 0-5 who want to sing, dance, and play together, in Hebrew. To date, Hebrew Play has engaged over 250 families and has been successful at bringing people together and fostering a sense of community.



Hebrew is the Jewish past and the Jewish future. Israeli secular and religious life will exert increasing influence on our own, as well as all diaspora communities, and become the Jewish "glue" that binds American Jews to each other, to Israelis, and to Judaism as a whole. For Israelis in America, Hebrew is an aspect of identity, values, culture, and represents the best chance to transmit these elements to children. Hebrew Play is for all Jewish children of every background to help them begin a journey of Hebrew mastery.

Hebrew Play is an interactive program for families with young children featuring Israeli music, books, movement, and crafts, all in Hebrew, and encourages families to play with their kids in Hebrew and to meet other Hebrew-speaking families.

More info, please visit [www.hebrewplay.net](http://www.hebrewplay.net) or [infohebrewplay@gmail.com](mailto:infohebrewplay@gmail.com) or call 617-871-9717.



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# Derrek Shulman's Farewell Column

**Derrek L. Shulman stepped down on January 31, 2013, as ADL New England Regional Director, a position he held since 2008. He submitted this farewell column to Shalom Magazine prior to his departure.**

Shortly after ADL New England's record-setting Centennial Dinner honoring Jonathan Lavine in December of 2012, I began to think seriously about the future. I asked myself how ADL in this 5-state region would build upon our newfound momentum, and how I would balance the demands of a growing office with the interests of my young family.

The conclusion I reached is difficult, but I believe it is in the best interests of all: I decided to resign from ADL effective January 31.

I have been blessed with a terrific and all-consuming four and one-half years as Regional Director. Now, it's time for me to move onto the next challenge and, especially, spend more quality time with my wife and children.

Thanks to the active support of ADL New England's Regional Board of Directors and the hard work of my professional colleagues, I leave ADL on a high note. We just completed the most successful regional fundraising event in ADL's 100 year history, and have more than doubled our Annual Campaign in less than five years. Today, our Annual Campaign is 4.5 million, and we have advanced from the fifth to the second largest of ADL's 28 regions.

We added more than 25 members to the Board since 2008, including for the first time prominent community members from Maine, New Hampshire, Vermont, and Central Massachusetts. The Board's new geographic diversity helped us to receive and respond to more incidents of anti-Semitism and hate, and increase ADL's presence throughout New England.

To further increase our visibility, we conducted more than 200 interviews on local and national television, radio, and print media. These interviews re-focused the public on ADL's mission following an intensely controversial period in 2007.

In 2011, we produced a signature event, "The New Anti-Semitism," featuring Elie Wiesel at Faneuil Hall. The event drew 1000 people and heavy media attention to an issue that strikes to the core of ADL. *Shalom Magazine* was one of several publications to cover the program.

In 2010, after bullying and cyberbullying contributed to two local student suicides, we defined bullying and cyberbullying as destructive forms of bigotry. We built a statewide coalition and an intense campaign in support of legislation that became a groundbreaking antibullying law in Massachusetts. Today, that law - along with our work to improve and implement it - is keeping young people safer in schools.

In 2009, we created the Latino-Jewish Roundtable, which develops allies and understanding between different peoples. The Roundtable continues to mature, and has taken joint action steps to confront and counter-act incidents of bias that target members of one community or the other. The Roundtable has now been replicated in other regions.

We provided anti-bias education programs to thousands of students and educators, most dramatically at the annual Youth Congress in Boston. Youth Congress brought together more than a thousand middle and high school students each year in a collective effort to build active allies and communities of greater respect. We also led trainings for hundreds of law enforcement officials, and held community briefings to strengthen support for Israel.

We spoke "truth to power" when elected officials and other community leaders acted without respect for others.

Above all, we have been there to help real people in their hour of need: The Rabbi in Hyannis whose synagogue was vandalized and littered with images of Hitler. The father of the girl slain in Brockton because of her skin color. The mother in Lynn whose son was severely beaten because he is an immigrant. The Hampshire College student who received a death threat after expressing her love for Israel. The young woman in Dover who was bullied mercilessly, then bravely partnered with ADL to empower others.

I am eternally appreciative and indebted to ADL's investors, partners, and lay leaders, for entrusting me with the honor of serving as ADL Regional Director. Special thanks to Esta Epstein and Mike Sheetz who served with distinction, patience, and perseverance as Regional Board Chairs during my tenure.

Heartfelt thanks also to my ADL professional colleagues. It was my great good fortune to work closely with a team so dedicated and tireless. They were indispensable partners in setting and implementing aggressive agendas for Civil Rights, Education, Regional Operations, and Development. I learned from and relied upon them daily.

Our work was enhanced from collaborations with other important local organizations, including Combined Jewish Philanthropies (CJP), American Jewish Committee (AJC), Jewish Communities Relations Council of Greater Boston (JCRC), the David Project, and the American Israel Public Affairs Committee (AIPAC).

For me, the time has come to spend more time on the home front. I now will be there for 9 year-old Jacob's *tai kwon do* belt tests, and for 6 year-old Julia's ballet recitals. As I prepare to face new challenges, I wish *Shalom Magazine* readers all the best in our shared and ongoing mission to confront anti-Semitism and secure fair treatment for all.



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# A Pragmatic Peace for Israel: Why I support a two-state solution

By Tucker Lieberman

“What percentage of Americans do you think are Jewish?” an adult once asked my Hebrew school class, when we were about twelve years old. My classmates tossed out estimates ranging from 10 to 50 percent. Our suburb indeed had a large Jewish population, but the class was surprised to learn that our suburb was not a microcosm of the United States, in which Jews represent just 2 percent of the overall population.

We felt well-represented. Also, many of us who were born around 1980 grew up with positive experiences of being Jewish in America. All four of my grandparents were born in the United States. Born after the Holocaust ended, my parents grew up in a world that already recognized the state of Israel. When I was growing up, non-Jewish kids wanted to be invited to bar or bat mitzvah parties, and there were no country clubs that wouldn't host them. I was in my mid-20s, a thousand miles away from my hometown, when I first heard an anti-Semitic remark. A few months later, I accepted a free trip funded by Birthright Israel, hoping to learn more about Israel and to form a better sense of my political responsibilities as a Jew. Although everyone's personal experience is different, my background seems fairly common among other Jews my age in Boston.

Growing up feeling safe and accepted as Jewish creates a sensibility that clashes psychologically with narratives about the need for a state of Israel that are informed by the experience of persecution. Some Jews today choose to look away from Israel and particularly, from the tough reality of the ongoing Israeli-Palestinian conflict.

I know that, for decades, Israelis have lived under threat, its citizens facing terrorism, the shadow of war, and the worry of what kind of world their children will live in. I also know that the occupation of the Palestinian territories leaves hundreds of thousands of Palestinians under Israeli rule without the right to vote. It would be easy to distance myself from thinking about Israel when I can't immediately see how to apply my deeply-felt values to the intractable problems of a faraway state whose politics and demographics don't resemble those of my own.

Yet neutrality is not an option. If nothing changes, Israel faces a future where it will lose either its Jewish or democratic character. This will have profound ramifications for the future of the Jewish people: how we are able to live out our identities and practice our religion, how others perceive us, and how we make an ethical impact in the world.

The contours of a workable two-state solution have already been shaped in prior negotiations, including the return to pre-1967 borders with negotiated land swaps. The two-state solution is currently endorsed by the Israeli prime minister Benjamin Netanyahu, Palestinian Authority president Mahmoud Abbas, and US president Barack Obama, along with over three-quarters of American Jews. The majority of Israelis and Palestinians also support the idea, according to polling that has been conducted over a long period of time.

To guarantee the sustainable arrangement of a secure Israel side-by-side with a viable Palestinian state, both parties must agree upon key features. Unfortunately, the peace process has been stalled for years.

I know I bear responsibility for helping to

make the world a place where people of all backgrounds have the opportunity to exercise their potential as citizens of their countries - and as an American Jew, I feel a particular responsibility toward Israelis and Palestinians. Several years ago, I joined J Street, a pro-Israel, pro-peace organization that advocates for US leadership toward achieving a two-state solution. I am one of nearly 12,000 supporters in the Boston area, including over 50 local rabbis and cantors, and one of over 180,000 supporters nationwide. J Street volunteers like myself arrange for speakers in their synagogues, host house meetings, and remind their elected representatives of the urgency of reaching a peaceful solution.

The status quo is an unending conflict that brings pain to Israelis and Palestinians, and the United States has a role to serve in making peace a reality. The necessary compromises will not be easy for the many people who live in the affected areas, but the reward could be a sustainable peace for generations to come.

As an American Jew, I feel responsible for the welfare of our fellow Jews in Israel and for the civil rights of all who live under a Jewish state. This draws on questions such as what it means to be Jewish and to support peace and democracy. As American Jews, we must begin to answer these questions for ourselves, but we cannot fully answer them except by working together. For this reason, as well as for the reasons and realities expressed above, I choose to work toward a peaceful two-state solution with J Street Boston.

**Tucker Lieberman lives in Waltham and has volunteered with J Street since 2010.**




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# Every Jew, Every Generation



**Alex Ryvchin**

There is something remarkable about Jewish commemoration of the past. All nations revere their patriotic heroes, honor their fallen and remember their tragedies and triumphs. Yet the Jewish attitude towards the past goes much further. The Jews regard the momentous events in their history as personally touching and concerning every Jew in every generation.

On the Passover, the Jews recall the birth of their nation and the anguish which came before it. But they are commanded not to

merely remember the suffering and redemption of their ancestors as events confined to history; rather that:

“In every generation, each man is to look on himself as if he came forth personally from Egypt.”

This requirement of empathy and not sympathy, participation and not just commemoration serves several vital functions for the Jewish people. For one, it links the life and fortunes of every Jew to those of their predecessors by reminding them that without freedom from bondage then, they would remain in bondage now.

Also, by transplanting the suffering and joy of the ancient Israelites into the consciousness of subsequent generations, a powerful national bond is forged. If each Jew is filled with the soaring pride of the Maccabean rebellion and solemnly reflects on the suffering of slavery in Egypt and the destruction of the Temple as a personal experience then they will feel a far greater connection to their countrymen who are conditioned by the same colorful national history. The bond will always exceed anything which can arise from a passive treatment of the past or a connection merely through common language or geography.

This profound connection with the past through a tradition of study and enquiry fiercely guards the events that shaped the Jewish people from those who would seek to injure the Jews by denying them their history.

Perhaps most decisively, a personal, active connection with history is most likely to ensure that not only will the past never be forgotten but that its lessons will never be overlooked.

Yet in the commemoration of the Holocaust we see a distinct departure from the notion of personal acceptance of the experiences of generations past. We may embrace enslavement in Egypt but there is no desire to take on the horrors of the concentration camp or to rejoice in stories of liberation or survival.

In fact, the Holocaust often seems to evoke the opposite reaction.

Consider for example the words of Nobel Laureate and Holocaust survivor, Elie Wiesel who observed that many Israelis showed little sympathy for the suffering of the European Jews and even held them in contempt for a perceived complicity in their own downfall. He summarized the attitude in this way:

“Six hundred thousand of us defeated six well-equipped Arab armies. Six million of you let yourselves be led like lambs to the slaughter.”

The disconnection between a great number of Jews and the Holocaust is not confined merely to the Israelis who successfully repelled (and continue to repel) their own exterminators. The Jewish Diaspora, frustrated by the theological calamities thrown up by the wholesale destruction of God’s Chosen and unable to rationalize or understand how such horrors could be allowed to pass, have sought to move on from the Holocaust. And while they may recall it as the darkest chapter in the history of human suffering, they view it as one best left closed.

It is not surprising that the Holocaust has not been integrated into the collective Jewish consciousness in the same way as the flight from Egypt or the rededication of the Temple following the desecrations of the Greeks. There is no story of redemption here. No victory in the face of impossible odds. No miracle. Only death and suffering on a truly incomprehensible scale. The six million dead are too vast to understand. The ease and speed with which prominent communities were dispossessed and destroyed is difficult to grasp. The wounds are still fresh. Many of the victims and their tormentors still live today. Guilty men and guilty states. Tacit consent and active support. And all in modern times, in modern states, emanating from the centre of western refinement and civilization.

Difficult as it may be to adopt the suffering of the European Jews, we owe them that debt. We owe them no less than to treat their pain as our own and their loss as ours. The Jewish tradition of understanding the significance of history, of honoring those who came before us demands this.

This means not merely remembering the dead, but participating in their suffering in the same way that the Jews are commanded to participate in the Exodus each year. Not merely pausing on a single day of remembrance to honor the victims but adopting a national devotion to commemoration, reflection and most importantly education. Only in this way will each generation comprehend the enormity of the tragedy that consumed the Jewish people.

If our children enquire about the flight from Egypt at the Passover Seder, why is there no duty to enquire and to teach about the greatest tragedy in the history of the Jews?

Each generation must be capable of protecting the history of the Holocaust from revisionists who would seek to deny that their ancestors ever lived and died. And every Jew should serve as living testament to both the enduring human desire to survive and to the unimaginable suffering that man chooses to inflict on man.

If the Jews of Europe were pursued and murdered with an unwavering determination, surely those who survived owe a duty to show at least equal determination in ensuring that their suffering is never forgotten or distorted?

Surely the greatest tragedy in history must now form a part of the consciousness of every Jew?

Surely it is now time to say:

“In every generation, each man is to look on himself as if he came forth personally from the clutches of Hitler.”

*Alex Ryvchin is a lawyer, writer and founder of opinion website, The Jewish Thinker ([www.jewishthinker.org](http://www.jewishthinker.org)). The article was first published in The Australian Jewish News*

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# Holocaust Memorial Day - The Music Man of Terezin

In two Yom HaShoah book reading observances in Burlington and Natick, journalist and author Susie Davidson will introduce her new book, "The Music Man of Terezin: The Story of Rafael Schaechter," with coauthor and Holocaust survivor Edgar Krasa, who will then speak about his participation in the chorus that, in June of 1944, performed the Verdi Requiem at Terezin.

During this performance, conducted by inmate and pianist Rafael Schaechter, the inmates sang to the Nazis, their invited Nazi guests, and representatives from the Red Cross the lyrics of the Requiem about Judgment Day, and how they would be held accountable for their sins. The Nazis did not know they were doing this, as the verses were sung in Latin. The prisoners were warned by the Jewish Council of Elders not to take the risk, as they would surely be killed if the Nazis caught on - but they voted unanimously to go on with the performance. They knew they were doomed, but also knew that this was a victory that would live on in history. Schaechter perished shortly thereafter at Auschwitz.

Schaechter staged musical productions with inmates at Terezin, a unique concentration camp where the Nazis imprisoned many of Eastern Europe's most talented artists and musicians in a cultural showcase that falsely conveyed how well they treated the Jews.

Krasa and Davidson, as well as several other researchers, musicians and scholars around the world who include Oregon Symphony Orchestra conductor and "Defiant Requiem" producer Murry Sidlin (who has produced a documentary on Schaechter that will be aired this spring on PBS), are promoting this amazing story of courage and resilience. Holocaust Memorial Day (Yom HaShoah) 2013 begins on the evening of Sunday, April 7 and ends on the evening of Monday, April 8.

PROGRAM: The Music Man of Terezin: The Story of Rafael Schaechter with Holocaust survivor Edgar Krasa and author Susie Davidson, and "Anti-Semitism at the Turn of Century: A Postcard History" exhibit with Frank Levine. Frank Levine of Malden is a deltiologist (one who studies and collects antique postcards) who specializes in Judaic postcard history. He has assembled a collection of over two dozen European and American anti-Semitic postcard images largely dating from the late 1800s and early 1900s. This is his first public series showing these images. Books will be available for signing. Kosher refreshments provided.



## Friday, April 5, 7:30 p.m.:

At Temple Shalom Emeth, 16 Lexington St., Burlington. Free and open to the public, Kosher refreshments provided. Information: 781-272-2351, [rabbi.abramson@verizon.net](mailto:rabbi.abramson@verizon.net), [www.shalom-emeth.org](http://www.shalom-emeth.org).

## Sunday, April 7, 7 p.m.:

Annual joint Yom HaShoah observance at Temple Israel of Natick, 145 Hartford St., Natick. Held in conjunction with Temple Beth Am and Temple Beth Shalom, both of Framingham. Free and open to the public, Kosher refreshments provided. Information: 508-650-3521, [rabbi@tiofnatick.org](mailto:rabbi@tiofnatick.org), [www.tiofnatick.org](http://www.tiofnatick.org).

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# Lamenting a Word

By Steve Daniels

During our lives, we go through all types of experiences. During my own life, I have gone through the experience of lamenting two words. I have even grown older feeling sorry about an entire language. Here is what happened to me.

It so happens that the word *geewhiz* is a euphemism for the word Jesus. When one wants to refrain from using the word Jesus, simply hop over to *geewhiz*, and you have said the same thing. I found this out the hard way. As a kid, I remember using this word a lot. When Mama would *patshn kop - geewhiz!* When dad refused to give me the car - *geewhiz!* But here was the worst incidence of using this expression.

It was Yom Kippur and I was with my dad in the synagogue. After a couple of hours, the praying stopped for a while, and I found myself downstairs with my father and the Rabbi. They were conversing, I heard one or the other say something that surprised me, and I cried out "*geewhiz!*" They both looked at me with shock and disdain, and I remember seeing my father's face turn red. The Rabbi bent down to my ear and whispered, "Young man, saying what you just said in the synagogue is a very big sin." On our way home, my father was yelling at me and I was crying. I tried to tell him that the kids say this all the time, but he would not accept my apology. Since that day, I have always wondered how G-d really looked upon me for saying what I said in the synagogue.

For a very long time, I also lamented my own name. I began my life with the name Steven Dyke. Normally, no one would question the name Dyke, but this does not seem like the proper name to give to a Jewish child. While growing up, I certainly had no idea of the family history of this name. I also had no idea that I too, would take part in a name change.

At school, I made a new friend whose name was Earl Daniels Shwartz. I found out that he had played the piano, and it so happened at that time, that I was a guitarist. As a result, Earl and I started a band together. As partners, we wanted the name of the band to go by a single name. Based on kids' thinking, we took my first name and his middle name and joined them together, and there you have it, The Steve Daniels Quartet.

Four years later, I met a girl. Occasionally we would go out somewhere special, and she would call in to make a reservation. She would always do so under the name Steve Daniels. I guess she liked the name Daniels much more than Dyke. Eventually, I proposed marriage to this girl, and my mother was furious. For reasons I will not get into, my mother did not believe that this girl was Jewish. Some bad words were spoken between the two families, and from that point on, my fiancée and her family would never speak to my mother again.

Because of what happened between our families, I found myself using the name Steve Daniels much more often. My fiancée always felt comfortable with this name because she suspected that it brought us good luck. Eventually, she requested that I legally change my name to Daniels. Although she was putting it very nicely as a request, I could sense that if I did not change my name legally, she would not marry me. I did finally change my name legally to Steven Daniels.

Aunt Irene, my father's sister, was furious with me when she found out that I had changed my name. I remember saying to her, "Dear Auntie, it's not as if I changed dad's actual name. During the family's immigration at Ellis Island, wasn't our real name, Dich or Dych?" She said "Yes, and because the guttural sounding "ch" was not a part of the English language, the easiest thing for the registrar to do at that time was to simply record the name as Dyke, instead of Dych." She really shocked me when she also said, "Well, actually Dych wasn't our real name anyway. Our real name was Dychovich." In all the conversations I ever had with my dad, he never told me about this story. Here I was, attempting to apologize to my aunt for changing my name from Dyke to Daniels, and all the time the original name was Dychovich!

I learned to read Hebrew fluently at the Yeshiva that I attended as a child, and my mother and father were very proud of this. The one problem I had was that when I read Hebrew, I did not know what I was reading. It was never taught to me as a real language. I remember that at my Bar Mitzvah, when I went up to the *bimah* to recite the *Haftorah*, I looked down at my mother and father, who had huge, beaming smiles on their faces. As I began to read, I realized that most, if not all, of the congregation would have no idea what I was about to say. To this day, I wonder why I never learned Hebrew as a language. Unfortunately, I did the exact same thing to my son when he was preparing for his Bar Mitzvah. Because of this realization, I wonder if Hebrew should be taught in our elementary schools as well as French and Spanish.



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# *Jews Battled Germans 70 Years Ago: The Warsaw Ghetto Uprising of April 19, 1943 Remembered*

**By Susanne Klingenstein**

On September 29, 1939, the Germans arrived in Warsaw, and the harassment and brutalization of Jews in the streets and in their homes began immediately, culminating on October 12, 1940, the eve of Yom Kippur, when the Germans announced the establishment of a ghetto in the old Jewish section in the north of Warsaw. Within a year it was filled to capacity, and in March 1941, some 450,000 Jews were living in just 14,000 residential buildings, seven or eight people to a room.

On July 22, 1942, the day of Tisha b'Av, the deportations began. Within 45 days, 253,000 Jews had been killed or deported to Treblinka. On September 12, 1942, the Germans mysteriously stopped their *Aktion* (initiative), and stunned and incapable of feeling anything at that point, the 73,000 remaining Jews came out of their hiding places. Slowly, however, their souls filled with rage, and two resistance groups reorganized themselves, tried to buy weapons from the Polish underground, and got ready to fight.

On January 18, 1943, the Germans returned to the ghetto. They were in for a surprise: They were shot at by the Jews, suffered casualties, and did not manage to fill their quota of 8,000 Jews. This had never happened before. The Germans withdrew and did not return until April 19. The Jews were ready for them. Some 750 poorly-armed Jews attacked the 2,000 well-nourished Germans who moved into the ghetto with tanks, cannons and flame-throwers.

During the afternoon of the first day of fighting, two boys climbed onto a roof and unfurled two flags: a red and white one for Poland, and a blue and white one for the Jews. The flags didn't save any lives, but they raised the fighting spirit of the Jews. It took the Germans three weeks to defeat them. On May 16, it was all over. At 8:15 in the evening, the Germans blew up the grand synagogue on Tlomackie Street, a symbolic gesture that signified the end of the Jews of Warsaw. The commander of the *Aktion* reported to his superior in Cracow: "The former Jewish quarter of Warsaw no longer exists." Of the remaining Jews, 17,000 had been killed on the spot; 7,000 were sent to Treblinka, and 42,000 were sent to Majdanek near Lublin.

The news that Jews had taken up arms against the Germans was of enormous moral and psychological importance to the Jews under Nazi rule, and left a legacy of courage that reverberates to this day.

To commemorate the Warsaw Ghetto Uprising, literary scholar Dr. Susanne Klingenstein (Harvard Medical School), pianist Eugenia Gerstein and mezzo-soprano Sophie Michaux will present an engaging program consisting of Yiddish songs and diary texts at three venues. The program will first occur on April 17 from 6-7:30 p.m. at Congregation Mishkan Tefila (700 Hammond Pond Parkway, Chestnut Hill), and will be followed from 7:30-9 p.m. by a symposium titled "Armed and Moral Resistance" chaired by Prof. John Michalczyk and moderated by Prof. Lorenz Reibling, both of Boston College. The event will feature a screening of excerpts from Roman Polanski's 2001 film *The Pianist*, about a Jewish musician who was saved by a German Wehrmacht officer. Documentary filmmaker Marian Marzynski, who escaped from the Warsaw ghetto as a child, will participate in the panel discussion following the movie. Free and open to all. For more information, please visit <http://www.mishkantefila.org/featured-programs/a-legacy-of-endurance-and-courage-the-warsaw-ghetto-uprising-april-may-1943/>

On April 19 from 6-7:30 p.m., Klingenstein, Gerstein and Michaux's narrative and musical program about the Warsaw Ghetto will be presented at the Goethe Institut, 170 Beacon St. in Boston. Noted cellist Ronald Crutcher, President of Wheaton College, and conductor Eugenia Gerstein will perform a section from "Jewish Life" by Ernest Bloch. For more information, please visit <http://www.goethe.de/ins/us/bos/ver/en10444368v.htm>.

Finally, on April 21, the program will be presented at Brandeis University, where Klingenstein will be joined as narrator by Dr. Kathy Lawrence, wife of Brandeis President Frederick Lawrence. Mezzo-soprano Michaux and pianist Gerstein will be joined by Cantor Elias Rosemberg and the Temple Emanuel Choir of Newton, conducted by Eugenia Gerstein, and accompanied by Jeremiah Klarman of the New England Conservatory of Music. The event will be held from 4:30-6 p.m. in the Rapaport Treasure Hall, in the Goldfarb Library on the Brandeis University Campus. Free.

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## The Holocaust Era Asset Restitution Taskforce

The Holocaust Era Asset Restitution Taskforce - Project HEART, a nonprofit initiative of the Government of Israel in cooperation with the Jewish Agency for Israel (JAFI), was established in February 2011, to help Jewish Holocaust victims and heirs obtain restitution or compensation for private property which belonged to Jewish victims as defined by Nazi or Axis racial laws, and that was confiscated, looted, or forcibly sold during the Holocaust era. The ultimate goal of Project HEART is to provide the necessary tools, strategy and information that will enable the Government of Israel, Project HEART, and its partners to successfully negotiate restitution agreements on behalf of Jewish Holocaust victims and their heirs.

Due to an overwhelming response of Holocaust survivors and heirs, the initial deadline to submit claims to Project HEART was extended, to allow additional individuals to participate in this restitution effort, Project HEART is continuing to receive Questionnaires, and currently seeks to reach eligible persons, Jewish Holocaust victims and their heirs worldwide whose families owned movable, immovable, or intangible personal property that was confiscated, looted, or forcibly sold by the Nazi forces or Axis powers. Eligible individuals are encouraged to complete and submit Questionnaires for those properties.

The eligibility requirements can be found on the Project HEART website ([www.heartwebsite.org](http://www.heartwebsite.org)). Most of the countries who were connected in any way to the Nazi powers, especially the countries of Eastern Europe, have not been willing until now to pay any compensation for the large quantity of private property stolen during the Holocaust era. The majority of Holocaust survivors or heirs of Holocaust victims have never received their property back nor received any compensation.

Project HEART has invested much effort in its work with other bodies in order to advance its goals: the European Parliament, the Government of Great Britain, the Government of the United States, the Comptroller of the State of New York and others. A searchable database of lost Jewish property assets from the Holocaust era has been compiled by Project HEART to help Jewish families identify personal property confiscated by the Nazis and to help victims seek restitution. The database now contains over 2 million records, making it the largest, publically available single-source database of lost Jewish property assets from the Holocaust era. For additional information or to download/ complete the Questionnaire online, visit [www.heartwebsite.org](http://www.heartwebsite.org) or call 1-414-967-2581 between 9 a.m. and 6 p.m., EST, Mon. through Thurs., except Jewish holidays, and the Questionnaire will be mailed to you.

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## Pasta and Dance, Canton

Swing the Night Away! An evening of music and dance proudly sponsored by the Temple Beth David Sisterhood featuring Boston's only all-women swing orchestra, The Mood Swings. Saturday, April 27, 6:30 - 11 p.m., 1060 Randolph Street, Canton, MA. Pasta dinner before the dance. \$15 advance ticket sales; \$20 at the door. For ticket information, email: [sisterhood@templebethdavid.com](mailto:sisterhood@templebethdavid.com).

## Boston Jewish Film Festival

Six hit films from Israel, France and the U.S. will be brought back by The Boston Jewish Film Festival for special one-night screenings this March through June. The Festival first presented the films at the 2012 Boston Jewish Film Festival.

"It's an opportunity for Boston audiences to get one last chance to see these films" says Artistic Director Amy Geller.

**Koch (USA), Thursday, April 4**

The story of the consummate New Yorker, the late, bigger than life Mayor Ed Koch (photo), who was not afraid to speak his mind whether about racial and gay issues or promoting the Big Apple. The film from first-time director Neil Barsky was a big hit in November and one of two surprise screenings.

**Melting Away (Israel), Thursday, May 2**

Our Audience Award winner from November – the first Israeli feature film on the subject of transgendered young adults and their relationships with their parents. Actress Hen Yani was nominated for an Ophir (Israeli Oscar). Followed by panel discussion and co-sponsored by Keshet.

**Paris-Manhattan (France), Wednesday, May 8**

A delightful romantic comedy, in which Alice, an attractive pharmacist in her late 30s, consults her imaginary muse, Woody Allen, for advice. Allen makes a cameo appearance.

**A Bottle in the Gaza Sea (Israel), Wednesday, June 12**

A modern-day Middle Eastern Romeo and Juliet tale involving youths from Israel and Gaza. A Jerusalem teen and student from Gaza give their heart-felt perspectives on Arab and Israeli problems. Recommended for ages 13 and over.

**Room 514 (Israel), Wednesday, June 26**

A thrilling, intense drama that takes place in the Israeli military, an Israeli A Few Good Men. All films will be shown at 7 p.m. at the West Newton Cinema, 1296 Washington St., West Newton. Tickets are on sale now for all films at the Film Festival web site: [www.bjff.org](http://www.bjff.org). The cost is \$15 general admission; \$12: BJFF, WGBH, Coolidge Corner Theatre and MFA members, students and seniors. Groups of at least 10 people formed in advance: \$10.

The encore series of films is generously supported by The Dorot Foundation.

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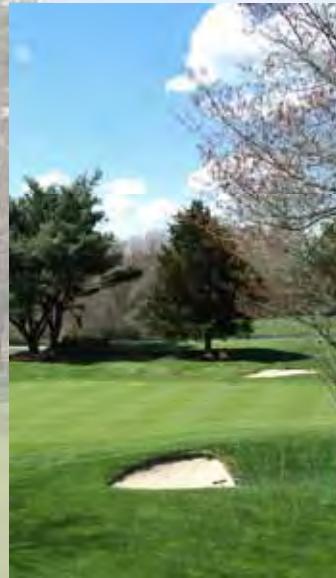
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