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Passover/Spring 2020
EDITION 39

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Please note that since we began the printing process, some events may have been canceled, put on hold, or limited the number of participants due the necessary coronavirus restrictions. Please be sure to check in before attending any event in the next few months. Follow our page for updates www.Facebook.com/ShalomMagazine



Passover 2020

Begins sunset of Wednesday, April 8, 2020

Ends nightfall of Thursday, April 16, 2020

Yizkor is recited on Passover, Thursday, April 16, 2020

Passover (Pesach) celebrates the deliverance of the Jewish people from slavery in Egypt.

Second Passover

Friday, May 8, 2020

Pesach Sheni means "Second Passover (Sacrifice)." It marks the day when someone who was unable to participate in the Passover offering at the proper time would observe the mitzvah exactly one month later. It is customary to mark this day by eating matzah.



On March 15, cities across Israel were lit up in the colors of Italy's flag as they stood in solidarity with the Italian people, who continue to steadfastly face of the coronavirus crisis.

Pictured: Walls of Jerusalem Old City and Tel Aviv City Hall by Arnon Bossani and Israeli MFA



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EDITORIAL

Have a healthy Passover!



As I write this editorial, we are experiencing challenging times under the coronavirus pandemic.

As we have seen in the situation in China, Italy and other countries, we, in the US, begin to live under a cloud of uncertainty. While we are requested to keep physical distance from people and we watch countries around the world closing their borders to contain the virus, we also feel that we are all more connected than ever before.

While we pause our routine to stop the spread of the virus, it is a good time for reflection, a time to enjoy the presence of our loved ones who live under the same roof. We can also use this time to reinforce our spiritual connection with people, and to contact the ones who need our support, who cannot be physically close to us. We can use this time to connect with the Almighty through individual prayer or meditation.

More than ever, this is the time to show compassion to people in need, to help each other, give *Tzedakah* (donations), and pray for the best.

As we approach the Passover festival, we all know that a Jewish holiday cannot be canceled or postponed, and we instead have to adapt to a new normal. I hope that by the time we sit at the Passover Seder, we will not be required to isolate ourselves. But even if we cannot invite people over, even if we have to do it alone, *Dayeynu*, it will be enough. A Jew is never alone. You will be connected with millions of Jews around the world who are celebrating Passover on the same day.

I hope you will enjoy reading this edition of Shalom while we all keep up with our two thousand years of a traditional festive seder, with matzah, hagaddah and four cups of wine.

Our sages created the Pesach Sheni, which means "Second Passover [Sacrifice]." It is the second chance, a month later, for those who were not able to bring the Passover offering in time. Maybe we can have a private seder in April and a larger one in May.

Let us use this opportunity to prove to G-d that our trust in Him is stronger than ever. Our community can show solidarity and unity even if we keep a physical distance. We are all in this together.

May G-d help us to have a healthy and happy Passover.

Shirley Nigri Farber - Publisher

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Chai in the Hub

Chai in the Hub honorees: Rabbi Uri Feldman, Nadav David, Samuel Andler, Rabbi Jen Gubitz, Jessica Solomon Sanders, Alicia Silverstone, Caroline Dorn, Efraim Yudewitz, Pamela Friedman, Danielle Goldman, Leah Goldstein, Samantha Walsh, Jackie Schon. Photos: Billie Weiss for CJP



Chai in the Hub Honors 12, Features 'Clueless' Star

More than 450 people gathered at the Royal Sonesta Hotel as CJP honored 12 extraordinary volunteers, innovators, and change-makers under the age of 40. The annual Chai in the Hub gala also featured remarks from CJP president and CEO Rabbi Marc Baker; Sarah Abramson, CJP Senior Vice President, Strategy & Impact and volunteer leaders, along with actress and activist Alicia Silverstone. In a live podcast created during the event, Silverstone discussed how Jewish values informed her parenting and her career, from animal rights, to veganism, to performing mitzvahs. The podcast can be found at JewishBoston.com/podcast.



Happy Passover

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Holocaust Survivor Speaks at Newton School

(l-r) Gregory Drake, Department Head, History and Social Sciences, Newton North High School; Holocaust survivor Elly Gotz; Rabbi Shalom Ber Prus, Rabbi of Beth Menachem Chabad; and Itty Prus, Director of Education, Beth Menachem Chabad at Newton North High School; before the beginning of the lecture.



On Feb. 24, Beth Menachem Chabad of Newton, along with the Newton History Department, presented Holocaust survivor Elly Gotz at Newton's North and South High Schools. Close to 1,000 students packed the auditorium and listened intently to Gotz speak about his horrific experiences throughout the Holocaust. Gotz told them that after the war, he needed to rid himself of his feelings of hate in order to move on.

Gotz emphasized that one does not need to forgive, but needs to get rid of feelings of hate, as otherwise it poisons one's life. He concluded by cautioning the students not to believe prejudices and conspiracy theories easily, particularly about the Jewish people, and how anti-Semitism can morph into various forms. After his talk, many students came up to speak with him, thank him and ask questions.



Holocaust survivor Elly Gotz greeting Newton South student Gilad Kestenberg, who helped organize the lecture.

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Boston Shows Up for Solidarity March Against Anti-Semitism

Three chartered buses with more than 100 people made a pre-dawn trip to New York in January to join thousands of people from across the country in solidarity, standing up to rising anti-Semitism in the city and beyond. Marching across the Brooklyn Bridge on a sunny, cold day, Boston's contingency – organized by CJP – sang, waved signs, and showed Boston's spirit. At a rally held at the conclusion of the march, participants heard inspiring words from author Bari Weiss as well as interfaith spokespersons, community organizers, and local leaders.



CJP Kicks Off Conversations for Action

How can we create a more welcoming Jewish community? This question is at the heart of “Conversations for Action,” a months-long series of events that seeks to include hundreds of community members to turn listening and learning into action. Through six regional Conversations and smaller events throughout the next few months, CJP will seek solutions from the community. The highly interactive and participatory events have been held in Danvers, Boston, Somerville, and Framingham, with future events scheduled in the South Area and Waltham. All are invited to attend and participate in these free events. To learn more, visit CJP.org/joincfa.





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Passover/Spring 2020

www.facebook.com/ShalomMagazine 9

Jewish student creates coronavirus tracking site

17-year-old Avi Schiffmann created the ncov2019.live, a coronavirus tracking website that has been visited by more than 40 million people around the world.

The high school student from the Greater Seattle area writes on his LinkedIn profile that he has experience in web development and cross-platform mobile development.

While the world is focused in containing the virus, Schiffmann's website is helping contain the spread of misinformation. Schiffmann is utilizing feeds from WHO, CDC and other expert sources and has aggregated the information, which is updated every minute.

According to the Times of Israel, Schiffmann is “the eldest child of a physician mother and a biologist father and has moved around a lot while growing up, living in Israel, Ireland, the UK, and in six American states. An autodidact, he taught himself most of what he knows from online tutorials and networking with online communities.”

The website includes the number of cases confirmed, the total deceased, total serious, and total recovered, as well as a world map showing the areas affected. Schiffmann can be reached at coronaviruswebsite@gmail.com.

Photos: Instagram.



On Purim, Israeli children and teens showed solidarity with Chinese construction workers in Israel who have family and friends back home bravely facing the coronavirus pandemic.

They delivered traditional Purim goodie bags, adding some much-needed encouragement and cheer during this very challenging period. **Photo: Guy Yechieli**



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PURIM UNITY GALA

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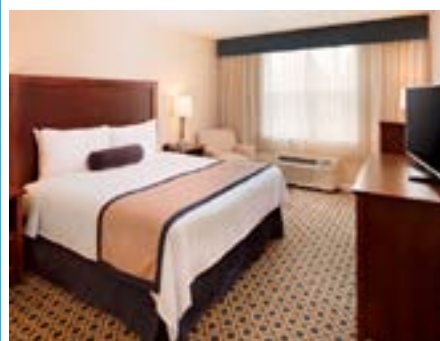
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Lecture: Jews in Brazil



Prof. Christopher Larkosh, journalist Shirley Nigri Farber, Prof. Dário Borim Jr., and Rabbi Jacqueline Tattenbaum Satlow

On Feb. 4, the UMass Dartmouth Center for Jewish Culture and the Department of Portuguese hosted “*Jews in Brazil - from Immigration to Present Politics*,” a lecture by journalist Shirley Nigri Farber, at its Claire T. Carney Library.

Farber is publisher of Shalom Magazine and host/producer of the *Bate Papo com Shirley* TV show currently broadcasting in five states on Comcast on Demand. Farber detailed the history of Jewish immigration to Brazil since the Inquisition of the 1500s, covering significant waves of migrants from various countries, as well as periods of war and hardships. With compelling visual material and personal anecdotes, the Brazilian native discussed the first synagogue of the Americas and the religious sites in varied areas where Jews settled throughout the country, from the Amazon to Rio de Janeiro.

The talk included a discussion on new reports of anti-Semitism, notable Brazilian artists, and recent politics. Students and guests enjoyed Brazilian music in Hebrew and a typical Brazilian snack, Pão de Queijo (cheese bread), made with cassava flour.

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A stack of several pieces of matzah (unleavened bread) is shown in the bottom right corner of the advertisement.

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Passover Traditions

By Rabbi Moshe Bleich

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, 2020, those dates correspond to the eve of April 8 through April 16. 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


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Passover Traditions

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 April 8 and 9 (Wednesday and Thursday 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. 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!

Rabbi Moshe Bleich is the rabbi at Wellesley-Weston Chabad.

Happy Pesach!

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Going Viral with a Corona Contemplation



By Rus Devorah Wallen, LCSW, ACSW

During this very strange and uncertain time in the world, I would like to share a few thoughts. According to the Ba'al Shem Tov, we should learn something from everything that occurs. And, according to the Talmud, we should praise G-d for the good, as well as [what we perceive as] the bad. Everything we observe around us should give us a life lesson, providing us inspiration and motivation

to serve G-d in the world around us.

Maybe we can reframe some of the elements of this virus as a divinely provided opportunity. G-d knows we are been running and rushing, trying to keep up with the breakneck pace of our 21st century. Instead of running at the speed of light, it seems like G-d is applying the brakes now and slowing us down to the speed of life and into true life, a life that is more calm and settled, not one that is detached, frazzled and overwhelmed. During this pandemic, if we're quarantined, we're nesting in our homes. We're forced to literally and figuratively go inside - inside our homes, our hearts, and ourselves.

The intensity and sometimes facelessness of the digital era has created a mass disconnection syndrome. We learn, according to Kaballah and Chassidic philosophy, "zeh u'l'umas zeh" - everything and its opposite were created. G-d has given us the opportunity to choose to utilize what He has provided us, for either good or its opposite, productively or destructively. Sometimes something with advantage can be used to its own detriment. In our instance: digital devices.

We all know the dangers of overusing our E-equipment. However, without the Internet or devices, how would we manage this pandemic? These devices are allowing us to connect with each other in a new way. To use our devices by elevating them to perform mitzvos. To me, one message that G-d is telling us, no, compelling us, is to slow down and live mindfully, in the moment, in our homes, nesting with loved ones if they are present. If not, we can connect through the divinely provided medium, the Internet. It is also almost as if G-d provided the healing before the ailment.

Without the internet, we would not be able to be in touch with each other, to connect with each other, to share with each other. The words social distancing are inappropriate for this already painful time. Instead of calling it social distancing, it should be called "physical distancing for greater social closeness." I believe this is our test. G-d is giving us an opportunity to repair the disconnection syndrome that our digital distractions have caused.

Although we may be in a sort of self or authority-imposed exile-galut in our own homes, we know we are not alone. Hashem is with us, as our tradition teaches. "When we are in exile, G-d's Shechina or Presence is also in exile." He's not in a distant far-off palace, he's not far away. He is with us and within us, in the spark of G-dliness in our souls.

We know the Jewish people have been around a long time, and through many scary and painful things in our celebrated history.

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Yet, despite all of the challenges, we have pulled through with G-d's agency.

During this uncertain time, we, a People who have survived all odds, can model for others and be a light to the nations. We need to act individually as model citizens, following health guidelines, making sure we don't inadvertently harm anyone else through physical closeness. Yet at the same time, we can connect as people together in a unique way.

Maybe it was only for this reason that the internet was invented, and is so ubiquitous that people around the world could come together, supporting each other through unique talents and forces to improve the world's predicament.

Let us come together in new and previously uncharted ways to see health and happiness and a resolution in this strange time. May we all come to a higher and greater understanding of one another, and in so doing, may we be worthy of bringing the ultimate redemption with Moshiach.

President of Toratherapeutics® (<https://toratherapeutics.com>) and NOGA Wellness Solutions, Rus Devorah specializes in healing workshops, webinars, retreats, individual therapy, and coaching. She is an Internationally recognized motivational speaker and entertainer. As an experienced therapist, educator and author, Rus Devorah conducts inspirational trainings and workshops on a wide variety of self-growth themes. Her presentations distill eternal Torah concepts into practical, cutting-edge, researched-based tools for calming the 21st-century soul. She embeds Torah-psychology as she teaches therapeutic relaxation and meditation, neuro-coaching, and sound healing techniques.

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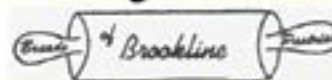
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Turning 40 in the Shadow of Coronavirus



By Tucker Lieberman

Two years ago in this magazine, with reference to the Ten Plagues, I said we should take the initiative to “unplague” our world. I assumed we couldn’t “step into the story” and change the details of the “myth or history” of the plagues that descended on Egypt.

Instead, I said, if we want to stop disease and destruction, we must act in the real world. We must make collective change to

improve society and manage our resources.

This year, it feels different. At this year’s seder, it will be hard to talk about the Egyptian plagues without thinking of the coronavirus that dominates the news. Some people may find that we cannot travel to our seders as planned. (As I write this, one month before the seder, I can’t predict whether my own flight will be impacted.)

The story of the Ten Plagues means something different as we face a real pandemic. We don’t yet know what the story will be.

The discourse on this virus delivers pragmatic ethical lessons. We know that those who are younger and healthier face less risk than those who are older, more frail, or immunocompromised.

Therefore, especially if we belong to a group that is at less risk, several empathetic behaviors are requested of us.

First, we are asked not to buy medical supplies we don’t need, as it is important that the supplies remain available for others.

Second, we are asked not to project our own sense of invulnerability and suggest that the overall threat is small, because this minimizes other people’s valid fears and implies that their lives aren’t valued.



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Turning 40 in the Shadow of Coronavirus

Third, we are asked to avoid contracting the virus even if we are not afraid of having it, since, if we become carriers, we could infect someone who cannot fight it off.

Fourth - and this applies to everyone - we are asked not to make xenophobic assumptions that the virus is carried by people of other races.

The situation also reminds us of the importance of viewing ourselves with both realism and compassion. None of us is guaranteed eternal youth and health. At this year's seder, I turn 40. In some respects and contexts, then, I am already old.

Just as I need to pay accurate and caring attention to "the elderly," so, too, do I need to assess where I currently fall on that spectrum. Being real with myself is necessary to show full kindness to myself. It also helps me to see that there may not be quite so much difference between myself and others. The dichotomy between "young" and "old" doesn't hold water - at least, not forever.

The Passover story is one of liberation. As long as Pharaoh refused to free the Hebrew slaves, the plagues worsened. Pharaoh had to give up his racist enslavement of the Jews before he could begin to deal with the consequences of other problems (like disease) in his country.

While it may be awkward - this year, more than usual! - to tell the story of the Ten Plagues, this year also provides a special opportunity to place emphasis on the liberation of the slaves. When we claim our own freedom and when we allow others to be free, too, that's when we have the best chance to fix our shared situation.

As I proposed in my article two years ago:
If the river turns to blood, we need clean water.



If other people's gods are mocked with frogs, we need religious tolerance.

If we are bitten by lice, we need sanitation.

If we are too close to predators, we need wildlife sanctuaries.

If cattle are sick, we need humane treatment of domesticated animals.

If we have skin boils, we need medicine.

If our houses are hit by extreme hail, we must rebuild.

If locusts eat the crops, we need truly sustainable agriculture.

If we are plunged into the darkness of ignorance and fear, we need education.

If children are dying for the sins of their parents, we need to build a lasting peace.

There is a lot of work to be done, and that's why we must keep our collective liberation always in mind.

We value freedom because freedom is necessary if we are to be our best selves. Facing

a contagious virus is a time of great trial, and we need to do certain work to survive: be empathetic to others, tell the truth about ourselves.

Forty years is a long time to wander the desert. I am already old. Telling the truth is freeing. We have to be free so we can do the higher work that is asked of us.

Tucker Lieberman is the author of Ten Past Noon: Focus and Fate at Forty. www.tuckerlieberman.com.

Art: Moses and his People by Daniel Schinasi.



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Israel Interruptus



By Steve Schuster

I've lost count of how many times I've traveled to Israel, but it's somewhere north of 75. Sometimes I feel like the luckiest Jew on the planet to know Israel so thoroughly, and yet I still discover something new with each visit.

My Israeli friends and colleagues routinely send me WhatsApp messages after I land at

Ben Gurion Airport in Tel Aviv, saying, "Welcome home." And indeed when I'm there, I sometimes can't decide whether Israel is my second home or my real home.

Consequently, you might well imagine the sadness with which I decided to cancel my March 10, 2020 plans to travel to Israel for a week of business meetings due to the Coronavirus situation.

"The situation," or "*Ha-matzav*" in Hebrew, is how Israelis frequently describe difficult times and thorny circumstances. As of this writing (on March 10), Israel already has 58 confirmed cases of the Coronavirus, and by some reports, as many as 100,000 are currently in isolation in Israel. Gatherings of more than 5,000 people have been banned, and, just yesterday, Israel took the extraordinary step of requiring a 14-day quarantine for anyone entering the country. Of course, this being Israel, the Health Ministry has already received some 1,000 reports of Israelis violating home quarantine orders over the past two weeks.

Meanwhile, Israel's chief Ashkenazi rabbi David Lau issued a statement advising Jews that in light of "unfortunate spread of a terrible disease," one should not touch or kiss *mezuzot*, and that "reflecting upon the verses written in the scroll will suffice."

In all the years I've been traveling to Israel, I have never once cancelled a trip, even during times of active conflict when rockets were



*Ben Gurion
Tel Aviv
Airport
Photo: Anton
Delin*

raining down from Gaza. I didn't stop traveling to Israel during the 2000-2005 Al-Aqsa Intifada, nor during the Knife Intifada of 2015. I didn't cancel my travels during the 2006 Israel-Hezbollah War, when Hassan Nasrallah and his Hezbollah terror organization fired more than 4,000 Iran-supplied rockets onto Israel's northern cities, mostly short-range Katyushas and longer range Thunder 1s, at a rate of more than 100 per day.

So just like earth-borne microbes were eventually what brought down invading Martians in H.G. Wells' War of the Worlds, so too was my trip to Israel quashed by the tiniest of enemies. Meanwhile, all my Israeli clients have imposed travel bans upon their employees, and major tech conferences are getting cancelled left, right and center.

Many in Israel's tech industry are turning to virtual meetings and product demos that were originally scheduled for business-critical tradeshow, and, from a marketing perspective, we are doing everything we can for our Israeli clients to help them weather what might well be an uncomfortably long storm.

I'm scheduled to return to Israel in early June, and I'm hopeful the Coronavirus might be under control by then, but time will tell. Meanwhile, I'll continue to speak with my Israeli colleagues and friends on a daily basis, persist in my studies of modern Hebrew, and keep my life integrated with Israel as I always try to do when I'm not actually there. I'll accept my trip cancellation and the "*Ha-matzav*" of the Coronavirus as gentle reminders of just how true is the Yiddish proverb "*Mann Tracht, Un Gott Lacht*" meaning "Man Plans, and God Laughs."

Steve Schuster is the CEO of Rainier Communications a Westborough based hi-tech PR company. He is a singer/songwriter and recording artist, vegan activist and advocate, fitness enthusiast and photographer.

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Chometz and Happiness

Rabbi Jonathan Hausman

Throughout my 30 years as a Rabbi, I have heard it said many times by many people that Passover is losing its original flavor; that the Passover of today with its preponderance of kosher for Passover products has lost its true significance. It is pointed out that, in years gone by, one did not have a set of *milchig* (dairy) dishes for Passover because one did not know of such things as milk, butter, cream, cheese, etc. for Passover use. In former years, there were no such things as canned fruits, packaged cakes, candies, chocolates, and the like. At that time, it is maintained, one really felt and knew that one was celebrating Passover. Today, it is contended, the only thing that is missing is bread. Further, such people add rather sarcastically, it won't be too long before we will have a *hechsher* (kosher certification) for that, as well.

Strange as it may seem, I do not subscribe to this point of view. I maintain that if the significance of Passover has to be based upon a program of austerity, then it is completely contradictory to the true meaning of this holiday. Self-denial, asceticism, and physical hardship were never meant as the goals of the observance of Passover. It is *chometz* and its various compounds and derivatives that the Torah forbade us to partake of on Passover. Anything that is included in the category of *chometz* is strictly forbidden. If in previous generations and centuries until the modern epoch, the many foods we now have available were missing, it was because methods had not been devised of assuring ourselves that these foods would be *chometz*-free.

We are most fortunate to be living in that period of human history when man has progressed so far in scientific technology to make life more comfortable and livable.

Today, more than ever before, G-d has made it possible for any

Jew who wishes to observe this holiday as it was meant to be celebrated. It is a holiday of freedom symbolizing the casting off of the yoke of physical oppression, the breaking of the chains of physical restriction in order to attain heightened national spiritual awareness.

The whole *seder* table with its variety of symbolisms is aimed at aiding us to cast off the slave-mentality that seems so easily adopted and adapted. The scrumptious foods that are served at the Passover meals are certainly far from indicating self-denial. Instead of deploring the wide new vistas of culinary pleasure opened up for us through the miracles that G-d hath wrought in the form of scientific advances, we ought to take full advantage of them and bring home to our families, the idea that Judaism in its very essence is a way of life full of cheerfulness and optimism.

Passover is the family Festival par excellence in Judaism.

May all of us be blessed with a most wonderful and fulfilling Passover season.

Jonathan Hausman is the rabbi at Ahavath Torah Congregation, Stoughton.

Photo: Yehuda Matzot Factory in Jerusalem by Steve Schuster.



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Retirement in Israel: L'Covid: the True Crown



By Rabbi Dr. Yosef Glassman, MD

“...the air of the Land of Israel makes one wise.”
Bava Basra 158b

One doesn't need to read Bloomberg.com to know that Israel falls within the top 20 places in the world to retire overseas.

Jews who vacation or have a holiday apartment in Israel naturally know that Israel's dry climate, kosher restaurants, leisure activities and spiritual growth lend to a positive atmosphere in which to spend one's later days. More than all that, however, there is nothing like coming home.

Israel boasts a life expectancy that beats the United States, even if one immigrates at age 60, where one is expected to live another 24 years, at least, if not to age 120. Yes, the Mediterranean diet can still overcome all those years of pastrami and schmaltz herring. If Avraham and Moshe Rabeinu tried it in their geriatric years, so can you. And, even if one doesn't fully adopt the olive oil lifestyle, it is comforting to know that many a KFC and McDonald's are now Glatt kosher, even in Tel Aviv. This represents a true physical transformation into the spiritual realms, returning the sparks of the physical exile to new heights.

And not to mix milk and meat, one should note that, in Israel, milk production per cow is the highest in the world. This bodes well for those who sip dairy-based mango smoothies with their falafel.



This odd statistic lends to the idea of Israel as truly being the Land of Milk and Honey, and a Pizza Hut without the pepperoni pilpul. Israeli cows put U.S. cows to shame, producing 10 percent more per Bessie. Drink that.

In addition to the greater life expectancy, Israel is actually safer than the U.S. This hard fact flies in the face of our BBC or CNN mentality, which has convinced us that Israel is the most violent and dangerous place to be in the world. This skewed perception is likely due to the fact that Israel boasts the highest concentration of foreign journalists in the world, and not always the most objective ones.

And while not to diminish barbaric terror or a fanatic milieu surrounding Israel, both of which are real, Israel boasts greater than half the rate of intentional homicides than the United States: 2 vs. 5 per 100,000 people. One can thank the Infinite working together with the IDF on that project.

Yet, despite often making half the typical U.S. salary, ratings from the OECD show that Israelis are happier with their lives, scoring 7.4 on a scale of 1-10, compared with the U.S., which scores 7.2. These seemingly small differences don't sound significant, but in cosmic terms, if the mass of a neutron were lower by even 1 percent, then the world as we know it would not exist.

Similarly, if physics' strong force were slightly stronger or weaker by 1 percent in either direction, there would be no carbon-based life forms in the world. That is, you and I. Take international statistics seriously.

Lest we diminish the seriousness of the topic, it is important to remind ourselves that Israel is more than simply our political home,



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

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Retirement in Israel: L'Covid: the True Crown

our hi-tech home, or our vacation home. Israel is our true home of all homes, spiritually and physically. When one considers where one spends one's later days, while it is hard to remove the American super glue from our sneakers, it is a near inevitability.

The Jew in exile must not shy away from the fact that the most translated and accepted book in the universe, the Tanach, states very clearly that not only was Israel promised to the Jews as a vehicle for spiritual elevation, but, to cement the deal, Jews actually paid for it in cash. In G-d We Trust. Ironically, the three places which actually have a documented sale in this widely accepted universal document - Sh'chem, Chevron and the Temple Mount in Jerusalem - are exactly those where Jews have strictly limited access. No coincidences.

As the words of our prophets speak louder and louder to these tumultuous days, take a second look at why your parents made you read that long haftorah. Our sages make it all crystal clear. Today's diseases and conflicts have been clearly spelled out in the detail that we are all witnessing. Yet, as our eternal diamond, known as the Torah, becomes crystally clearer, the Jew will truly meditate on "In G-d We Trust" and trade in the green pyramids for Rambam shekel bills.

In the words of our prophet, Isaiah 11:12, "He shall gather from the four corners of the earth." Social Security will follow, in more ways than one and the Covid (respect in Hebrew) for the crown (corona) of the true King will be self evident.

Dr. Yosef P. Glassman, IDF Reserve Lieutenant, mohel, and Harvard trained geriatrician, is the CEO of Hadarta.org, which integrates Torah concepts to applied geriatric medicine.

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A Pesach of Challenge... And Opportunity

By Rabbi David Stav



While the situation the world finds itself in today is deeply disturbing, frightening and uncertain, as Jews we have a responsibility to find meaning and purpose in everything that surrounds us. And while there is no doubt that this is an experience that everyone prays will end as soon as possible, we need to find ways to confront it from both the practical and spiritual perspectives.

It is therefore some level of comfort that Pesach comes while we are confronting this crisis.

The first full day of Pesach this year falls on a Thursday. We know that this fifth day of the week is the day when the Exodus from Egypt began.

It is therefore also fitting that our situation today directly compares to what we faced all those years ago.

Prior to the exodus from Egypt, the Jews were confined to their homes – an ancient form of isolation. This was an isolation imposed by circumstance – just like it is today.

None of us want to be isolated in our own homes. While perhaps it is enjoyable for a few hours or a few days to be able to relax and avoid the outside world, after a certain period of time we all begin to grow frustrated by boredom and a desire for new surroundings and to see the people we care about face to face.

But isolation both then and now taught us an important lesson about humility and humanity.

It teaches us the value of those people who surround us. That family is truly the rock that will allow us to survive almost everything. For perhaps the first time in recent history, the distractions of the outside

world have been reduced considerably. Certainly our phones and Internet connections keep us in touch with that world. But this isolation requires that we look at the people around us and begin to appreciate them in ways that we have never done before.

For those who are blessed to be parents, this is an unprecedented educational moment. The challenge of this crisis brings about many difficult questions. Questions of faith and questions about the future. Children of all ages want to know why this has happened and when it will be over. All too often we don't have the answers.

But a child of almost any age can appreciate that their parents being around provide a sense of security and comfort that allows their fears and anxieties to be reduced. The hope and prayer is that the implications of sending that message will extend far beyond when these challenges end.

This is likely to be a time that our children will tell their children about and will learn the lesson that sometimes we need to remove the distractions to appreciate the beauty of what we have in our lives.

These challenging times also provide us with another important takeaway. And that is to remember that there are those around us who don't have those families. That when we are able to gather our children together and embrace them and address their fears, at this very same time we have neighbors and relatives who are confronting this situation alone.

By remembering them and finding ways to reach out to those people we are being taught a critical lesson in empathy and solidarity that arguably would never have been possible in "normal" times.

Every year Pesach provides us the chance to recall our past and we are asked to remember tragedies and challenges of years ago. While the challenges of 2020 are very different than those we faced in previous generations and millennia, there is no diminishing the difficulties that many people are experiencing today.

Our responsibility is to understand those lessons and ensure that we translate them into educational moments for ourselves and our children. My prayer is that by internalizing those messages God will shine favor on all humanity and like we were taken out of Egypt thousands of years ago, he will take us out of this time of crisis and uncertainty.

Rabbi David Stav is the Chief Rabbi of the City of Shoham, Founder and Chairman of the Tzohar Rabbinical Organization in Israel.



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A time to demonstrate wisdom and faith



By Sivan Rahav-Meir

Here's an important message from Rabbi Haggai Lundin: "The time is ripe for fear and mysticism. Every few years society in general and people individually face some sort of palpable danger: a natural disaster, an economic collapse, war, or an unknown disease. The means of dealing with the fear is directly determined by the spiritual world that is found in people's hearts. Mastery over wild imaginings and fears is an essential part of our spiritual

development. There is no reason to flee towards those mystical domains where each Hebrew letter equals a number and so the value of 'corona' equates to that of 'Gog and Magog at the end of days'. No, there is no reason to go to extremes and say that the world is going to be destroyed.

We need to pay close attention to the directives of the Health Ministry and to follow them strictly. Beyond this, most of us really have nothing to do and therefore the best thing to do is to continue to occupy ourselves with what benefits our lives and not to waste our time with baseless rumors that only deepen our fears. And above all - prayer. Because the foundation of this sensible approach is faith in G-d with a clear mind that defeats all wild imaginings and fears. The end of the world is not coming now and never will come - because faith teaches us that this world is good and G-d gives people the wisdom and the ability and the courage to stand before such challenges. Self-control, optimism, courage, stability, faith - these are the words the believing person needs to nurture and live by in the 21st century."

This article was reproduced with permission. Translation by Yehoshua Siskin.

Sivan Rahav-Meir is a mother of five. She is an Israeli journalist, primetime news reporter, and TV and radio anchor. Her lectures are attended by hundreds and broadcast throughout the world. To learn more and sign up for her daily WhatsApp, visit www.sivanrahavmeir.com.

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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



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Passover Glossary

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).

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.

Zaroo – 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.

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. Article originally published in Shalom Magazine in 2013.



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Does it Matter Anymore if a Presidential Candidate is Jewish?

By Susie Davidson

Bernie Sanders, Michael Bennet, Marianne Williamson, Tom Steyer and Michael Bloomberg ran for President in the most recent election cycle. They are all either Jewish, or of Jewish descent.

Did anybody say anything about it? If so, I didn't hear or read it. I am an avowed news junkie, and all I ever saw in the way of criticism was from Jews themselves, questioning Sanders' commitment to Judaism (he has vehemently affirmed his pride in his Judaism, losing no discernable support for this response). I dare say that in 2020, running for President while being Jewish is fast becoming a non-issue.

During a debate, Bennet, who identifies as both Jewish and Christian, said without a qualm that his Jewish mother was separated from her family during the Holocaust, as he denounced President Trump's policy of separating families at the border.

As Steyer announced his candidacy, he spoke of his Jewish father. And New York Times-best-selling author and self-help guru Williamson, whose original family name was Vishnevetsky, was raised as a Conservative Jew at Congregation Beth Yeshurun in Houston. On the campaign trail, she said she would have become a rabbi if she had received a better Jewish education. I was surprised to learn this, because the only critical appraisal I ever read was of her being a bit too out there to be taken seriously.



When Sen. Al Gore chose Sen. Joseph Lieberman of Connecticut to be his running mate in 2000, that made news. It was historic, for better or worse in the eyes of voters. Lieberman's 2004 run for the highest office fizzled, but I don't believe that was due to his Orthodoxy or his religion, but the fact that he just didn't catch on. Gen. Wesley Clark and Sen. John Kerry of Massachusetts, both Christian but with Jewish ancestry, were also on that ticket, but unless negativity was expressed in secret circles, I never heard it.

On the Republican side, Trump's son-in-law Jared Kushner and his family's Jewishness hasn't seemed to be a volatile issue either.

Many factors could help explain the lack of appreciable anti-Semitism out there regarding Jewish presidential candidates. Those mentioned above are Democrats, as are the majority of Jews in the U.S., who have made prominent contributions to American life and are at this point in our history, fairly ubiquitous.

Jews are also part of the first wave of immigrants, who have also significantly contributed to our society. I would venture to speculate that much racism and suspicion today is aimed at members of subsequent minority groups who have made, or are attempting to make America their home.

Given the state of immigration in the news, especially from the start of the current administration, I feel that voters are more apt to embrace what they know, rather than what they don't know. In many cases, fear has been instilled in them regarding rising political figures with roots in less-familiar countries, even if they were actually born here.

And those are the candidates who I see facing challenges of acceptance today. Anti-Semitism will always be there, but we are not the only ones to face bigotry and suspicion among the ignorant or the uninformed. Ask any African-American or other person of color, and, as we have sadly seen in this campaign, any female candidate for higher office.

Susie Davidson contributes to various news outlets and authored a 2005 book and documentary film, "I Refused to Die," about local Holocaust survivors and liberating soldiers.

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Holocaust Memorial in New Bedford

By Amir Cohen

On Sunday, April 26, there will be an afternoon ceremony at the Holocaust Memorial Monument in Buttonwood Park in New Bedford. This takes place every year on Yom HaShoah.

The Jewish Federation of Greater New Bedford has been organizing the event for decades. In fact, the monument at Buttonwood Park is an initiative funded by the Jewish community and led by the Federation.

In greater New Bedford, as in many communities throughout North America, the Federation is the umbrella organization for and within the local Jewish community. It is an organization that unites and speaks for the Jewish community and provides Jewish-themed programs that engage beyond the Jewish community.

In times of crisis, or when a need is identified, the Jewish Federation provides financial assistance to local families and individuals. With Passover in just a few short weeks, our effort to provide kosher for Passover food to a few dozen families who would otherwise not be able to afford it is well underway.

Sadly but importantly, the Federation has played an important role on behalf of the community when instances of anti-Semitism happen. This year after the ceremony in Buttonwood Park, we will march against hate, with members of all faiths walking with us.

Through a partnership with Coastline Elderly Services, the Federation funds referrals and provides information and consultation to Jewish elderly and their families. In collaboration with the New Bedford Jewish Convalescent Home and Coastline Elderly Services, we are able to participate and offer Kosher Meals on Wheels for homebound members of the Jewish community.

Celebrating Jewish life is also central to our mission. Towards that end we provide support for the Bernard H. Ziskind School for Judaism at Tifereth Israel Congregation and provide books with Jewish content to local young children through the PJ Library.

The Federation's very active Holocaust Education Committee supports programs in area schools through a program known as

Trunks of Tolerance, and each year, children and grandchildren of Federation members who are of college age apply for and receive college scholarships.



The Center for Jewish Culture at UMass Dartmouth and the Bristol Community College Holocaust Center benefit from Federation support for their programming, which features expert guest speakers on Jewish topics. Most recently, Shirley Nigri Farber, the publisher of this publication, was a guest speaker at one such program at UMass Dartmouth.

Regular outreach connecting all of Greater New Bedford to the Jewish community and Jewish community events has led to an ongoing collaboration with the New Bedford Whaling Museum. Each year, we hold a signature program at this beautiful New Bedford venue. This coming November, as part of the celebrated New Bedford AHA! Night, we will host a theatric performance of Exhibiting, a one-woman show featuring Sari Boren.

We also participate in building a global Jewish community by partnering with 11 other Jewish Federations that make up the Southern New England Consortium

(SNEC), a direct link between the Afula-Gilboa region of Israel and our Jewish community. We sponsor Taglit-Birthright Israel, an organization that provides a 10-day trip to Israel for young Jewish people free of charge. We welcome Israeli Young Emissaries when they visit our region.

The Jewish Federation of Greater New Bedford believes that helping people in need, and nurturing and supporting our Jewish community, is both our privilege and our responsibility. Sustaining the Jewish community today and for future generations is our mission, and we are at it every day.

Please join us on April 26 at Buttonwood Park, and Happy Passover to all.

Amir Cohen is the executive director of the Jewish Federation of Greater New Bedford.

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Together, we can address immediate needs, like getting dinner on the table and keeping the heat on this winter, as well as provide services that lead to greater stability, such as mentorship and job search support. CJP and our partner organizations are here for you every step of the way.

Yom Hashoah

Yom Hashoah Shabbath Eve Service with guest speaker Bernice Lerner, who will discuss her book *All the Horrors of War*. Friday, May 1, 6:30 p.m. at Temple Emanuel, 7 Haggetts Pond Rd., Andover.

Shalom Magazine offers free event listing to non-profit Jewish organizations in Mass. Preference given to free or low-cost events. Please email us for more information:

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In February, CJP's Israel360 program for young adults partnered with RSJ Boston Moishe House and Project Inspire to bring Molet to Boston to teach its unique craft.

Molet, a group of Israeli artists, is leading a sustainable design and architecture revolution by utilizing upcycled wooden pallets in its works. Through its techniques, the group showed attendees how to turn wooden pallets into handmade Judaica.

Participants donated these creations to Jewish communities abroad.

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A New Set of Ten Commandments



By Rabbi Katy Allen

On Passover, we start counting the Omer. We count the days from redemption to revelation.

Upon crossing the sea, the Israelites found themselves in the wilderness. Today, we are not in the literal wilderness, but we are in the wilderness of not knowing what tomorrow will bring. Wilderness can be thought of as a place of uncertainty and not knowing. In this sense, we truly are in the wilderness.

After revelation, though still in the wilderness, the Israelites had a set of rules, God's commandments, by which to live. These instructions had the power to bring some level of certainty into their lives. The people knew what God wanted of them, whether they trusted the process or not.

Uncertainty and not knowing can engender fear, and fear is rampant in the world today. Fear of coronavirus. Fear of climate change. Fear of people who are different from us. Fear of terrorists. Fear of shooters. Fear of natural disasters. Fear of cancer. The list goes on.

Acknowledging and honoring our fears is important. But how do we go beyond fear? Bringing some certainty into our lives can help. For some people, this can be accomplished by learning more. Prayer helps some people. Being part of a community helps some people. Counting the days can help. Distinguishing between what we can control and what we cannot control can help.

Ultimately, after allowing ourselves to feel our fear, action can be a powerful tool. If we ignore our fear and just act, we can get burned out. But if we feel the fear and let it pass through us when it comes, we can act with greater strength.

Action acknowledges that we matter. Action acknowledges that we can make a difference. Action gives meaning to our lives. Action gives us a framework in which to live.

The 50th anniversary of Earth Day falls during the period of counting the Omer. It is a good time to rethink our relationship to the Earth.

In their new book, *The Future We Choose: Surviving the Climate Crisis*, by Christiana Figueres and Tom Rivett-Carnac, who led negotiations for the United Nations during the Paris Agreement of 2015, outline 10 steps people

can take to combat climate change. As described by Jeff McMahon in Forbes magazine, these are not your normal set of ideas. In a nutshell, they include:

1. Let go of the past. Honor it, but understand that we need to make pragmatic and psychological changes for the new world we need to create.

2. Acknowledge and face your grief about what we have lost and are losing. At the same time, hold a vision for the future.

3. Stand up for science, and be kind and compassionate with those in denial.

4. Consider yourself a citizen as opposed to a consumer, and envision the good life possible without consumerism.

5. Leave fossil fuels behind and move into a different kind of future.

6. Pay attention to your connection to nature and take pragmatic actions such as planting trees, eating a plant-based diet, and avoiding products that contribute to deforestation.

7. Turn toward a clean economy that is in harmony with the natural world.

8. Use artificial intelligence responsibly.

9. Contribute to gender equality around the world.

10. Get involved politically, not only voting, but engaging in civil disobedience.

If we consider these ten steps the climate-disruption era "Ten Commandments," we may, indeed, heal the world. We may, indeed, assuage our fears. Our journey from Pesach to Shavuot is a good time to ponder these "commandments" and what it might mean to take them to heart.

Rabbi Katy Allen is the founder and rabbi of Ma'yan Tikvah - A Wellspring of Hope, which holds services outdoors all year long, and the co-founder and President pro-tem of the Jewish Climate Action Network-MA. She received her ordination from the Academy for Jewish Religion in Yonkers, New York in 2005 and lives in Wayland with her spouse, Gabi Mezger.

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Heaven on Earth



Rabbi Shmuel Helinski, Esq.

American poet Mark Twain once wrote, "Dance like nobody's watching. Sing like nobody's listening. Love like you've never been hurt. Live like it's Heaven on Earth." The time to sing, dance and love is no more present than on Passover.

The Mishnah states, "In every generation one is obligated to view himself as though he came out of Egypt, as it says: 'Tell your son on that day saying, "Because of this God acted for me when I came out of Egypt"' (Shemot 13:8). We are told to experience the Seder every year as though we are reliving these events. What better time is there to feel that reliving but the present?

The 400 years of Hebrew slavery in Egypt cannot be fully imagined or understood. The horrors implicit in waking up every day in fear, exhaustion and hunger did not steal from our ancestors the very traits that have enabled our celebrations today: hope and faith. How many times in Jewish history have those traits been challenged? It may be easier to answer when they have not - including the present day.

We are living through a great moral divide in this world. We are challenged daily, with bigotry, profiteering, selfishness, disease and tyranny. How often do we wake up in the morning to read that, overnight, Israel suffered a series of missile attacks from Gaza? A mass shooting took place in a middle-school? Or that a worldwide pandemic is overtaking our planet?

Perhaps the sufferings of the Hebrews during Biblical times cannot be fully relived or even understood. But every one of us face our own obstacles that challenge our faith and our hope quite regularly. As we relive the Exodus during this Festival of Passover and relive the suffering of our great ancestors, we are allowed to have self-compassion over our own lives and the lives of our loved ones.

University of Kansas researcher C.R. Snyder wrote in his book, *Psychology of Hope: You Can Get There from Here*, that hope is not an emotion. Snyder discovered that hope is learned. He believed that we can teach it to ourselves, to our children - to anyone willing - with three basic concepts: (1) have the ability to set realistic goals; (2) have the ability to figure out to achieve those goals being flexible and allowing alternative routes to develop; and, (3) to believe in ourselves and to believe that we can attain our goals. This, as Snyder wrote, builds sustained hope.



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Heaven on Earth

It of course is not exclusive to ourselves, personally. Let us not forget that we are not alone. We, the Jewish Nation, are brothers and sisters. The Lubavitcher Rebbe, Menachem M. Schneerson, once discussed the three tenets of a new year: *teshuvah*, *tefillah* and *tzedakah*. [*Likkutei Sichos* Vol. II, pp. 409-411]. *Tzedakah*, often thought of as charity, is more accurately defined by the Rebbe as, "Righteousness." As we restart the Hebrew calendar anew with the month of Nissan and set out to establish goals and to create and sustain hope, our righteousness, brotherhood and sisterhood compel us to give an arm to those who need it. And even to those who don't.

The Rebbe once wrote an inspiring letter about Passover. Over 60 years ago, he wrote a sentiment that served to re-define the core purpose of the Passover Seder: the principle of the "The Fifth Son." He described this as any Jewish man or woman who is "conspicuous by his [or her] absence from the Seder service."

The Rebbe further wrote that, "[t]here is no room for hopelessness in Jewish life, and no Jew should ever be given up as a lost cause." This message resonated throughout the world. Families learned to see an empty space at their Seder table in need of another participant. What better way to create and spread hope than to invite a friend, colleague or even a stranger to your Seder service?

Racial, political, gender and other types of divides prey upon community hope and joy. Whether you are someone holding a Seder service or one who perhaps has too much going on to attend one, what better goal could one set but to reunite with your ancestral family?

The world is full of external pressures. Health crises, economic crises, racial crises and identity crises are just the beginning. Yet, faith and hope persist so long as we let them. During our Seder service celebration, perhaps you could think of the "Fifth Child" and, while reliving the incredible resilience of our ancestors during unthinkable oppressive times, perhaps you are able to have compassion to appreciate your own surroundings and obstacles. As He saved our ancestors from the horrors of slavery, we look to our King to save us from the pressures of today. Keep hoping. Keep praying. And live like it's Heaven on Earth. Happy Passover.

Stanley (Schmuel) Helinski, Esq. is a Boston trial lawyer who received his rabbinical ordination from Yeshiva Machon L'Horah. He lives in Wellesley.



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An Intimate View on Intimacy

By Rabbi Manis Friedman

Conventional wisdom says that sexuality is a natural instinct. It's a very common and innocent human activity, it's what happens between a man and a woman, it's what people do and all we need to do is relax and enjoy it, right?

It seems so simple. But if it were so simple, why do we need to be reminded over and over again that it's natural, it's innocent, it's pleasurable, it's what we do, it's what happens, relax and enjoy it? In fact, the media has bombarded us with that message for so long and in so many different ways with such ingenuity that you have to wonder why the message hasn't been accepted. Why are we still so uncomfortable, so unsure, so mystified by our own sexuality?

In the world that the Almighty created, there are three conditions. First, there is the secular, weekday, mundane condition - ordinary, common things that we possess. Second, there is the holy, Divine condition - so heavenly that we don't have these things at all. These two parts, so far, are pretty easily accepted and understood. The difficult part is the third condition, the sacred. Although sacred means

set aside and unavailable, the sacred is not totally unavailable. The sacred is that which is holier than the ordinary, but not so holy that we can't approach it at all. It's something in between what we have and what we cannot have.

Confused? Let's use a simple example. The Almighty grants us the blessing of children. So, we have children. Your children. My children. But when we say "my children," is that a possessive "my"? Do I own my children? The answer, of course, is no. They're not really mine. They don't belong to me. When I say "my wife," is that a possessive thing? Does "my husband" means that which belongs to me? Of course not. And yet, we can use a term so familiar as "my" in referring to these things in life. That's the sanctity in life, and if we're not careful, in our arrogance, we can lay claim to things that will never belong to us and lose their sanctity.

So, where does sexuality fit in? By its very nature - not by divine decree, not by religious belief or dictate - sexuality belongs to the arena of the sacred. We experience it, but we cannot own it. We can go there, but we don't belong there. We can be sexual, but we cannot possess our own sexuality. The reason for it is very natural and very basic. To be intimate means to go into a place that is private, that is sacred, that is set aside. Sexuality means one person entering into the private, sacred part of another human being's existence.

You cannot own another person's intimacy. It's not available. Even if the person wants to give ownership. Can't do it. It's not sharable. It's one of those things in life that the Almighty gives us that we can never possess. I cannot possess my children. I cannot possess my spouse. I cannot possess my Creator. I can't even possess my life. I, certainly, cannot possess the other person's intrinsic, sacred and unsharable part.

Well, if it's that unavailable, if I can't possess it, then what connection, what relationship do I have with it?

This is the sanctity we can experience, but cannot own. And that is



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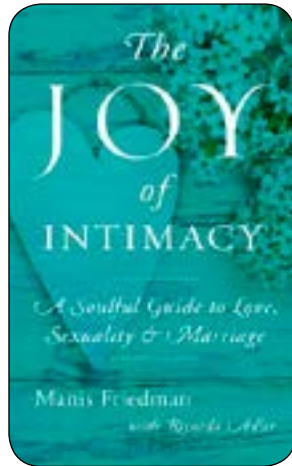
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An Intimate View on Intimacy

why the pleasure in intimate relations is more intense than any other pleasure. You can enjoy a good meal. You can enjoy good food, and it's great pleasure, but it's not the pleasure of sexuality because you possess the food. It's yours. You planted the vegetables, you grew them, you plucked them and you ate them. They're yours. There's no awe involved. The pleasure of sexuality is that it's a combination of having and not having. It's a combination of ordinary and other worldly at the same time. It's something that you are granted, but you cannot own and possess. And when you feel that combination, the pleasure of being in another person's intimate space while at the same time remembering that you don't belong there - it's not your place and can never be your place - that's what makes sexuality different.

The key word is familiarity. With the sacred, you cannot afford to become familiar. With the truly divine, there's no danger. It's out of your reach - forget about it. With the secular and mundane, well, you should become familiar. So where does familiarity breed contempt? Where is familiarity really destructive and unwelcome? In sanctity. If you become familiar, too familiar, with the intimacy of another person's life, whether physical, emotional or mental, then you've compromised the sanctity.

In our tell-all world, visualizing the destructiveness of familiarity might be difficult. But you don't call your parents by their first name... because that's too familiar. We don't use the Almighty's name in vain... because it's too familiar. And for our grandparents and our great-grandparents, intimate relations was a sacred thing not to be



talked about... because that would be too familiar. The relationship between a husband and wife was restricted to behind closed doors. It was a sacred thing, something you don't squander, share, or even speak about. That's why our grandparents could not talk about their relationship. They weren't keeping secrets - they were keeping something sacred.

Today, human sexuality is something you're supposed to become familiar with. We claim to already be familiar with our sexuality and we are ashamed to admit that we are not. We've removed the sanctity, all because we thought our uptight parents were keeping a secret from us. The media continues to bombard us with these brilliant, subtle messages of the "naturalness" and "openness" of human sexuality, and it's not convincing us. Try as we might, we cannot ignore what our *bubbes* and *zaides* knew: the marriage bed is a sacred thing and the only way it works is when you treat it with sanctity.

Still need proof? Look at those same *bubbes* and *zaides* a little closer. Those two people, who have been married fifty, sixty, seventy years, are still a little bashful with each other. They still blush with each other. They still excite each other. That is human sexuality. That is sanctity. And that is the last word on intimacy.

Rabbi Manis Friedman is a philosopher, author and lecturer, is dean of Bais Chana Women's Institute of Jewish Studies. This article was originally published at www.chabad.org, reproduced with permission.

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A Different AIPAC

By Steven Schimmel

AIPAC's Policy Conference felt a little different this year. It wasn't because of the back-and-forth prior to the conference over which Democratic Party presidential candidates wouldn't be at the conference, it wasn't because the coronavirus kept conference-goers from shaking hands, it wasn't because it was held during Israel's third no-result election, and it wasn't because of the thinly-veiled hostile rhetoric aimed at attendees.

In past years we cheered and clapped together, we booed when a speaker mentioned the name of one of Israel's detractors or enemies, and we gave standing ovations generously - and we did all of that this year too, right on cue!



But there was less energy, and less enthusiasm in the hall at the AIPAC Policy Conference 2020. It's hard to understand how 18,000 people, marquee names, and million dollar lighting and branding design wouldn't have energy, but that's just it - it felt rather flat to me.

I attend several conferences each year and I've been at a number of Policy Conferences over the past decade. They are, hands-down, the most well-produced gatherings I've attended. I usually leave feeling excited, energized and educated. Some of my most memorable experiences are shaking hands with politicians and pro-Israel celebrities at the conference. An especially exciting part of the experience for me was rubbing elbows with people I follow on Twitter.

So what was it this year? There are a few reasons -- most of them out of the control of the conference planners. I want to make a point of saying that AIPAC does a fabulous job with the event - so, "it's not you, it's me". I'm going to go out on a limb, but I think that we [I] have grown numb to the continuous, never-ending talk of catastrophe - both related and more often recently, un-related to Israel.

I'm not the first to feel "bad-news fatigue." Of course there was talk of Iran, BDS, Hamas-Hezbollah, Gaza etc. These are the issues Israel faces, and yes, they are very serious. Maybe it's me, that I've

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A Different AIPAC

been hearing these same problems discussed over and over for the past decade - and they are all important topics, but not ones that the average attendee can do much about.

That's the first thought that comes to mind. And hearing the same issues discussed in the same ways doesn't help to inspire - most of the speakers could have given their 2020 remarks at any conference over the past decade. I suspect that some of them reused speeches from the past!

Even Cory Booker's rousing speech, maybe the best pro-Israel speech of his political career, felt...flat. Shmuley Boteach, Sen. Booker's longtime friend from his days at Oxford, took no time to unleash a Twitter storm of insults and criticisms of Booker's speech - mainly aimed at Booker's support for the Iran deal.

I don't know if others at the conference left feeling the same way I did - that it just wasn't all that exciting, and like Booker's speech, it was all sort of contrived. A cohort of nearly 20 people came from Central Massachusetts, and many of them thought it was a great conference. So I can only speak personally, and maybe I am in the minority.

But I'd like to see next year's policy conference be more authentic. This year felt like a formality, with speakers checking off boxes but not really engaging the attendees. If we want to effect change - better yet, if we want to engage young people, strengthen the U.S.-Israel relationship, and ensure that our elected officials understand the importance of that relationship, then we need to do a better job of being authentic.

I'd point a finger at the most obvious problem, which lies with the politicians. Instead of delivering campaign speeches, politicians invited to speak need to make sure they talk about why they themselves support Israel. Too many of the speakers sounded like they were looking for votes. I'd even work to get some of the less pro-Israel politicians to attend - get them to listen and to speak, to speak honestly while confronting 18,000 people who disagree with them. Bring in college students who aren't so supportive of Israel, for the same reason.

I don't know what can be done to ensure that the conference remains effective in helping to strengthen the U.S.-Israel relationship, but I hope that next year's Policy Conference feels different. Israel needs AIPAC and I believe the U.S. needs AIPAC, too. The Jewish community needs AIPAC, and the Policy Conference has historically been the best way to support and organize around the group. It's incredibly important that AIPAC remains effective, and I fear that in a world of increasing uncertainty, where institutions are in rapid decline, we aren't focused enough on making sure organizations like AIPAC stand tall.

I look forward to next year's policy conference, one free from Covid-19 fears, and one in which all attendees leave feeling that they have done something to further the important U.S.-Israel relationship.

Steven Schimmel is the Executive Director of the Jewish Federation of Central Massachusetts. The views expressed here do not necessarily reflect the views of Jewish Federation or its members.

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Sen. Cory Booker

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Happy Passover

The Writing Gig that Changed Me

By Michael Wexler

I grew up Jewish. Or “Jew-ish” as my brother likes to say.

Despite my grandfather’s best efforts (he was the president of the shul), Shabbat to me was mostly about challah. Being kosher was an infringement on my love for bacon, and my Bar-Mitzvah was more of a de facto GoFundMe event than a rite of passage in adulthood.

By the time I graduated from college, what was left of my Judaism had receded into the background. I was a writer, working in New York City, wining and dining with actors and models. I knew the difference between Remy XO and VSOP. Yet, despite all the bells and whistles, I was pretty much the same kid who sat at the dining room table, feasting on lamb chops and challah.

As the years rolled by those memories became more precious as did the feeling - I daresay one entertains as the years roll by - that maybe there was something more? Maybe I had made a miscalculation in my quest for status and success? It was therefore with great aplomb and some trepidation that I agreed to embark on a novel project; a book about The Lubavitcher Rebbe with my father, a sociologist, and a Jewish mystical scholar complete with beard and black hat.

What I can say is that like life it turned out exactly how I didn’t expect. My father was struck by illness midway through the project, Eli Rubin (the scholar) became a collaborator and good friend, and all the issues that we were tackling in the text - namely Jewish mysticism’s remedy to the ails and evils of modern society - became the very stanchions I needed to lean on in this time of upheaval and change.

In Social Vision we talk about the notion of “cultural chrysalis,” society’s impending transformation into something else. It can’t go on this way, can it? As Max Weber, the German sociologist predicted, modern society would ultimately become an “iron cage,” where we risked working ourselves to death and even worse so enduring a “mechanized petrification” of the soul.

This was exactly what had happened to me; even in the glamorous realm of entertainment where work-a-day colleagues dreamed that greener pastures reigned. The Lubavitcher Rebbe, whom I had heard my grandfather talk about and seen my cousin pledge allegiance to, spoke of a different way, a “re-enchantment” of the world and soon I came to learn that the practice that all those black hat, beard wearing

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The Writing Gig that Changed Me

neighbors I saw across the street and across the country were practicing was exactly a prototype of that.

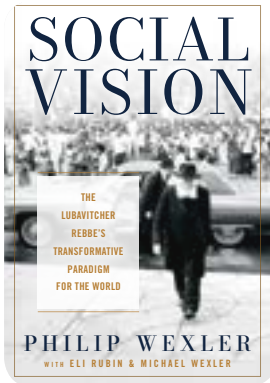
“The Rebbe” as they call him had radical, not “religious” ideas per se. Yes, he spoke about redemption. “When the soul is starved for nourishment, it lets us know with feelings of emptiness, anxiety, or yearning.” He spoke about seeing through a new lens. “Imagine if you could open your eyes and see the good in every person, the positive in every circumstance, and the opportunity in every challenge.” And he challenged us to go beyond the self. “Stop being concerned with your own problems. The way to cope with such an emotionally charged situation is to stop trying to cope with it. You must get away from yourself, and begin to think of others.”

But he was also prophetic when it came to social issues:

On green energy: “The blessings of the sun should become the driving force for the supply of power. Then we will not reckon with the challenges that will come from people who might stand to profit personally by not allowing this.” (Wexler, pg. 205).

On prison reform: “The purpose of holding a person must not merely be for the sake of punishment...but to raise the spirits of those who find themselves there. When we do not allow this, not only is the ‘correctional facility’ not conducive to its own purpose, it actually makes [him/her] even more disposed to criminality than before the initial incarceration” (Wexler, pg. 195).

On whole-person education: “Education, in general, should not be limited to the acquisition of knowledge and preparation for a career, or, in common parlance, ‘to make a better living.’ Education must put



greater emphasis on the promotion of fundamental human rights.” (Wexler, pg. 148, pg.161).

These espoused views took place not in last week’s parshah or sermon, but in a lifetime that began in 1902. And on the most existential question of God (or G-d) his, her, or theyselves, I’m a fan of the following anecdote:

“Our eyes were locked, it’s just the two of us...and I asked him, ‘where is God?’ and the Rebbe answered me “every place” and I said “I know, but where?” and the Rebbe answered again “every place, in everything; in a tree, in a stone,” and I say to the Rebbe “I know, but where” and he said something that really blew me away...”In your heart, if this is how you are asking.”

I didn’t go out and buy a black hat and neither should you - unless you want to. But the point is is that we have gotten to a point where maybe there are new things to consider - both personally and collectively. Where are we going? Where have we been?

-Maybe my grandfather and my cousin were onto something. Maybe my father and the mystical scholar we worked with were finding something, stashed away in the ancient teaching of Jewish mysticism like some artifact out of Tomb Raider or Raiders of the Lost Ark. The Rebbe didn’t want anyone to think too hard about it, “If you wait until you find the meaning of life, will there be enough life left to live meaningfully?”

But if we are going to look, maybe this is a good place to start.

Social Vision: The Lubavitcher Rebbe’s Transformative Paradigm for the World by Philip Wexler, Eli Rubin, and Michael Wexler. Herder & Herder, Hardcover, 300 pages. www.socialvisionbook.com

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Shirley Nigri Farber and Benjamin Sigel at the Bate Papo com Shirley TV studio

In February, journalist Shirley Nigri Farber interviewed Benjamin Sigel, who is a Democratic candidate for the 4th Congressional district seat being vacated by U.S. Rep. Joseph P. Kennedy III.

The segment was broadcast on Farber's TV show *Bate Papo com Shirley*. *Bate Papo* TV has been produced and hosted by Farber since 2005, and can be viewed on local TV channels throughout Massachusetts, online at www.stoughtonTV.com, and on Comcast on Demand in Connecticut, Massachusetts, New Hampshire, Maine and Vermont.

During the half-hour interview, the two discussed politics, immigration, healthcare and education. Sigel is the son of a Puerto Rican mother, and is proud of his Jewish and Latino heritage. He resides in Brookline and is Director of Client and Community Relations at Mintz, Levin, Cohn, Ferris, Glovsky, and Popeo. Sigel has served on the boards and committees of several nonprofit organizations.

Bate Papo TV is geared to the Portuguese-speaking population mainly from Brazil, Portugal and Cape Verde. Most guests are interviewed in their native language, Portuguese.

The interview is also available at <https://www.youtube.com/watch?v=LciiFzVjh4k&feature=youtu.be>

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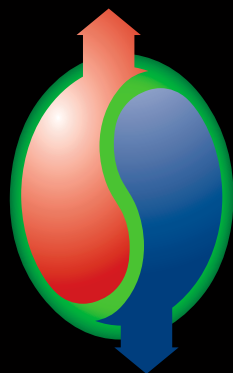
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Why it Matters in 2020 if a Candidate is Jewish?

By Seth Spiegel

If this were any other election over the past twenty years, the question of whether a candidate is Jewish or not would not stir any type of contention.

However, 2020 presents a special case situation, beginning with a very unique incumbent President. Over the last four years, using inflammatory indirect tweets and attention stunts, President Trump has inspired the minority racist and anti-Semitic voice in this country to come back out from its burial.

Charlottesville, Virginia was the gravest example, where neo-Nazis proudly carried torches while chanting, "Jews Will Not Replace Us!" and, more disturbingly, "Blood and Soil," a phrase that had not been openly voiced on American soil since 1941.

Donald Trump has a rash and ill-considered penchant for deeming anything slightly to the left of him "Socialism," though around the world, many would see the word "Socialism" and shrug it off. But since the Cold War, the word "Socialism" automatically becomes linked to Communism, and not just to any flavor of it, but to Stalinism.

So we have a President who came out and said, "there were good people on both sides in Charlottesville," the same President who just recently signed an executive order grouping Jews as a "race" and not a religion. It is fuel for the fire.

Accidentally adding in fuel himself is Democratic presidential candidate Bernie Sanders. I often wonder if Sanders realizes that his open promotion of the farthest left viewpoints in opposition to a President, who will then call him an outright Communist, is dangerous. Dangerous beyond his own campaign.

The groundwork had already been laid back in the time of Henry Ford, and his four early-1920s volumes of anti-Semitic pamphlets

entitled "The International Jew." These writings inspired the term "Jewish Bolshevism," and the statement that "Communism is brought to us by Jews" in *Mein Kampf*.

It is no stretch to see that Sanders will then be used to fire up anti-Semites, who will point to him and say, "See, we were right all the time; who else would dupe the youth of America into Communism other than a Jew?"

If we have a sitting President who says that the worst anti-Semites are good people, and is also ready and willing to call Sanders a Communist if he receives the Democratic nomination, then the resulting public association of Communism with Jews will assuredly prompt a critical question in the minds of many voters in this country.

If Donald Trump were not President, and Bernie Sanders were not running and espousing far leftist ideals, then running for President as a Jew would not be in question at all. Unfortunately, that is not the situation Jewish candidates face in this election.

Seth Spiegel holds an M.B.A. and lives in Laconia, New Hampshire.



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- 3/4 cup matzo cake meal sifted

Pre-heat oven to 350 degrees. Lightly grease a 10-inch tube pan with a removable bottom. In a large bowl beat the egg yolks and sugar with an electric mixer until they are thick and lemon-colored. Add the orange juice, orange zest, cocoa, and wine and beat just until blended. Gently stir in the matzo cake meal.

Wash and dry the beaters. In another large bowl beat the egg whites until they are stiff but not dry. Carefully fold the egg whites into the batter and pour it into the prepared pan and bake 50 to 60 minutes until a toothpick inserted into the center comes out clean. Cool the cake completely on a wire rack. Serve with whipped cream or Pareve sherbet.

Note: Two 8-inch square pans may be used; then bake only 40 to 50 minutes.

Recipe by Bubbe z'l from www.feedmebubbe.com. Used with permission from Chalutz Productions. Originally published in Shalom Magazine in 2011.

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ARTS & CULTURE

Ben Back by Popular Demand! *My Son the Waiter: A Jewish Tragedy* at Regent Theatre April 23 – May 17, 2020

Brad Zimmerman will bring his hit New York comedy back to the Boston area this season in his highly-praised autobiographical comedy, *My Son the Waiter: A Jewish Tragedy*. Zimmerman's hilarious and poignant story is universal in its message: The journey to follow one's dream, and the parents who SUFFER through it!

The show runs April 23-May 17 at the Regent Theater, 7 Medford St., Arlington.

My Son the Waiter: A Jewish Tragedy is the story of Zimmerman's struggle to fulfill his dream and "make it" as a comedic actor in New York. One-part standup, one-part theatrical, and all parts uproarious, *My Son the Waiter: A Jewish Tragedy* has garnered rave reviews wherever it has played.

"*My Son the Waiter: A Jewish Tragedy* is now in its sixth year of a national tour," Zimmerman says. "We've been all over the country -- in cities such as New York, Boston, Philadelphia, Chicago, LA, Minneapolis, and Toronto. It doesn't matter where the show plays -- audiences all seem to find my story authentic and real...and funny! There is new material and old material, and the positive audience response allows and enables me to keep it as fresh as the day I wrote it."

Zimmerman's mother has finally adapted to her "actor-waiter" son's career choice and financial situation: "If all goes well, I think Brad is going to buy a bookcase," she boasts to her friends.

Brad Zimmerman has paid his dues. He spent 29 years "temporarily" waiting tables in New York, all the while chasing a career in acting and comedy. In *My Son the Waiter: A Jewish Tragedy*, he delves into the trials and tribulations of waiting on tables -- particularly for someone not exactly invested in that career, and with little tolerance for persnickety diners. And he tells stories about his pursuit of his passion, along with tales about his childhood, his family, and his misbegotten love life with warmth, wit, self-deprecating humor, and wicked charm, combining his years of training as an actor with his innate comedic talent.

Zimmerman's perseverance and hard work eventually did pay off, and he went on to act -- he had a small part in "The Sopranos" playing Johnny Sack's lawyer -- and to become the opening act for a number of well-known entertainers, including George Carlin, Brad Garrett, Dennis Miller, Julio Iglesias, and Joan Rivers, who said "I've had three great opening acts in my lifetime: Billy Crystal, Garry Shandling, and Brad

Zimmerman."

Tickets range from \$45-\$65 and are available online at MySon-TheWaiter.com or by phone at 781-646-4849. For group rates (12+) call 1-888-264-1788. For more information, please visit MySonTheWaiter.com. Showtimes: Thursday 2 and 7 p.m. and Friday 8 p.m., Saturday 2 and 8 p.m., and Sunday 2 p.m.





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The Silly World of Chelm

The Eye Examination

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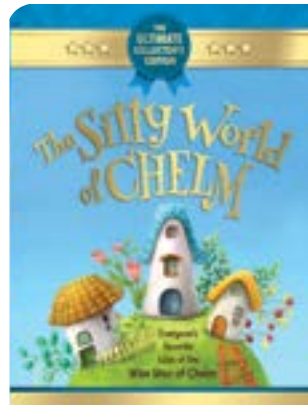
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Once upon a time, in the little village of Chelm, Hershel, an eye doctor, decided to open a little shop near the village square.

He had a hard time getting his practice started because many in the little village had no idea what the eye doctor was going to do to them during an eye examination.

"I can help anyone who has difficulty in reading," Hershel announced to a passerby. "I can almost guarantee that anyone who comes to me will be able to read perfectly!"

"You see," Hershel explained to an old man who walked into his little shop, "very few people in Chelm realize how much better they could read if they had reading glasses."

The old man smiled with confidence.

"If you would submit to an eye examination," Hershel explained, "and everyone in the village could see what was being done, I am certain everyone else would come and have their eyesight improved."

So it was announced the very next day, that Hershel would conduct an eye examination in the window of his little shop.

That afternoon, almost everyone in Chelm tried to squeeze in front of the little shop to see what an eye examination was like.

When all was in readiness, the old man arrived. The doctor put him in a chair and asked him to read from a large chart that was placed on the wall a few feet away.

The old man smiled uneasily and said, "I'm sorry, but I can't read that."

Hershel smiled and said, "That's all right. Apparently, your eyes are much worse than we both thought."

He moved the eye chart a few feet closer, then told the old man, "Go ahead and read the chart now. Try just the first line."

The old man squinted and squinted but shook his shoulders in despair, "I'm sorry, I still can't read the chart."

"Aha," smiled Hershel, "you really do need reading glasses."

Hershel then opened his little suitcase and took out a brand new pair of eyeglasses. They had shining silver frames that sparkled in the midday sun. He handed them to the old man, who looked at them curiously.

"You mean," gasped the old man, "if I put these on I will be able to read that chart?"

"Put them on and I will guarantee that you will be able to read it perfectly!"


"That's amazing!" smiled the old man. "Truly amazing. I'll take two pairs. My wife never learned to read either!"

Excerpted from the book "The Silly World of Chelm." Available at www.WorldOfChelm.com and at Amazon.com.

Happy Pessach

from Representative and Mrs. Lou Kafka!

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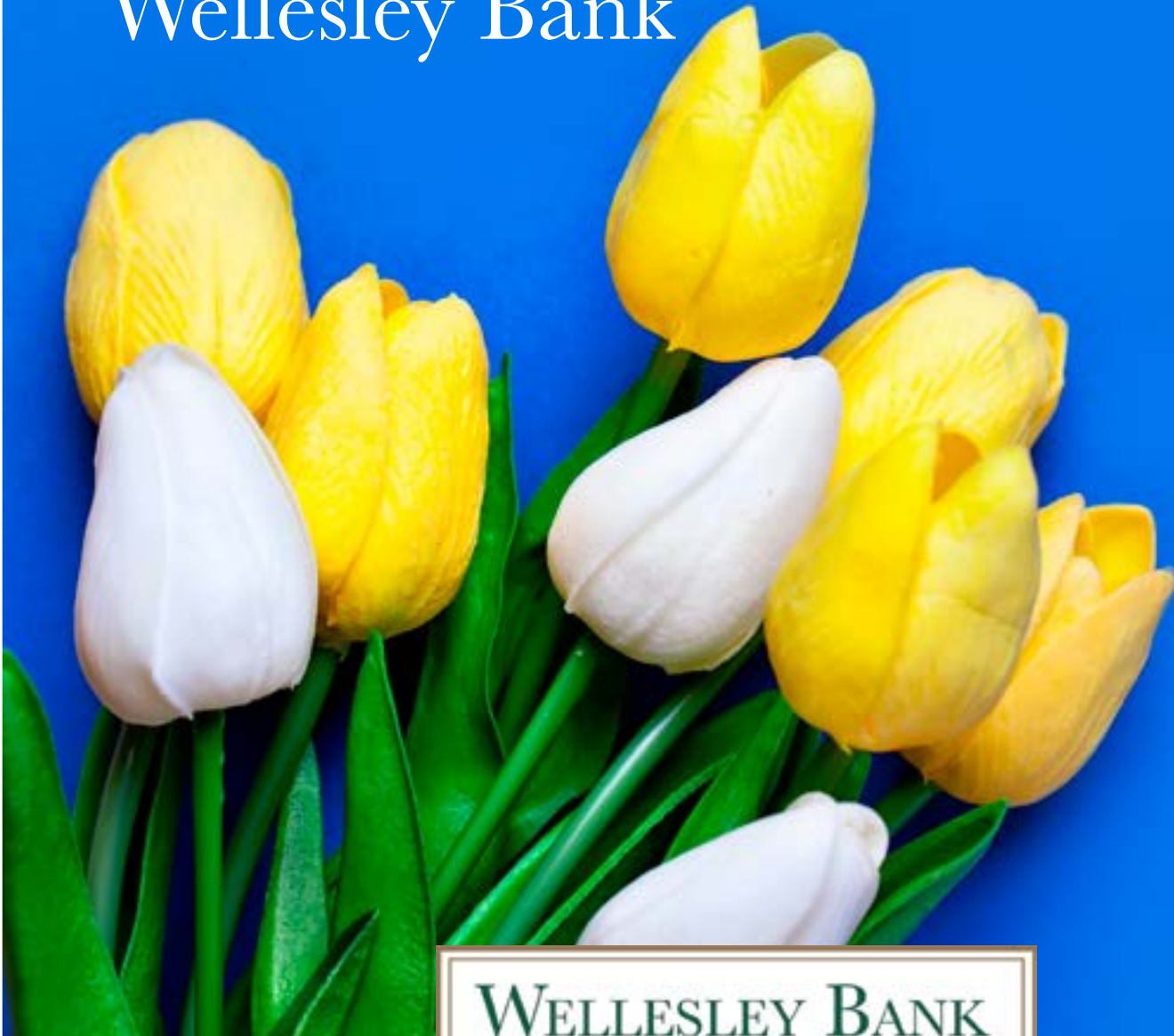
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