“Mr. Sargent has made a picture of a knock-down insolence of talent and truth of characterization, a wonderful rendering of life, of manners, of aspects, of types, of textures, of everything.”

Henry James, Harper’s Weekly, 1897

John Singer Sargent’s
Mrs. Carl Meyer and Her Children
Sep 16, 2016 – Feb 5, 2017

The exhibition is made possible by the PNF Fund and the Maurice I. Parisier Foundation. Additional support is provided by Susan and Elihu Rose and by Ealan and Melinda Wingate.

The Jewish Museum is under the auspices of The Jewish Theological Seminary.

John Singer Sargent, Mrs. Carl Meyer and Her Children, 1896, oil on canvas.
Tate: Bequeathed by Adèle, Lady Meyer 1930, with a life interest for her son and grandson and presented in 2005 in celebration of the lives of Sir Anthony and Lady Barbadee Meyer, accessioned 2009.
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HARRIET TURMAN, HARRIET BEECHER STOWE, CLARA BARTON, SUSAN B. ANTHONY: They are icons of American history, but they also remind us how limited the opportunities were for 19th-century women to achieve power and influence. A handful of Jewish women in that period also left their mark on history. The educator and philanthropist Rebecca Gratz is said to be the inspiration for the character Rebecca in Sir Walter Scott’s Ivanhoe. Before she launched Hadassah, Henrietta Szold founded the first adult-education school for immigrants in 1888 and, in 1893, became the first female editor of an American book publisher. These pioneers paved the way for great progress. Though there were many social, legal, educational and individual factors that helped lead to increased opportunities for women, there is also no denying that Hadassah played a large role.

Eight years before the 19th Amendment gave American women the right to vote, Hadassah was founded as a women’s organization to compete on an equal footing in the male-dominant Zionist movement. Hadassah, Henrietta Szold founded the first adult-education school for immigrants in 1888 and, in 1893, became the first female editor of an American book publisher. These pioneers paved the way for great progress. Though there were many social, legal, educational and individual factors that helped lead to increased opportunities for women, there is also no denying that Hadassah played a large role.

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Welcome to your brand new Hadassah Magazine! Just in time for the Jewish New Year, we are delighted to bring you not only a fresh, contemporary design and format but also new content and new thinking as we look to the future.

This inaugural issue focuses on “Women Who Lead.” You, our loyal readers—Hadassah members and beyond—know a little something about what it takes to be a leader. You know what it means to inspire, empower and engage in the nitty-gritty details needed to bring people together and to make things happen. We set out to explore Jewish leadership today and what it might look like in the future. At this time of change and ferment in both the Jewish and non-Jewish worlds, Jewish women are making their mark in all spheres of life—politics, medicine, the arts and so much more.

Throughout these pages, you will find an honest look at American Jewish women who have become a White House Champion of Change in the growing area of patient-powered medical research (the focus of our new Health column, page 34); and breast cancer specialists at Hadassah Hospital, a story timed to coincide with Breast Cancer Awareness Month (page 40).

Look for expanded and lively spreads of your favorite features—travel, food, arts, books—as well as a special surprise, our new crossword puzzle (page 65)!

Hadassah Magazine is committed to exploring in new and meaningful ways topics that are relevant to you, your world and to Hadassah, the organization that created this publication more than a century ago and continues to support the first-rate journalism that is its hallmark. Just as in this first new issue, we will continue to emphasize subjects that make Hadassah and Hadassah Magazine distinctive—issues revolving around women, health and Israel. We also will be including more opinion pieces and essays, giving voice to the leaders of today and tomorrow who are helping shape the Jewish conversation.

Hadassah Magazine, in print and online, can help you join that conversation. Share your magazine with your children or grandchildren if they aren’t already regular readers. Like us on Facebook and follow us on Twitter, where we are regularly posting news and ideas about Jewish women. Finally, let us know your thoughts on our new approach through letters and social media. You can even suggest other leading Jewish women to feature or social media. You can even suggest other leading Jewish women to feature in the future. Enjoy the read, and may your New Year be filled with many blessings and new beginnings.

THE EDITOR’S TURN

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LETTERS TO THE EDITOR

STREET FIGHT
I strongly protest the characterization of J Street by Elinor Weiss—in her letter to the editor regarding Arthur Frommer in the August/September issue—as an organization that undermines the security of Israel. I am a member of both Hadassah and J Street and know that J Street is a proudly pro-Israel, Zionist organization. We work actively for a two-state solution, which we believe is the only way Israel can remain Jewish and democratic. It does the Jewish community no good to throw accusations at people who may differ on the path but do not differ on the goal—a Jewish homeland with safe and secure borders.

Carol Gendel
San Marcos, Calif.

CHAGALL’S KADDISH
I would like to comment on the article “The Unknown Chagall” (August/September issue)—“Keeping the Faith” and “A Yiddish Kitchen Reborn”—and to write about Chagall’s grandson Piet, who approached me.

Vivian R. Jacobson
Pinehurst, N.C.

DEGAS 2.0
Reene Ghert-Zand’s “State of the Art” in the August/September issue was a very interesting composite of the artist’s oeuvre, but her mention of Chagall’s family was out of place. Chagall’s grandson Piet gave a moving eulogy for his father.

Ely Levy
Jerusalem (via website)

ALL TOO REAL
“Down the Shore” is well-written, fun and unfortunately all too real. In my work as a geriatric social worker I met mother-son couples not unlike this one. I loved the authentic Jersey Shore touch of the discarding of books on the streets in the hopes that passersby might want them.

Cheryl Newman
Jerusalem (via website)

VIBRANT VILNIUS
We just returned from a fabulous trip to Vilnius. We did many of the things mentioned in Ellen Cassedy’s articles in the August/September issue—“Keeping the Faith” and “A Yiddish Kitchen Reborn”—with a wonderful tour guide, but I would have loved to have seen these stories before we left. We were also in Mariampe, the birthplace of my late father-in-law. Yasber kochach on these wonderful stories.

Ellen Epstein
Chevy Chase, Md. (via website)

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Marilyn Ziemke • Email: israeladvantage@hotmail.com
In 1943, at the age of 26, Kalman Horowitz jumped from a train bound for Treblinka. He had already escaped the Warsaw Ghetto, and would spend the next few years running from Nazis and anti-Semitic Polish townspeople and hiding wherever he could—once, memorably, in a barn.

After the war and now living in New York City, he repeated his story of survival to his children and grandchildren. During the 1980s, after he retired, he had the idea to build a model barn to use as a visual guide when talking to his family or when he visited schools for Yom HaShoah. That model is now in the collections of Yad Vashem in Jerusalem.

“My father would tell these stories and it was like watching a movie,” said his son, Leo Horowitz. “My father was young at that point, when he hid in the barn, and even he told me that he doesn’t know how he did it.”

Yad Vashem learned of the Model Barn—Survival Story Prop last year after Leo Horowitz sent them his book, *Refuge: Surviving the Nazi Occupation of Poland—Memoirs of Kalman Horowitz*. The barn was requested by the Holocaust museum and research center as part of “Gathering the Fragments,” a campaign to rescue Holocaust-related personal items. While not sure what Yad Vashem (yadvashem.org) will do with his late father’s barn, Horowitz hopes it will go on display eventually.

According to Gad Schaffer, of Yad Vashem’s archives division, all of the more than 185,000 items collected will be preserved and available at Yad Vashem’s media center, and will eventually be available to view online.

Five days work leave after the birth of a child is now law in Israel. The bill, introduced by Knesset members Tamar Zandberg (Meretz), David Bitan and Yoav Kisch (both Likud), was unanimously passed on June 27, allowing fathers to take three vacation days and two sick days at half pay as paternity leave. “Maternity leave, parenting, motherhood is considered the exclusive lot of women,” said Zandberg in a Knesset news release. “We have an interest as a state and society to include the fathers more and more as an integral partner in family life.”

Before the law passed, employers weren’t required to give men days off after the birth of their child. One day was customarily allowed for the birth, and one additional for the bris if the baby was a boy.

Women on Patrol

There are now 2,047 women serving in combat roles in the Israel Defense Forces. That figure represents a 400-percent increase in the 16 years since the founding of the first mixed-gender battalion, Caracal. There are now two additional battalions open to women soldiers, the Lions of the Jordan and Bardelas. The IDF plans to add a fourth group soon.

These light infantry battalions patrol Israel’s borders. Though they are classified as combat forces, they rarely engage in direct conflict and are considered combat-support troops. The IDF continues to receive criticism for barring women from serving in the most intense combat positions, most notably in battle tanks.

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It’s Sukkot crunch time: Ready to perfect your DIY craft projects with the kids in your life (edible sukkah, anyone?) or by your elegant, adult self? Jewish crafting sites populate the Internet, Xcelcr.com offers some of the simplest suggestions, like their cracker-and-cream-cheese sukkah. Creaticewishmom.com lists several easy projects using materials like colored drinking straws. Designmegilah.com offers Martha Stewart-worthy crafts, especially its garland made with dried orange slices and paired with autumn pine greenery. The tastefully refined Chaiandhhome.com shares ideas including paper flower decorations and seven species printable art to make either an elegant menu planner (below) or a twined-string banner to hang in the sukkah. The site also features a kid-friendly blue-and-gray Lego etrog box.

“I try to make all the Jewish holidays in my home feel distinct,” says Los Angeles-based Dena Siegel of Chaiandhhome.com. “For Sukkot, I have a tendency to focus on autumnal, harvest themes. I love to use a lot of earthy elements that are compostable, like brown bag, twine and twigs.”

The prevalence of Jewish crafting reflects general trends: Crafting is big business. Annual revenue has climbed steadily over the last 10 years to $30 billion in a phenomenon overwhelmingly driven by women. Numbers compiled by the Craft and Hobby Association show that 80 percent of crafters are women who have been pursuing the pastime for 10-plus years. The other major factor is social media. According to a 2015 survey conducted by crafting superstore Michaels, 89 percent of respondents go online for project ideas. Crafting is also a family pursuit. According to that same Michaels report, 55 percent of American families take part in at least one craft per year. Will your family join the fun this year?

New Year, New Population Stats
Israel’s population stood at a record 8.5 million people by mid-2016, according to a recent report by the Central Bureau of Statistics in Israel. Additional demographic data shows:

- There are 6.3 million Jews in Israel.
- 1.7 million Arabs, and
- 374,000 “others” (for example, non-Arab Christians, Bahai).

Of the 14.3 million Jews worldwide, 43 percent live in Israel. From mid-2015 to mid-2016, Israel admitted 36,000 ali’im, with Jews from France topping the list at 25 percent of all new immigrants, followed closely by Ukraine and Russia.

By the standards of the Organisation for Economic Co-operation and Development, Israel is a young country, with 28 percent of its population aged 0 to 14; the OECD average in that age group is 18.3 percent.

195,000 babies were born in Israel from mid-2015 to mid-2016.

Honing a Native Son
In October, the town of Mulhouse in the Alsace region of eastern France celebrated the inauguration of a monument to one of its best-known sons—Alfred Dreyfus. Commemorating the 110th anniversary of his exoneration on charges of treason, an 885-foot-tall granite statue was unveiled in Jardin Stemmich, a public garden near his family’s former home. The sculpture, weighing over 12 tons, depicts Dreyfus’s likeness emerging from a split block of stone. “At night, a bright ray of light [from] between the two parts of the block will symbolize the truth that finally burst about the conspiracy against Alfred Dreyfus,” explains Sylvie Koechlin, the sculptor who created the work.

The Mulhouse project to commemorate Dreyfus was launched in 2006, at the centenary of the artillery officer’s formal exoneration. According to the French-language website of the French Association Monument Dreyfus (monument-dreyfus.org), which oversees the creation of the memorial, this sculpture “will provide a testimony for future generations of the victory of truth over falsehood, of justice over the dark forces of the arbitrary, of the honor of a man unjustly accused of infamy.”

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Why I’m Voting For Hillary Clinton
Her commitment to families and to a strong Israel has never flagged | By Susan Stern

F or all of my adult life, I have advocated for Israel and the Jewish people and helped support strong Jewish communities in the United States. In this work, I’ve learned that no matter how many hours we volunteer, how many dollars we contribute and how much we advocate for Israel, we must have the right people in government making the right policies to ensure the safety and security of the State of Israel and to build strong Jewish communities at home. There’s no doubt in my mind that Hillary Clinton is that right person—actually, the best person—to be the next president of the United States.

I once heard then-Senator Clinton say the role of government is to make the world better for people today and for our children and grandchildren in the future. To that end, she has dedicated her life to supporting families and children, helping to desegregate schools, opening up schools to children with disabilities, securing health care for more than eight million youngsters, and bringing to America Israel’s HIPPY program, which trains parents to be their child’s first teacher.

Today, she is calling for universal pre-school for every child. Clinton has been a trailblazer for women’s rights her entire life, going to the United Nations World Conference on Women in Beijing in 1995 and telling the world: “Human rights are women’s rights and women’s rights are human rights.” For the past 40 years, she has been a leader in the fight for reproductive choice, pay equity and family and medical leave. She has fought to enact these policies, and also has pushed to expand them so more people have better-paying jobs and more families have time to take care of their loved ones. She knows that secure families make our country stronger and our future brighter.

I have known Clinton for over two decades, and I traveled with her twice to Israel. I have witnessed not only her good judgment, work ethic and commitment, but also her compassion, caring and kindness. I have watched her with victims of terror—both in New York and at Hadassah Hospital in Israel—where she gave them a shoulder to lean on to help mend their shattered lives.

Her steadfast commitment to a strong U.S.-Israel relationship has never flagged. She took the lead in securing official recognition of Margaret David Adam by the International Red Cross and wrote a public letter condemning the Boycott, Divestment and Sanctions campaign against Israel on the eve of her church’s vote on the issue. The United Methodist Church rejected all of its BDS resolutions.

Above all, she is committed to the people of Israel. I remember standing with her on the Jerusalem side of the security fence built to keep out terrorists. Noticing an adjacent apartment building riddled with bullet holes, and a balcony filled with sandbags, she said, “No one should ever have to be afraid in his or her own home.”

In 2012, it was Clinton who brokered a cease-fire between Israel and Hamas. Senior Israeli officials said at the time, “She saved many lives on both sides that day.” She firmly believes we must defeat global terrorists—not just contain it—which means going after ISIS. She is committed to dismantling the global terrorist network by working with European intelligence services to stem the flow of jihadists, and to working with the high-tech community to fight the online spread of terror. She understands, too, that fighting terror means supporting first responders at home. For years after 9/11, she fought to ensure that the men and women who ran into the flames to rescue others and clean up debris got needed medical care.

We need a president who truly understands the broad complexities of the world and also cares about each of us. Hillary Clinton has the intelligence, maturity and toughness it will take to face today’s world, and the ability to bring people together to help us heal. As women, we have the opportunity to make history—but it will take all of us working together to make this happen. [1]

Susan Stern is the co-chair of Jewish Women for Hillary.

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Why I’m Voting For Donald Trump
He gives the country an alternative to bureaucratic failures | By Lynne Kessler Lechter

T he United Kingdom’s recent decision to leave the European Union was predicated on its citizens’ choice between self-govern- ment and the continuation of anony- mous rule by bureaucrats in Brussels. The British polls, pundit and politi- cos didn’t accurately predict the out- come of the vote. Donald Trump did, and he did because sovereignty—the authority of a person, group or state to govern itself—has always been the consistent subtext of his messaging.

We Americans are blessed with a Constitution and jurisprudence (based in large measure on laws set forth in the Torah) that honor individual life, dignity and self-determination. In this system, government’s main purpose is to protect us from internal and exter- nal harm. In exchange, we abdicate vigilantism and agree to abide by the government’s laws. Power flows to and from the citizens and the state.

Similar to citizens in the United Kingdom, many Americans feel their power incrementally shifting away from them toward the state. Vast, anonymous, unaccountable and increasingly imperial bureaucratic agen- cies spout rules and regulations, wraping a net around the individu- al’s autonomy.

Americans are dying in faraway places for a war that has not been rat- ified against an enemy that shall not be named. At home, veterans are dying due to the United States Depart- ment of Veterans Affairs’ inexcusable lag time in tending to their needs. The list goes on. Political correctness, uni- versity safe spaces and “victim categori- es” have made free speech a four-letter word. The illegal flooding of our immigration laws, illustrated by the existence of multiple “sanctuary” cit- ies, is evidence that the rule of law, on which our compact with our govern- ment is maintained, is crumbling.

Our foreign policy in the Middle East lies in shambles. ISIS, the brutal self-declared caliphate once deemed a JV team, now controls swaths of at least two countries. The FBI is in- vestigating over 1,000 jihadist cells in the United States, and terror attacks here are escalating. The Arab Spring has morphed into the Arab killing grounds, and the incomprehensible Iran nuclear deal has added to the danger, as Iran now has additional monies to fund terror.

Trump gives the country an alter- native to bureaucratic failures and to those who refuse to name the true misogynists, racists and enemy: the radical Islamic terrorists who enslave women and murder gays, Jews and Christians.

I am inspired by his formula to “Make America Great Again,” instituting his vows to:

• Streamline the bureaucracies and overturn needless regulations that hamper growth;
• Institute programs like the Key- stone pipeline, renegotiate trade deals and rebuild the nation’s infra- structure, all of which will provide more job opportunities;
• Overturn and replace Obamacare, which has increased costs, lim- ited doctor access and converted good-paying, full-time jobs into low-paying, part-time ones;
• Reduce corporate and personal taxes and offer a sensible, one-time deal to repatriate billions of dollars currently held off-shore;
• Streamline the Department of Veterans Affairs and offer access to private providers;
• Rebuild our military in order to negotiate foreign policy from a position of strength; and
• Build a wall on our southern bor- der and monitor visa stays to stop illegal immigrants, including the ter- rorists among them.

Trump deems terror in Israel equiv- alent to terror in the United States and elsewhere, and he has Israel’s back. The safety of United States’ citizens is paramount and he will fight to ensure our security. Trump has seen the dra- matic rise in precarious, non-traditional work and is the leader with the bold and comprehensive plans to move us forward. [2]

Lynn Kessler Lechter is a founding partner of a Philadelphia-area law firm and serves on the President’s Council of the Republican Jewish Coalition.

The views expressed in these pieces are those of the author alone and not of Hadassah, which is a non-partisan organization that does not endorse candidates or engage in particular activities.

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OPINION
Who Says a Leader Has to Look Like Moses?

The high holidays were right around the corner. Or were they? Ancient Israel was in a tizzy. Two great scholars—Rabban Gamliel, head of the Sanhedrin (the rabbinic court), and Rabbi Yehoshua, another member of the Sanhedrin—couldn’t agree on what day Yom Kippur should be observed. At the time, the lunar calendar was determined according to witness sightings of the new moon. Gamliel felt the testimony he heard was kosher; Yehoshua, in contrast, believed Gamliel’s eyewitnesses were unreliable. As a result, Gamliel ruled that Yom Kippur should begin on a particular day—and Yehoshua concluded that Yom Kippur should be observed on a different one. Sensing that chaos would ensue if there was no uniform acceptance of the holiest day on the Jewish calendar, the Mishnah reports that Gamliel set out to prove he was in charge:

“Rabban Gamliel sent for [Yehoshua, saying]: I order you to come to me with your staff and your money [acts prohibited on a holy day] on the day that Yom Kippur falls according to your calculation” (Rosh Hashanah 2:9).

Yehoshua, accepting the premise that communal unity was more important than being right, acceded to Gamliel’s order, but he did so after being publicly humiliated.

I sometimes wonder if the scenario would have played out differently if Gamliel and Yehoshua were women. Would female leaders have approached the conflict—and found ways to resolve it—differently?

Until all too recently, these would have been ridiculous questions to ask. In both the Jewish and secular spheres, there were virtually no women at the helm. But with the possibility of the United States electing its first female commander in chief, and with more women in positions of responsibility in the Jewish community, these musings are no longer merely theoretical.

Our tradition provides us with numerous examples of women with strong leadership qualities, including Queen Esther, who put herself in danger to save her people; the daughters of Zelophehad, who argued before Moses for the right of women to inherit property; and Deborah, the prophetess and judge, who encouraged battle against Israel’s enemies.

Alas, most of these women were not in public leadership positions, instead playing significant roles behind the scenes. The quintessential model of a Jewish leader, Moses, was decidedly male, as were the members of the priestly caste who controlled ritual matters and the writers and codifiers of the rabbinic tradition, our legal and intellectual heritage.

Despite noteworthy progress, women who want to be leaders today face significant hurdles. They still have to fight sexist assumptions about what a leader should look or sound like, about their willingness or ability to take on certain tasks (such as securing large donations from male donors or traveling extensively) and about how their domestic responsibilities will affect their job. Just because some women have “made it” does not obviate the struggles that many still face to prove they are worthy of the titles and responsibilities they have earned or are striving to achieve.

We—as a community and as a society in general—need to engage in a much broader conversation about our assumptions about leadership as well as the nature of the organizations we would like people to lead. Our ultimate goal should be shaping organizations as well as crafting leadership tracks that are strong, healthy and affirming of many different types of leaders and leadership styles. It is only through such conversations, self-reflection and, ultimately, action, that we will be able to benefit from the leadership of our most talented members, whether they be male or female.
WHO’S NEXT

American Jewry is undergoing a dramatic transformation. Do Jewish leaders have what it takes to keep up? | By Uriel Heilman

When Sheila Katz began thinking during college about how to turn her passion for education and Jewish life into a career, she couldn’t help notice that Jewish institutions didn’t seem to offer much promise to young women. The senior leaders all seemed to be men.

After graduating, Katz went to work as an elementary school teacher in the Teach for America program. But after two years, her old Hillel director at Ithaca College persuaded her to apply for a job with the Jewish campus group, and she landed a position in 2007 as program director at North Carolina Hillel, which reaches university and college campuses across the southern state.

It was there that she met Kathy Manning, the first woman to chair the nation’s largest Jewish charitable network, the Jewish Federations of North America. They connected through Manning’s husband, Randall Kaplan, who was chairman of the boards of both Hillel International and the University of North Carolina at Greensboro.

“I had lunch with Kathy and I had an ‘aha moment’ that I could do that,” Katz recalled. “I suddenly realized there are Jewish women out there running things.”

Now 32, Katz occupies one of the top posts at Hillel International: vice president for social entrepreneurship, a position created for her in early 2014 that made her Hillel’s youngest-ever vice president. Her hire, along with those of several other female vice presidents, highlights a remarkable shift for an organization that, until a few years ago, had only a handful of women in senior positions during its 90-year history. Now women comprise roughly half the vice presidents at Hillel, which is led by Eric Fingerhut, a former congressman. “Eric understood that for Hillel to thrive, he needed diverse people with diverse backgrounds guiding the organization,” Katz said. “Most Hillel directors 10 years ago were rabbis and men and older. Now we have people leading who are women, openly gay, not Jewish, have disabilities, millennials.”

Hillel’s growing diversity is one sign of how Jewish institutions are beginning to grapple with the changes sweeping Jewish life in America, and what those changes mean for the future of community leadership.

Jewish affiliation is falling, particularly among younger Jews. Those born after 1980 are less likely than previous generations to join synagogues, contribute to federation campaigns or affiliate with Jewish organizations, according to surveys by the Pew Research Center and others. Partly, that’s because younger Americans tend not to affiliate in general—with religion, political parties or other institutions.

The nature of community is changing, too. Increasingly, organizing and community-making take place online. Younger Jews who do engage in Jewish life tend to eschew joining legacy organizations and prefer newer, niche-oriented groups—such as the environmental group Hazon, the LGBTQ advocacy group Keshet and the pro-Israel StandWithUs. Insofar as they’re interested in organized religious life, this generation prefers independent minyans like Kehilat Hadar in New York City, IKAR in Los Angeles or Mishkan Chicago over established synagogues.
**The fastest number of intermarried couples raise their children as Jews.**

There is a 10% increase in the number of children growing up in homes where at least one parent is not Jewish. This means that the Jewish community is experiencing a demographic shift, with more children growing up in interfaith households.

**Orthodox Jews marry outside the faith, and an increasing number of people feel they don’t need to work through these organizational structures to contribute to the Jewish community; they can do their own thing.”**

Shifra Bronznick, a longtime activist for women’s advancement in the Jewish professional field, agrees. “Lots of people feel they don’t have to work through these organized structures to contribute to the Jewish community; they can do their own thing.”

**The question of what makes an American Jewish leader has never been easy to answer.**

In contrast with Europe, where Jewish communities have official representative bodies and formal leaders, American Jewish leadership has always been more dispersed and subjective. Ask young Jews who they look up to and they may be as likely to cite an inspirational figure who happens to be Jewish—Facebook founder Mark Zuckerberg, Supreme Court Justice Ruth Bader Ginsburg, Sen. Bernie Sanders of Vermont—as a rabbi or the head of a Jewish institution. But there is a difference between a leader who happens to be Jewish, like Zuckerberg, and Jewish leaders—those who have chosen either in a professional or lay capacity to lead within the community, whether as a rabbi, activist, institutional leader or funder.

**Amid all this flux, the organized Jewish world is poised to undergo a sea change.**

Over the next five to seven years, studies indicate, an estimated 75 to 90 percent of the nation’s roughly 10,000 Jewish organizations—including about 3,000 synagogues and hundreds of JCCs—will require new leaders. The many baby boomers who lead institutions will be retiring, and it’s not clear who will take their place.

For the vast majority of these institutions, which see themselves as critical to perpetuating vibrant Jewish life, closing down is inconceivable. On the contrary, given the challenge of getting younger people interested in Jewish life, they see their success—and the need for able administrators—as more critical than ever.

At the same time, there is a growing crop of relatively new, small Jewish groups narrowly focused on particular areas. One such group is Urban Adahm. Founded in 2010 in California, the group runs a farming fellowship, a summer camp program and various farm-based programs in the San Francisco Bay area.

“Urban Adahm emerged in response to a general trend and desire, particularly among young people, to experience an approach to Judaism that was connected to their social justice and environmental identities,” said founder and executive director Adam Berman, 45. “Jewish organizations are being asked to provide greater depth, meaning and joy in order to be relevant.”

Rabbi Elka Abrahamson agrees. “The Jewish world has become more boutique-oriented in the way it services the Jewish community,” said the president of the Wexner Foundation, one of several institutions trying to bolster the pipeline of future Jewish leaders.

“All kinds of Jewish organizations are popping up on the margins, and the mainstream is having to change what it does,” she noted. “Thirty years ago when we started, there were four rabbinical schools. Now we have applicants to our Wexner graduate fellowship program from eight or more institutions that ordain rabbis.

We really embrace the notion that a leader is not a person, but leadership is an activity,” Abrahamson said. Long considered an incubator of elite talent, Wexner runs programs to help prospective lay and professional leaders fine-tune their leadership skills, teaching them how to network and communicate effectively as well as foster innovation and adapt to evolving challenges.

**While Jewish leadership programs are not new, they have proliferated in recent years, and many long-running ones have shifted focus from providing social work-type skills to cultivating business skills.**

At the Hornstein Jewish Professional Leadership Program, for example, most students now graduate with an MBA. Once, a master’s degree in Jewish professional leadership was considered sufficient. Sarna, program chair, said Hornstein’s curriculum was revised to reflect the desire for business expertise by executives on the boards of nonprofits who believe business acumen is crucial to running a successful organization.

In 2014, a group of 17 major Jewish funders, alarmed by the difficulty they encountered finding people for senior positions in Jewish groups they support, pooled their resources to create a new organization to cultivate talent, train board members to be better lay leaders and help Jewish institutions become more professional and family-friendly places to work. The organization, Leading Edge: Alliance for Excellence in Jewish Leadership, based in New York City, recently inaugurated its first CEO Onboarding program to help new executives at Jewish nonprofits ease into their new roles. “We have to do a better job of preparing talent to take on substantive leadership positions,” said Gali Cooks, 38, the program’s executive director.
The Hadassah Foundation, too, is investing in leadership development. The foundation, which supports programs for girls and women, funds a curriculum at the Shalom Hartman Institute of North America that facilitates study among graduate students in Jewish professional leadership programs around the question of what ethical Jewish leadership means for the 21st century. The program, Created Equal, which so far has one cohort of nine graduate students from around the United States, consists of five-two-hour online classes and a daylong, in-person conference in Manhattan. A focal point of the curriculum is gender equity. “Though women comprise roughly two-thirds of the Jewish professional sector, they occupy only about 30 percent of senior executive positions, according to a Leading Edge survey. In 2014, 12 of 71 major Jewish organizations were led by women, according to the Forward newspaper. At least two women have left their positions since then.”

Using Jewish texts, the Created Equal program explores how leaders should act and how to treat leaders with this overlay of gender, said Rabbi Ellen Flax, director of the Hadassah Foundation. “There are certainly many capable women who staff federations and other Jewish organizations at high levels. But at the same time, there clearly is a glass ceiling or a perception about the capabilities of women or prejudice against hiring women. Women don’t have the level of top leadership positions you’d expect them to have.”

Hadassah, the women’s Zionist organization of America also has long been concerned with cultivating a new generation of leadership. Its current two-year, part-time Hadassah Leadership Fellows program includes an orientation in New York City, a trip to Israel focused on social responsibility initiatives, leadership development training and a lobbying boot camp in Washington, D.C. In the second year, participants are expected to match their passions with their skill sets in a volunteer capacity with Hadassah. Twenty-four people have completed the course and 16 are now in the program. The challenge of cultivating the next generation of leaders goes beyond training. Jewish institutions need to adapt, too, if they are to compete for top talent, experts say. That means everything from instituting more family-friendly leave and workplace policies to giving Jewish community professionals opportunities for advancement.

Leading Edge’s latest survey, released in September, polled 3,422 employees at 55 Jewish organizations. It found that while a vast majority of respondents feel connected to their workplace mission and respected and empowered at work, only about half see themselves staying in the field five or more years. About one-third plan to leave their organization within two years.

“The future looks like a creating exciting work for people to do, but we don’t have the training, the right support or the right culture to convince them to stay,” said Mimi Kravetz, 37, who last year left her job in human resources at Google to become Hillel’s first chief talent officer. “Sometimes I think that the best people move out of the sector.” On the flip side, when it comes to top spots in large Jewish organizations, boards appear more interested in hiring CEOs from the outside than insiders who have risen through the ranks. That is not very encouraging for aspiring leaders already in Jewish fields, Kravetz observed.

In the last year or two, the long-honed stance of the Anti-Defamation League, the country’s largest Jewish federation and the American Jewish Joint Distribution Committee left, and each was replaced by men who made their careers outside Jewish organizations. UJA-Federation of New York is now led by a career lawyer, Eric Goldstein; the ADL, position was assumed by Jonathan Greenblatt, an entrepreneur and former special assistant to President Obama; and the JDC’s incoming CEO is David Schiz, a longtime dean at Columbia Law School in New York.

The reason boards favor outsiders is because they are looking for business skills and fundraising potential—and increasingly the most important determinants of an organization’s success, experts say. “You need the support of the philanthropic community to flourish as an organization,” said Chip Edelsberg, executive director of the Jim Joseph Foundation, which has given away about $400 million to Jewish causes since its founding 10 years ago. “Executing on a vision in a way that gets your funders to endorse the leadership you are providing is crucial to success.”

At the same time, many de facto Jewish leaders have emerged by dint of their own wealth. The Jewish world is not a democracy; big funders play an outsized role in setting agendas—and commanding attention. Sheldon Adelson, the casino magnate, has used his wealth to become a major power player in the Jewish world and beyond. Aside from his spending on conservative political causes, Adelson owns multiple newspapers. At least two women have left their positions since then.

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**66%**

**OF THE TOP LEADERS OF JEWISH GROUPS WILL RETIRE IN THE NEXT 5 TO 7 YEARS**

**Jewish Funders Network**

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**Here is nothing wrong with wealth helping pave a path to Jewish leadership, said Malcolm Hoenlein, executive vice chairman of the Conference of Presidents of Major American Jewish Organizations, an umbrella group of national Jewish agencies. “You make a lot of money and you donate and you can become a Jewish leader. I think those people should be really celebrated for what they do,” Hoenlein said. “They are people whose names open doors, who facilitate our effectiveness by virtue of their standing. We should do everything to encourage it.”**

The importance of fundraising is one good reason emerging leaders within Jewish organizations should be given opportunities to build relationships with board funders, Jewish professionals say.

Jennifer Gorovitz, 52, who in 2010 became the first woman to head a big-city Jewish federation, in San Francisco, said she succeeded only because she had such access. Once she was CEO, she said, she had board support to help ensure her success.

Separately, a new Leading Edge survey of Jewish charities and nonprofits shows that 75 to 90 percent of their top leaders are women, up from 23 percent in 2005.

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**6000+**

**NEW JEWISH INITIATIVES STARTED IN THE UNITED STATES IN THE PAST 15 YEARS**

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**75-90%**

**OF EMPLOYEES AT JEWISH CHARITIES AND NONPROFITS EXIST IN THE UNITED STATES —GuideStar Nonprofit Directory**

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**66%**

**OF EMPLOYEES AT JEWISH NONPROFITS ARE WOMEN —Leading Edge: Alliance for Excellence in Jewish Leadership**

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Gorovitz, who moved to the New Israel Fund in late 2015 and is now a vice president there, thinks the big challenge Jewish institutions must tackle now is adapting to a rapidly changing American Jewish landscape. “Institutions are going to have to get out and do a lot of talking with the next generations of young people and really find out what they need and want from our institutions,” she said.

“What are the things that are going to sustain them spiritually, emotionally, from a service perspective, from a leadership perspective and in terms of their relationship with Israel?” she said. “We have to invest a considerable amount of time and resources to ask these questions because otherwise we’re going to get caught flat-footed.”

Uriel Heilman is a journalist who works for the Jewish Telegraphic Agency in New York.
For decades, one woman—strong, stalwart, plainspoken yet grandmotherly Golda Meir—cast a giant shadow over the image of female political leadership in the State of Israel. The fourth prime minister led the Jewish state at an early point in the country’s history, from 1969 to 1974, a time when elected female leaders in Western democracies were nearly nonexistent. But her ascent left a somewhat misleading impression. Meir’s international celebrity, paired with the drafting of women into the Israeli military and the egalitarian ethos of the early kibbutzim, projected to the world a false notion of gender parity.

In truth, as the number of women in the parliaments and governments of Western democracies steadily increased over the past half century, Israel was trailing behind even many third-world countries. As recently as March 2012, there were 78 countries in the world with a higher percentage of women in their legislatures than Israel.

That picture is now changing, with a gender revolution taking place on Israel’s political stage. Of the 120 Knesset members chosen in the country’s last elections in March 2015, 29 were women. Subsequent turnover has brought the total to 33, a five-fold increase in the past 25 years. For the first time, more than a quarter of the Israeli parliament is female, with women represented at an even higher rate in Israel than in the United States Congress, where they comprise only 19 percent of lawmakers.

The transformation of women in political power in Israel reaches beyond numbers. For most of Israel’s history, the few female Knesset members fit a stereotype. Like Meir, they tended to be older, left-wing party insiders who had spent years climbing the ranks and were considered “one of the boys.” They downplayed their gender and were loathe to openly advocate for women’s empowerment. Today, there is no such thing as a typical Israeli woman leader. Female Knesset members span a range of ages and life experiences—from a young, single, secular 20-something to an Orthodox mother of seven to a Muslim feminist activist—all with political outlooks ranging from the far left to the far right. Moreover, many of them are outspoken advocates and energetic legislators on what are often regarded as “women’s issues,” such as wage equality, gender parity, sexual harassment and domestic abuse. There is an impressive amount of cross-par-
ty cooperation by the women on these issues, though there also can be disagreement and conflict among them, particularly when it comes to matters of security and diplomacy. While they have seen success, both in numbers and in effectiveness—the publication Calcaltist determined that 34 percent of all legislation successfully passed in the 19th Knesset (2013-2015) was initiated by women—there is still a long way to go, particularly in the upper echelons of power. In the current ruling coalition, only four of 21 Cabinet ministers are women: Likud’s Miri Regev and Gila Gamliel, Jewish Home’s Ayelat Shaked and the newcomer, Yisrael Beytenu’s Sofa Landver. The conservative ultra-Orthodox parties, which wield considerable political muscle, bar any political representation by women and protect the status quo in personal-status matters such as marriage and divorce.

“You definitely need a critical mass of women in powerful positions to make real progress, and we are getting there,” said Professor Ruth Halperin-Kaddari, head of the Rackman Center for the Advancement of the Status of Women at Bar-Ilan University in Ramat Gan. “But having women in powerful positions does not automatically guarantee advancement in women’s rights and women’s status.”

Nor does everyone think it should. Dalia Itzik, the former speaker of the Knesset who has held numerous high-level government posts, says it’s important that women not be relegated solely to issues of welfare and education. “Women have to focus not just on ‘women’s issues,’” she said, because it sends the message that women belong in the kitchen, rather than dealing with issues like security concerns. In addition, “gender equality is not just a women’s issue,” she said, because it means the message that women belong in the kitchen, rather than dealing with issues like security concerns. In addition, “gender equality is not just a women’s issue,” she said, because it means the message that women belong in the kitchen, rather than dealing with issues like security concerns. In addition, “gender equality is not just a women’s issue,” she said, because it means the message that women belong in the kitchen, rather than dealing with issues like security concerns.

A Y E L E T S H A K E D

Jewish Home Party

“We will not commit suicide because of pressure from the international community. A Palestinian state is not possible at the moment.”

(‘Der Spiegel’ interview, January 2016)

Justice Minister Ayelat Shaked, 40, blazed onto the Israeli national political scene in 2013 as the right hand of Naftali Bennett, the leader of the new and highly successful Jewish Home Party. Now arguably the most powerful woman in Israeli politics, she is the only secular Jew in the party, personifying efforts to widen the appeal of far-right religious political positions.

She served as an instructor in the Israeli Defense Forces’ Golani Brigade, earned a degree in electrical engineering and computer science and began working as a software engineer for Texas Instruments before entering politics. She met Bennett while working as Benjamin Netanyahu’s office director for two years between his two stints as prime minister.

Married to a fighter pilot and the mother of two young children, her biggest political achievement has been the creation of the first feminist organizations and outspoken pioneering female figures in the Knesset, including Shulamit Aloni, Marsha Freedman, Anat Maor and Yad Dayan, who fought for measures that would help their numbers grow. At first, political feminism in Israel was treated like a radical idea imported from overseas by women like Friedman, who immigrated to Israel from the United States. A major step forward occurred in 1984 with the creation of the Israel Women’s Network, the first mainstream women’s political advocacy organization to lobby for legislation relevant to the lives of women and the cause of equality.

The growth of the Israel Women’s Network and other feminist groups led party leaders to recognize that voters were paying closer attention to gender, explained Hamutal Gouri, executive director of the Dafna Fund, a feminist foundation. “A message was sent to political parties that they would be rewarded at the polls if they had women on their lists, and that women care about women’s issues.”

That message was boosted by the appearance of a gender gap in recent Israeli voting patterns. For many years, “women voted the same as men in their communities did,” Gouri said. That changed in 2015, when Tzipi Livni toppled the ticket of the Kadi ma Party and came close to defeating Benjamin Netanyahu’s Likud. Women, for the first time, showed their support for parties with a greater number of women on their lists. In recent years, grassroots pressure from women’s rights groups has forced some parties to reserve slots specifically for women, guaranteeing a minimum number of female representatives. Smaller parties, like Yesh Atid, Kulanu and Yisrael Bey tenu, with lists handpicked by powerful party leaders, now have significant female representation—a sign that the men at the top believe that women will be a strong draw for voters.

The change was the culmination of a process that began in the 1970s and evolved throughout the 1990s with the creation of the first feminist organizations and outspoken pioneering female figures in the Knesset, including Shulamit Aloni, Marsha Freedman, Anat Maor and Yad Dayan, who fought for measures that would help their numbers grow. At first, political feminism in Israel was treated like a radical idea imported from overseas by women like Friedman, who immigrated to Israel from the United States. A major step forward occurred in 1984 with the creation of the Israel Women’s Network, the first mainstream women’s political advocacy organization to lobby for legislation relevant to the lives of women and the cause of equality.

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Shulamit Aloni, the left-wing party has founded by the late legendary feminist is Meretz, led by Zehava Gal-On. Co-a woman and claiming a majority of “gender is a factor in politics.”

On the center-left, emerging stars include Merav Michaeli of the Zionist Union, a charismatic and high-profile radio and television personality who came to political life as a result of her activism on behalf of rape victims and other feminist causes. Michaeli proposed legislation in 2014 that would require gender parity—an equal number of men and women—for every party that wanted to run for Knesset. Every female Knesset member signed on to the bill, although only 15 men did.

As proactive and visible as their female representatives may be, Meretz and the Zionist Union—the latter an alliance including the Labor, Hatnuah and Green parties—are currently in opposition. Under Prime Minister Netanyahu’s powerful Likud-led coalition, the real power to facilitate change has been on the right side of the political map.

One of four women in Netanyahu’s Cabinet, Gila Gamliel serves as Israel’s first minister for social equality. Some of her efforts have been widely praised by feminist groups: She pushed through legislation outlawing marriage before the age of 18 and promoted measures that advance women in the job market. Occasionally, however, she has found herself at odds with socially liberal feminists, most recently in a pitched battle over proposed child custody legislation. Gamliel backed a law that would change the court’s policy in divorce cases of granting automatic custody of young children to their mothers. Numerous women’s advocacy organizations and female Knesset members vigorously fought against the measure and eventually defeated it.

The battles that involve the country’s religious establishment are the toughest for Israeli women to overcome, and their record of success is poor. The ultra-Orthodox parties United Torah Judaism and Shas—key members of Netanyahu’s coalition—work closely with the Israeli rabbinate, which controls all issues related to the personal status of Jewish women in Israel. “You can move nothing in matters of family law, marriage, divorce, courts,” said Halperin-Kaddari of the Rackman Center. “Women are completely powerless in this area.”

In the meantime, women’s advocacy groups are focusing much of their efforts on the local level to bring more women into Israeli politics, with the hope that more will rise eventually to national positions.

Gouri’s Dafna Fund, founded in 2003, is one such group that bolsters women in the political realm. The fund helps women “overcome structural barriers,” said Gouri, including access to money, media and networks, as they launch their campaigns.

While the current number of women in the Knesset is a vast improvement over years past, their representation, warns Halperin-Kaddari, remains “uncertain, volatile and prone to unexpected twists because, like the U.S., we don’t have any quotas or guarantees for female representation enshrined in law,” as many European countries do.

In the age of Germany’s Angela Merkel, Great Britain’s Theresa May and the possibility of a President Hillary Clinton, the prospect of a woman at the very top in Israel in the near future still seems remote. But the breakthroughs of the past few years inspire hope that somewhere in the growing crop of female lawmakers is a woman who will pick up the torch to become the next Golda Meir.

RACHEL AZARIA
Kulanu Party

“Instead of putting so much energy into explaining why the other side is wrong, we need to work on finding common ground so that together we can fight the radical forces that threaten us all.”

(Ra’ehaz’t interview, January 2016)

Rachel Azaria, 38, a Modern Orthodox Jew, has made a name for herself fighting for religious pluralism and openness in Israeli society.

She began her political career on the Jerusalem City Council in 2008 and later served as deputy mayor of the city. Her high-profile battle has been her fight to allow advertising images of women on buses that drive through the city, including ultra-Orthodox enclaves.

The mother of four—whose own mother made aliyah from Oklahoma and whose father is of Tunisian descent—headed the nonprofit Mavoi Satum, which helps women whose husbands refuse to grant them a Jewish divorce.

Her local success and national profile headed the nonprofit Mavoi Satum, which helps women whose husbands refuse to grant them a Jewish divorce.

Her local success and national profile led Moshe Kahlon, founder of the center-right Kulanu Party, to handpick her for his Knesset list in 2015. She has continued pushing her feminist, social justice agenda, authorizing legislation that increases worker flexibility and parental leave for fathers as well as mothers. Her current crusade is reforming pension laws that discriminate against women.

electoral strength by voting disproportionately for Livni, who won the popular vote but was unable to gather a wide enough coalition to rule. Since then, male and female voting habits have continued to diverge, and “that has sent a message,” she said, that “gender is a factor in politics.”

The sole party currently headed by a woman and claiming a majority of female representatives—three of five—is Meretz, led by Zehava Gal-On. Co-founded by the late legendary feminist Shulamit Aloni, the left-wing party has long been in the forefront of fighting for women’s rights as well as rights for Palestinians, African asylum-seekers and the LGBT community. Gal-On and her younger colleagues, Michal Rozin and Tamar Zandberg, carry on the combative legacy of Aloni, who died in 2014.

On the center-left, emerging stars include Merav Michaeli of the Zionist Union, a charismatic and high-profile radio and television personality who came to political life as a result of her activism on behalf of rape victims and other feminist causes. Michaeli proposed legislation in 2014 that would require gender parity—an equal number of men and women—for every party that wanted to run for Knesset. Every female Knesset member signed on to the bill, although only 15 men did.

But as proactive and visible as their female representatives may be, Meretz and the Zionist Union—the latter an alliance including the Labor, Hatnuah and Green parties—are currently in the opposition. Under Prime Minister Netanyahu’s powerful Likud-led coalition, the real power to facilitate change has been on the right side of the political map.

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MIRI REGEV
Likud Party

“In the political world they don’t know how to swallow me because I am a colorful person and different. I am unpredictable. Who decided that social activists have to be leftists? Sorry, but people on the right also embrace the gay community.”

(‘Al Monitor’ interview, June 2013)

Culture and Sports Minister Miri Regev, 51, had an impressive 25-year career in the Israeli Defense Forces, rising to straddle general when she became IDF spokeswoman in 2005. She served as the face and voice of Israel’s military during the Gaza disengagement and the second Lebanon War.

As she climbed the ranks, Regev earned her college and graduate degrees, married and had three children. After the army, she joined the Likud Party in 2008 and, a year later, won the 27th—and last—slot on the Likud Party list. In 2015, her popularity led her to the fifth slot.

A controversial but staunch ally of Prime Minister Benjamin Netanyahu, she came to her ministerial position vowing to shift budgetary priorities to champion the culture of Israelis of Middle Eastern and African origin. She also launched a campaign to end government funding to groups that “ delegitimize the state and support boycotts,” including those that refuse to perform in the West Bank.

Your support provides Magen David Adom with the equipment, medical supplies, paramedic training, ambulances, and Medicies needed to save lives in Israel every day. More than 8.5 million Israelis are counting on MDA’s fast response — for every thing from heart attacks to terror attacks.

Your support saves lives.
There is a touchstone moment in the new film Denial that poignantly captures the emotional toll that the Holocaust continues to demand from Jews. The British actress Rachel Weisz, playing real-life American Holocaust scholar and writer Deborah Lipstadt, is part of a group touring Auschwitz–Birkenau to help prepare a defense for a lawsuit.

As Weisz walks the stark, hallowed grounds, the tension and anguish she feels become real for the viewer. Finally, unable to bear the vestiges of horror all around her, she excuses herself and steps out of a delousing chamber into fresh air. Her emotions etched on her face, she enters a clearing and begins to recite El Maleh Rachamim, the Jewish prayer for the dead.

It is a profound scene in the tense and well-acted drama, helmed by British-Jewish director Mick Jackson and recently released in theaters across the United States. Weisz’s voice rings out with cantorial passion, and when she’s joined in prayer by Mark Gatiss, the British actor playing camp expert Robert Jan Van Pelt, their fervor and pain are palpable.

Denial is based on a true story: In 1996, Lipstadt was sued by David Irving, a British author and historian who claims the Holocaust never happened. Labeled a denier by Lipstadt in her 1993 book, Denying the Holocaust: The Growing Assault on Truth and Memory, Irving retaliated with legal action. One would think her case, coming 50 years after World War II, would have been a slam dunk. But Irving brought suit in England, where libel laws are different than in the United States. In an American court, Irving would have to prove that he was lied about. In England, the onus is on the defendant to show that he or she did not lie.

The film—based on Lipstadt’s retelling of the case, History on Trial: My Day in Court with a Holocaust Denier—is a taut, exciting courtroom drama, but it is scenes like the one filmed at Auschwitz and the passion of the actors that raise it far above the average based-on-actual-events movie.
They were going on a holiday in England. Her maternal grandmother, Edith, was raised Roman Catholic and converted to Judaism when she married Rachel’s father, George Weisz, 46, has appeared in dozens of films, from The Fountain, directed by her former fiancé, Darren Aronofsky, to The Bourne Legacy. In 2006, she won both an Academy Award and Golden Globe for her supporting role as Tessa Abbott-Quayle in The Constant Gardener.

But it was experiences like filming in Auschwitz that made this role special, she said in a telephone interview. “I’ll tell you what made it more than another job—when I went to Auschwitz,” Weisz said. “I had not been before. I didn’t know if anyone can come away from that experience unaffected.”

The actress has a personal connection to the Holocaust: Her maternal grandfather, Alexander Teich, and his family fled their native Vienna post-Anschluss in 1938. “They had to pretend they were going on a holiday in England,” Weisz said. Lipstadt linked the significance of that family history to the British actress’s work in Holocaust history. ROBERT JAN VAN PELT—

The Dutch-born professor’s life story might make its own interesting movie. Van Pelt didn’t learn he was Jewish until age 11. He came home from school one afternoon during the Six-Day War in 1967 and found his mother crying. Hidden during World War II and still suffering from severe trauma more than 20 years later, she had kept her and her son’s Jewishness a secret. Her tears finally revealed the truth.

Van Pelt studied the history of architecture, which he teaches at the University of Waterloo in Ontario, Canada; his doctorate was on the “Cosmic Speculation of King Solomon’s Temple.” Asked now if any other site rivaled the Temple in Jerusalem in importance, he responded, “Yes, Auschwitz.” The death camp, he argued, forces us to consider what it means to be civilized, what it means to be human. In fact, Van Pelt is one of the pre-eminent scholars on the architecture of concentration camps.

In 1996, he and co-writer Deborah Dwork won a National Jewish Book Award for Auschwitz: 1270 to the Present.

Yet, he noted sadly, disbelief is as widespread today as it has ever been. “Holocaust denial has now become an aspect of a general tendency to deny facts,” he lamented.

Weisz echoed those sentiments. “This is very important to talk about in the climate at the moment,” she said. “It’s not about the Holocaust. It’s about freedom of speech and lies. As Deborah says, ‘You can have your own opinions, but you can’t have your own facts.’”

That type of critical thinking was under a great deal of scrutiny; that's what it means.” According to Lipstadt, who served as a consultant on the film and made several trips to the set, Weisz took great care in her preparation for the role—which included posing dozens of questions. “She wanted to understand the story, to get to know me,” recalled Lipstadt, the Dorot professor of Modern Jewish History and Holocaust Studies at Emory University in Atlanta. “We started with a few intense days at her home in New York City together, discussing the story, reviewing the script. And she asked me all kinds of questions that had nothing to do with the movie. She wanted to get my actions right—and I couldn’t be more pleased.”

For Weisz, the personal connection was also gratifying. “Deborah is great to spend time with,” she said. “I’m a British Jew, so culturally my Britishness is what’s in the foreground. Her Jewishness is a part of her identity. That was kind of fascinating to me.”

But, Weisz added, “I wasn’t seeking advice” about how to become the historian. “It isn’t a documentary and it wasn’t an imitation of her.” She sees it as “a piece of art written by a great playwright”—Academy Award-nominated David Hare—“that tells a story with huge ramifications today.”

On the surface, Irving’s suit seemed unimpeachable. Still, there was some pressure on Lipstadt to settle. “We thought —Penguin”—Lipstadt’s publisher and a co-defendant—“was pressured by its insurance company, but I made it very clear that I would not settle,” she stated emphatically.

Van Pelt’s expert testimony at the trial and 770-page-long report submitted to the court was, according to news accounts of the case, instrumental in Lipstadt’s ultimate victory. Speaking via Skype from San Sebastian, Spain, where he was preparing the exhibit to the film an intangible personal connection,” the historian said during a telephone interview. “Fifteen years ago, when my book was first optioned, I’d joke with friends. We had a whole list of people to play me: Meryl Streep, Helen Mirren and Julia Roberts. Rachel Weisz didn’t come up until later, but I’m so glad it turned out to be her.”

“It’s my heritage,” Weisz explained when discussing her family and her Jewishness. “It’s very much a part of my cultural identity.”

Weisz was raised in a suburb of London in a Jewish household she called “very liberal,” which in England means similar to Reform. Even though her paternal grandfather was Jewish, her mother, Edith, was raised Roman Catholic and converted to Judaism when she married Rachel’s father, George Weisz, a refugee from Hungary.

“My dad comes from Eastern Europe and it is very surrealistic,” Weisz said. “He went to yeshiva—his mind is very talmudic. I would say what my brother—when I went to Auschwitz,” Weisz said. “I had not been before. I didn’t know if anyone can come away from that experience unaffected.”

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Championing change to defeat cystic fibrosis

Emily's Endgame

Emily Kramer-Golinkoff, settled into the sofa in her parents’ den in suburban Philadelphia, props her laptop on the table in front of her and hits the switch that starts the afternoon routine critical to her survival. Her slender torso is steady inhales a mist of antibiotics. To her left, has taken in some $2 million in contributions. It’s a small but mighty grassroots organization mostly soliciting online and with events like an annual gala, marathons, yogathons and bike-a-thons.

Not long ago, it would have been nearly impossible. The video went viral, and people around the world were drawn to the story of Emily Kramer-Golinkoff, a woman with cystic fibrosis, and her twin sisters, Julia and Annie. They had inherited the disease.

Five years ago, the Kramer-Golinkoff family decided to do something dramatic to keep Emily alive. As her health deteriorated, they realized she was facing a lifetime of medical fragility and unable to speak or move. Advances in medication have extended the life expectancy for people born with cystic fibrosis to 36 years. Emily's lung capacity is down to 35 percent, is already pushing those limits. But that hasn't stopped her. She started to lose her voice with time, and until now she never realized that she is tenacious, focused and driven by a mission.

That mission is Emily's Endourage. Five years ago, the Kramer-Golinkoff family decided to do something dramatic to keep Emily alive. As her health deteriorated, they realized she was facing a lifetime of medical fragility and unable to speak or move. Advances in medication have extended the life expectancy for people born with cystic fibrosis to 36 years. Emily's lung capacity is down to 35 percent, is already pushing those limits. But that hasn't stopped her. She started to lose her voice with time, and until now she never realized that she is tenacious, focused and driven by a mission.

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Birmingham and the University of California, San Francisco. Emily has also donated cells to existing studies worldwide. A grant to the laboratory at the University of Alabama at Birmingham has helped advance the development of an experimental therapy for cystic fibrosis. The Birmingham center launched a trial in the spring in which Emily is the first and only patient enrolled.

As part of its commitment to encourage researchers to share information, Emily’s Entourage has assembled an impressive scientific advisory board, headed by Kevin Foskett, Ph.D., chair of the Department of Physiology in the Perelman School of Medicine at the University of Pennsylvania. He used his contacts in the cystic fibrosis research community to organize two international symposia over the past several years in Philadelphia, co-sponsored by Emily’s Entourage.

“I never expected to be doing something like this,” says Foskett, shaking his head of thick, shaggy gray hair, “but my daughter went to school with Emily and she got me involved. Emily and Liza are hard to resist.” In his view, Emily has “definitely had an impact. She is passionate, articulate and very knowledgeable about her disease. These assets have been powerful tools in her drive to promote research in nonsense mutations and to get her type of CF on the radar screen of drug companies as well as the Cystic Fibrosis Foundation.”

Last fall, Emily resigned from a position she loved at the Penn Social Media & Health Innovation Lab at the University of Pennsylvania to devote herself full-time to her burgeoning nonprofit.

“Leaving my job was a really hard decision,” she says with more than a touch of sadness. “Going to work made me feel normal, but I was replaceable there and I’m not replaceable here.”

Her family is close-knit. Friends describe Liza as brave and amazing but she consistently calls herself “lucky.” For a woman with two compromised daughters, Liza has an astonishingly sunny attitude. When the twins turned 21 in April, she and Emily thought nothing of loading Annie’s wheelchair on a plane and taking her to visit Julia, a student at Tulane University in New Orleans, so the twins could celebrate their big day by making the rounds of some local bars. “I keep going because I have no choice,” Liza says. “I have my eye on the prize—a cure for CF. That’s all I want. I do worry and I do get scared, but it never, ever occurs to me to feel sorry for myself.”

Emily’s father has his own take. “Liza does not see the world through rose-colored glasses, but she just doesn’t give in to hopelessness,” Michael says. “She won’t let reality discourage her.”

While cystic fibrosis imposes restrictions on Emily’s life, she makes it clear she has no intention of letting her condition strangle her spirit. She lives independently in a contemporary, one-bedroom apartment in downtown Philadelphia. When she travels, she packs her treatment machinery in her suitcase and sprays sanitizer on her airplane seat. When she went on a Birthright Israel expedition in 2007, the moment the plane landed, Emily made a beeline for the closest bathroom, where she plugged her machines into an electrical outlet and squeezed in a treatment before boarding the tour bus.

Despite 10 hospitalizations while an undergraduate at the University of Pennsylvania, she lived in a campus dorm, served as rush chair of Sigma Delta Tau (her Jewish sorority), graduated sum laude on time with her class in 2007 and went on to earn a master’s degree in bioethics. An impact. She is passionate, articulate and very knowledgeable about her disease. These assets have been powerful tools in her drive to promote research in nonsense mutations and to get her type of CF on the radar screen of drug companies as well as the Cystic Fibrosis Foundation.”

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She sports a Ferris on her wrist and tries to clock 10,000 steps a day. “I can’t live in a bubble,” Emily says matter-of-factly. “I was raised not to let my disease define me. My mother, who is my absolute best friend, is all about optimism. When I was in pre-school, she’d have my friends come over and make a game out of the chest-pounding we had to do twice a day. Every year, she’d buy me a really beautiful dress that was two sizes too big. That was her way of making me believe I’d grow into it. My health is a priority, but I have others, too. And having my mission is very motivating.”

The clock on Emily’s life is ticking loudly. “I do think about dying,” she acknowledges, “but it doesn’t paralyze me. I worry when the quality of my life will change. And I worry that a breakthrough won’t come in time to help me. “My biggest fear,” she adds, “is what my death would do to my family, the gaping hole I would leave. But I try to turn this into something positive. I have a big circle of amazing friends. The ability to do my meaningful work is very important to me. And I have hope. What else is there?”

Carol Saline is a journalist, speaker and author of the photo-essay books Sisters and Mothers & Daughters.
I n Israel, some 4,500 women are diagnosed with breast cancer each year. The high rate of the disease—striking one in eight women, comparable to rates in the United States—ranks Israel among the world’s most afflicted countries and gives Dr. Tamar Yablonski Peretz what she calls “the unique vantage of probably treating more Ashkenazi Jewish breast cancer patients than any other physician anywhere.”

Dr. Peretz heads the Hadassah–Hebrew University Sharett Institute of Oncology in Jerusalem and directs its Center for Malignant Breast Diseases. She was part of the international team that, in 1994, showed the cancer-linked BRCA gene mutation is 10 times more frequent among Ashkenazi Jewish women than in the general female population. “It’s important to identify the mutation not only for prevention and early detection, but also for therapy,” she says. “The disease must be treated differently in those who carry it—generally with aggressive chemotheraphy, a different surgical approach and tailored biological therapy.”

According to the Israel Cancer Association, there were 21,155 breast cancer survivors and newly diagnosed breast cancer patients between 2008 and 2012. Hadassah, with its multidisciplinary approach to the disease, is developing therapies and reaching out to new communities for research and treatment.

“While there is overall consensus on therapy among breast cancer experts worldwide, where views clash is whether all Ashkenazi Jewish women should be routinely screened for the three BRCA mutations that increase the lifetime risk of breast and ovarian cancer by up to 85 percent. For many, this is a no-brainer: Mary-Claire King, Ph.D., professor of genetics at the University of Washington School of Medicine, whose lab provided the first evidence of the mutation in 1990, is quoted in a 2014 JAMA publication saying: ‘To identify a woman as a carrier only after she develops cancer is a failure of cancer prevention. All women over age 30 should be tested for the gene.’

But Dr. Peretz strongly disagrees. She opposes universal testing for BRCA mutations as well as universal testing of Ashkenazi women. “Informed discussions about the impact of testing are often overlooked,” Dr. Peretz says. “Testing must go together with genetic counseling, which includes evaluation of the patient’s emotional status, preferences and family history. Testing alone doesn’t give a sufficient-complete picture for complex and life-altering decisions about preventive surgery, possible infertility and early menopause.”

Nor does a BRCA mutation solely affect the patient, she says. Each first-degree relative has a 50-percent chance of carrying that mutation. The patient must decide whether and how to tell them. So screening must be part of oncogenetic counseling in which the consequences to the woman and her family are addressed. Of Israel’s BRCA mutation carriers who show no signs of cancer, only 15 percent opt for preventive double mastectomy. Dr. Peretz is comfortable with this. Close monitoring is, she says, “an acceptable alternative. At Hadassah, we have a dedicated clinic for this high-risk population and are well placed to identify the disease at its earliest and most treatable stage.”

At Hadassah’s high-risk clinic is a “one-stop shop for BRCA-mutation carriers from age 25,” says Dr. Luna Kadouri, a senior physician and genetic oncologist at the Sharett Institute. “They come to us twice a year for MRI mammography and breast and uterine ultrasound. They consult with the clinic’s oncologists, radiologists and gynecologists, fertility counselors, psychologists and social workers—and, when necessary, with its surgeons.”

Dr. Kadouri has been active in genetic counseling and risk assessment for almost two decades.

**BRCA, From Mutation Discovery to Survival**

Hadassah’s multidisciplinary, personalized approach to treating breast cancer | By Wendy Elliman

**Individual Emphasis** Dr. Tamar Sella examines a patient at the Greenbaum breast center.

In breast and ovarian cancer since the Clinic for Oncogenetic Counseling opened in 1993 in the Sharett Institute. She also works for the Center for Malignant Breast Diseases’ Risk Evaluation Program, counseling patients together with a medical oncologist.

“In the general population,” she says, “we test for dozens of cancer genes, but in Jewish patients we begin by checking for the mutations we know

**IT’S IMPORTANT TO IDENTIFY THE MUTATION, NOT ONLY FOR PREVENTION AND EARLY DETECTION, BUT ALSO FOR THERAPY.**

—DR. TAMAR PERETZ
are common among them.” With Dr. Peretz and collaborators from Hadassah’s Department of Genetics and Metabolic Diseases, she has found BRCA mutations specific to Jews of Yemenite and Kurdish origin. The team is currently investigating BRCA in Israel’s North African Jewish and Palestinian populations.

“We all express BRCA in breast and other tissue cells—and still call it BRCA [Breast Cancer gene], even though we now know it’s linked with ovarian, colon, pancreatic and prostate cancers,” says Dr. Kadouri. “Part of its job is coding for proteins to repair damaged DNA. When BRCA mutations specific to Jews of Yemenite and Kurdish origin. The incidence of breast cancer is lower among women, where outreach coordinators have lived in Israel for more than four decades.

Israel’s high rate of BRCA mutations has attracted international pharmaceutical companies seeking to prevent or mend the damage wrought by the faulty gene. One promising approach is PARP inhibition, increasing risk of cancer.”

Israel’s multiethnic society propels Hadassah Medical Organization’s genetic oncology approach, which tailors therapy to individual patients according to genetic profile. This emphasis on the individual meshes with the way HMO supports breast cancer patients. The five-year-old Marlene Greenbaum Multidisciplinary Diagnostic Breast Center at Hadassah–Hebrew University Hospital at Ein Kerem is a single, rapid access point to biopsy, ultrasound, radiation, consultation, treatment and follow-up. "In breast cancer, there are a lot of difficult moments and a lot of hope," says radiation oncologist Dr. Tamar Sella, head of the Greenbaum center. Support also comes in the form of a clinical nurse specialist in breast care. Kadmon pioneered the speciality in 1994 at Hadassah Hospital, with the support of the Israel Cancer Association. Today, there are 40 specialists nationwide. "The job is to meet every woman with breast problems and help her navigate the system," says Kadmon, whose Ph.D. is in breast cancer’s psychosocial effects. The nurse specialist "sees to referrals, helps in decision making and gives psychological support.”

HMO introduced not only the breast-care nurse specialist to Israel, but also the discipline of psycho-oncology. Lea Baider, Ph.D., joined the Sharett Institute in 1979 as a senior psychologist and within a decade set up a dedicated Psycho-Oncology Unit. Today, at the age of 76, the Hebrew University professor emerita of psychology volunteers in the unit. "The level of psychological distress and ability to adjust to a diagnosis of cancer are highly variable," she says. In addition to treating thousands over the years, Baider has examined how cancer patients cope with the trajectory of their illness as well as the influence of gender, marital status and spiritual beliefs in families struck by cancer. She has carried out groundbreaking research—"the most focused and comprehensive ever to be conducted in the field," says Dr. Peretz—into the response of Holocaust survivors and their families to a breast cancer diagnosis.

“This population has unique concerns and needs," says Baider. "We’ve found they experience especially high levels of anxiety and depression and, unlike other patients who generally benefit from group therapy, find it hard to talk about a cancer diagnosis in a group setting. They need one-on-one emotional support.”

This heightened reaction to breast cancer also occurs in the daughters of survivors. “Vulnerability in a traumatized generation is passed down,” Baider notes. “Middle-aged women with breast cancer born to Holocaust survivors experience far greater depression, anxiety, hostility, obsessive thoughts and psychosomatic symptoms than average. Women with living survivor mothers suffer the most severe symptoms. I believe that, in a decade or so, oncologists will see similar reactions among third-generation Holocaust survivors.”

“Breast cancer is no longer an automatic death sentence,” notes Dr. Peretz, “but it remains a serious illness.” Today, newly diagnosed patients and those carrying the mutated gene face a bewildering array of treatment options and opinions. This will change, she adds. “Treatment will become increasingly personalized—structured according to a patient’s genetic profile.”

Wendy Elliman is a British-born science writer who has lived in Israel for more than four decades. OCTOBER/NOVEMBER 2016   | 42 | hadassahmagazine.org
Several months ago, we put out a call for stories and photos of your favorite Hadassah pins—examples of your most treasured collectibles—and what you have sent us is astounding. Here’s a sample of what we received. But this doesn’t have to be the end of the story. For anyone else who wants to show us items from their Hadassah jewelry collection, please share them with us on Facebook (facebook.com/hadasshmag) or Twitter (twitter.com/hadasshmag). Thanks!

I joined Hadassah 23 years ago, when my daughter was 3 months old. Susan Golding from the North Shore chapter [Chicago North Shore now] called me up and asked me to a meeting. I had never heard of Hadassah but said if it got me out of the house I was there. I’ve made lasting friendships and have held many positions. This pin wasn’t my very first but it was one of the earliest ones and remains my favorite.

—Pam Herstein Buffalo Grove, Ill.

My friend Brenda Seiden, of blessed memory, used to make collages of Hadassah pins, one of which she gave me. This was a clever way for her to wear many of her pins at the same time. When she would wear the collage pin at national conventions, women would stop her to admire it. She began to take orders from Hadassah members from around the country to make customized collages. She would charge a small fee and donate the proceeds to Hadassah. Brenda was an active member of the Noar chapter in Newburgh, N.Y., and Lower New York State Region board.

—Amy Solomon New Windsor, N.Y.

I grew up in White Plains, N.Y., and was a member of Junior Hadassah there, and received this pin. I graduated high school in 1963. Little did I know then what my Hadassah future would hold—today I am president of Hadassah Rhode Island!

—Debbie Ring Massapequa Park, N.Y.

One of my most precious pieces of my mother’s jewelry is a Hadassah pin that I wear proudly on my ribbon of Hadassah pins. On it is the word Scopus, I believe in honor of a fund-raising donation for the Hadassah hospital on Mount Scopus.

—Nancy Wadro Naples, Fla.

Four generations of my family’s Hadassah pins (above!)

—Amy Solomon New Windsor, N.Y.

When my late husband, Martin, became an Associate in the 1970s, he was given this pin. I wore it the other day and received lots of comments on it.

—Shirley Michalove Atlanta, Ga.

Many years ago we had a burglary in which all of my jewelry was stolen, including my Hadassah collection. Before I bought new, my sister told me to come “shop” in her drawer. It seems a friend of my sister’s mother-in-law died and the family gave my sister her Hadassah pins. The gold circle with Hadassah written out and what appear to be diamond chips in some of the leaves can be worn as either a pin or a necklace. Every time I wear it I get compliments and questions. So far, no one has been able to tell me anything about it. I believe that the original owner was from Queens, N.Y.

—Ruth Olivenbaum Commack, N.Y.

One in a collection of pins was one of the earliest ones and remains my favorite.

—Shirley Michalove Atlanta, Ga.

Although asked many times, my late mom, Shirley Caplan, never took the presidency of her chapter, Kew Garden Hills in Queens, N.Y. She felt as president you needed to lead by example, so if you were asking for donations you had to be the first to donate. Unfortunately, my parents never had money to spare. So Mom joined Hadassah annually to keep the membership and this pin. She was inspired me to come “shop” in her drawer. It seems a friend of my sister’s mother-in-law died and the family gave my sister her Hadassah pins. The gold circle with Hadassah written out and what appear to be diamond chips in some of the leaves can be worn as either a pin or a necklace. Every time I wear it I get compliments and questions. So far, no one has been able to tell me anything about it. I believe that the original owner was from Queens, N.Y.

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—Amy Solomon New Windsor, N.Y.
The Golden Boys

This year, some of our favorite men are celebrating a milestone anniversary—and don’t worry, we won’t let them forget it. Hadassah Associates is 50 years old, having been founded as an affiliate group in 1966 before becoming the National Committee of Associates in 1994.

Associates (hadassah.org/associates) have made a significant impact on the lifesaving work performed every day at our hospitals in Jerusalem. As fundraisers for the Hadassah Medical Organization, the group has raised millions of dollars for cardiac surgical suites, the Goldyne Savad Institute for Gene Therapy and the Center for Emergency Medicine at Hadassah University Hospital, Ein Kerem. For research into stem cell therapy, the Albert Einstein College of Medicine, and the Hadassah-Einstein Collaborative Center for Emergency Medicine at the Hadassah Medical Center in Jerusalem.

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The Goldyne Savad Institute for Gene Therapy

Sewing Seeds of Self-Worth

The desperation and disassociation experienced by women caught up in sex trafficking and prostitution is the stuff of nightmares. The bar of re-entry into mainstream society no doubt seems unbelievably high for the estimated 20,000 women in Israel who suffer this vicious cycle. But today, thanks to the pioneering work of Lilach Tzur Ben-Moshe, some of these vulnerable women have hope for the first time.

Lilach Tzur Ben-Moshe offers career opportunities, hope and renewed self-esteem.

The prize was created to acknowledge emerging professionals making groundbreaking contributions to the advancement of women in America or Israel, and was endowed in honor of the late Bernice S. Tannenbaum, a past national president of Hadassah.

One way Associates are officially keeping the dream alive is through the popular mission experience by women in Israel—the next step in rebuilding self-worth.

“Tens and thousands of women and girls in Israel are trapped in the cycle of prostitution and addiction,” Tzur Ben-Moshe says. “Turning the Tables is sending the message to them and to women in general that we see them and reach out to them.”

Since 2011, Turning the Tables has placed dozens of women in the fashion industry, teaching them how to sew, make patterns and design clothes, even how to market the products. The group’s success has earned them media coverage from The New York Times to the major dailies in Israel. And now it has brought Tzur Ben-Moshe the 2016 Bernice S. Tannenbaum Prize, awarded annually by the Hadassah Foundation (hadassahfoundation.org).

ASSOCIATES TRIVIA

There are 35,000 Associates, having grown from the original 10 in 1966.

Associates are a strategic part of the development division with multiple annual giving opportunities (Associates Keepers of the Gate, Chai Society).

One way Associates are officially advancing medical research, healing and education is through the popular missions they host in Israel—the next one takes place in October 2017.

Events organized by Associates include walk-a-thons, golf tournaments and poker nights. This year, Nassau Region Associates in Long Island, N.Y., raised over $15,000 in a Stem Cell Regional Walk-a-thon. And the Southern New Jersey Region Associates raised over $32,000 at a golf tournament.

Step by Step Nassau Associates in New York raised over $15,000 at a stem cell walk-a-thon.

Sherryl Kaufman—raised $100,000. Currently in the final year of its three-year Men’s Health Initiative, Associates annually have been contributing over $100,000 to cardiology, prostate cancer and, this year, lung cancer, the leading cause of cancer deaths in men and women in the United States.

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HADASSAH MEMBERS’ INSURANCE PROGRAM PRODUCTS INCLUDE:

- Long Term Care
- Medicare Supplement
- Cancer Protection
- Hospital Indemnity
- Group Accident Insurance
- Group Term Life Insurance
- Emergency Assistance Plus (EA+)
- Auto & Home Insurance
- Discount Prescription Card

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Get further details about the foundation’s grantees and history of supporting change-makers both here and in Israel—and hear from Tzur Ben-Moshe herself—by watching the video commissioned in celebration of this year’s prize. Go to YouTube.com and search for Hadassah Foundation.

The Hadassah Members’ Insurance Program has designed many plans to provide the tools to put your mind at ease by helping to protect your financial future, giving you the freedom of choice and helping you plan for the years ahead.

Although Selman & Company attempts to arrange the best insurance plans, please keep in mind that the policy terms are determined by the insurance carrier, and that the carrier makes all determinations regarding benefits, including, the payment of claims. Hadassah has no control over, and accepts no responsibility for, the terms of the policy, the scope of the coverage, the administration of the policy, determination of benefits or the payment of claims.

The policies or provisions may vary or be unavailable in some states. The policies have exclusions and limitations which may affect any benefits payable. Full descriptions of the specific benefits and coverage offered by the policies can be found in the certificates of coverage.

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Gribenes on Guacamole
Pati Jinich mixes Mexican-Jewish mashups | By Adeena Sussman

In the Mexico City of their youth, Pati Jinich and her three sisters were practically the only Jewish students in their private school classes—and probably the only one whose grandmother prepared guacamole with Jewish flair.


Jinich’s parents raised their daughters with minimal connection to the formal Jewish community, eschewing religious school, Jewish girl scouts and membership at the Jewish community center for a focus on cultural integration and academic success.

But, every week she had Shabbat dinner with her paternal grandparents, Polish immigrants who came to Mexico fleeing pogroms in the early 1900s. They lit Shabbat candles, recited Kiddush, said Hamotzi and ate trimmes, matzah ball soup, brisket and honey cake. Still, there were always Mexican touches, like chicken soup shot through with chilies. And there was that guacamole, with chopped onion and hard-boiled egg folded into the mashed, ripe avocado and punctuated with salty olives.

In 1996, at the age of 24, she married Dani Jinich, a fellow Mexican Jew, and the young couple soon moved to Dallas so her husband could pursue a career in finance while she earned a bachelor’s degree. All along, her interest in food grew; she became an intern on Texas cookbooks. We talked about her upbringing, filming the fifth season of her Emmy-nominated public television show, Pati’s Mexican Table, and what it’s like to be a Yiddishe mama Mexicana.

As she was developing her new career, Jinich simultaneously began exploring her Mexican-Jewish heritage. “Being away from the country made me miss it,” said Jinich, who World War II who reinvented themselves in Mexico as successful silver smiths. They favored elaborate French meals served on fine china and silver, and again, Mexican elements: Gefilte Fish a la Veracruzana, her maternal grandmother’s version of the Jewish staple, is smothered with tomato sauce and punctuated with salty olives.

Jinich completed her master’s degree in Latin American studies from Georgetown University and started working at a prestigious think tank. But the call of a career in food was growing too strong to ignore. Soon, she enrolled in L’Academie de Cuisine in Maryland, began contributing to local publications and eventually caught the eye of the Mexican Cultural Institute of Washington, D.C., which invited her to host a series of high-profile dinners. To this day, she is their chief resident chef.

As was developing her new career, Jinich simultaneously began exploring her Mexican-Jewish heritage. “Being away from the country made me miss it,” said Jinich, who

For the Red Sauce:
1/3 cup chopped white onions
1/2 cup chopped tomatoes
1/2 teaspoon ketchup
3/4 teaspoon kosher salt
1/4 teaspoon ground white pepper

For the Fish Patties:
1/4 pound skinned red snapper fillets
1/4 pound skinned flounder fillets
1 large white onion
(1/2 pound), quartered
2 small carrots (1/4 pound), peeled and roughly chopped
2 eggs
1/2 cup matzah meal
2 teaspoons koshert salt
1/2 teaspoon ground white pepper

Serves 8 to 10

Preheat oven to 375°F (190°C).

1. Make the patties: Rinse the fish under cold water; pat dry. Cut into chunks and pulse in a food processor until finely chopped but not pasty, 5 to 10 seconds. Transfer to a large bowl.

2. Place the onion, carrot, eggs, matzah meal, salt and white pepper into a processor bowl and process until smooth; add to fish and combine thoroughly. Chill until ready to use.

3. Make the red sauce: Heat the oil in a large pot over medium heat. Add the onion and cook until translucent, 5 to 6 minutes. Add the tomatoes, raise the heat to medium high, bring to a boil and cook until thickened, 6 to 7 minutes. Stir in the water, ketchup, salt and pepper, bring to a boil, reduce the heat and simmer while you form the patties.

4. Wetting and rewetting your hands as needed, form 16 equal-sized fish patties about 3 inches long by 2 inches wide and 1 inch thick. Gently slide each patty into the simmering red sauce, raising the heat if necessary to maintain a steady simmer. Cook the patties, covered, for 25 minutes.

5. Remove the lid and gently stir in the olives, peppers and capers. Continue to simmer the patties, uncovered, for an additional 20 minutes until they are thoroughly cooked through and the red sauce has thickened.

6. Divide the 16 patties and red sauce among plates or shallow bowls, garnish with chives and serve with lime wedges.

Gefilte Fish a la Veracruzana
Flourless Almond and Port Cake

Serves 12 to 15

2 cups slivered almonds
3/4 cup sugar
4 eggs
1/2 cup butter at room temperature
1 tablespoon vanilla extract
1 tablespoon port wine (optional)
1/4 cup apricot marmalade or jam
1 tablespoon lime juice, freshly squeezed
1/4 cup sliced almonds, lightly toasted
Whipped cream (optional)

1. Butter a round 9- to 10-inch springform pan, and cover the bottom of the pan with parchment paper. Preheat the oven to 350°.

2. Place the almonds and sugar into a food processor. Pulse until finely ground. Crack the eggs on top of the mixture. Pulse until well combined. Mix in the vanilla extract and port. Drop in the butter in chunks and process until smooth and thoroughly combined.

3. Pour the batter into the pan. Place on a rack in the middle of the oven and bake for 30 minutes. The top will be nicely tanned, the cake will feel springy to the touch and a toothpick inserted in the cake should come out clean.

4. Remove cake from the oven and let cool for 10 to 15 minutes. Unmold the cake, invert onto a platter and remove the parchment paper. Invert the cake again onto another platter to have the top of the cake right side up.

5. In a small saucepan, mix the apricot marmalade or jam with the lime juice. Set over medium heat and simmer for a couple minutes.

6. With a brush, spread the apricot glaze on the outer circumference of the cake top, about 1 to 2 inches in depth. Sprinkle the glazed area with the toasted almonds. You may serve the cake with whipped cream on the side, or on the top of the cake.

Serve with whipped cream if desired.

Celebrate Hanukkah with Judaica and gifts for all ages!

Hanukkah PJ set by Sara’s Prints; sizes available: 12 months – 14 years. Apatosaurus Dinosaur Menorah by Lisa Pierce. Lego Dreidels by Brick Shtrick. Purchases support the Jewish Museum.
Buenos Aires
Argentina’s colorful, stylish capital | By Ilan Ben Zion

With its emergence in the mid-19th century, Argentina’s Jewish community was the first reincarnation of Castilian-speaking Jewry since the Spanish expulsion in 1492. Despite adversity and hardship, the Jews of Argentina have thrived. Argentina’s Jewish history is young by Jewish standards, even compared to other countries in the New World. The Argentinian government passed legislation to encourage European immigration in 1876. Between 1869 and 1914, Argentina’s population exploded from 2 million to 7.8 million, among them over 100,000 Ashkenazi Jews.

The first recorded Jewish wedding in Argentina was celebrated in 1860, when the community was only a few hundred strong. The German cargo ship The Weser arrived in Buenos Aires in August 1889 bearing the first boatload of 820 Jewish immigrants from the Ukraine, effectively doubling the country’s Jewish population. pogroms in Russia, which precipitated the First Aliyah to Ottoman-controlled Palestine, spurred a parallel exodus to Argentina between 1881 and the turn of the century. Polish Jews followed after World War I, bringing a more urban outlook than their Russian counterparts.

Like Baron de Rothschild with the First Aliyah, German Baron Maurice de Hirsch envisioned and financed the Jewish colonization of the Argentine plains. Jewish immigrants settled in farming communities in the outback and began growing crops and raising cattle.

Alberto Gerchunoff, a Russian-born author who romanticized life among the Jewish gauchos in a book by that name, wrote: “I learned to love the Argentine sky in the Jewish settlement and my soul was flooded by the spirit of the land.” At the end of the 19th century, the vast majority of Jewish immigrants from Eastern Europe settled in colonies in the plains. By 1935, just 11 percent lived on farms, having moved to urban centers like Buenos Aires. Today, the country’s 250,000 Jews are roughly 20 percent Sephardic and the remainder Ashkenazi; they are overwhelmingly secular and liberal.

The Conservative movement claims the most adherents as well as around 20 synagogues. The ultra-Orthodox community—including Chabad—was the first incorporated Jewish synagogue, the AMIA community center (www.amia.org.ar) can help Jewish travelers seeking synagogue locations and other recommendations. Kosherlat (kosherlat.com) and the TripAdvisor-acclaimed Ernesto Yattah (yattah@hotmail.com) offer Jewish tours of the city. For a more general survey of the city, free walking tours are available daily from Plaza La Vallee, outside the Colón Theater.

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Strength Zionist element emerged in the 1930s in its response to fascist-inspired anti-Semitism in the Argentinian military and government. That Zionist ideology translated into the immigration of some Jews to the State of Israel in its early years, but several thousand made aliyah when the military dictatorship took over in 1976. Under the dictatorship, the junta “disappeared”—abducted and murdered—thousands of civilians suspected of affiliation or sympathy with leftist causes. Because of the historically liberal leanings of the Jewish community—including Chabad—was the firstAliyah to Ottoman-controlled Palestine, spurred a parallel exodus to Argentina between 1881 and the turn of the century. Polish Jews followed after World War I, bringing a more urban outlook than their Russian counterparts.

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Dazzling stained-glass windows, decorated interior features ornate the Pampas when Jews first reached houses of prayer that popped up on European cathedral than the small of its owners. The remainder of on the Tanach with the signatures look at the collection of Jewish with traditional Jewish motifs. downtown. The building combines Libertad Aires and resides in Templo Jewish congregation in Buenos years later, on July 18, 1994, murdered. terrorist attack, and the Argentinian govern- ments alleged complicity, remains an open case and an open wound for Argentina and its Jewish community. Marshall Meyer, an American- born rabbi, moved to Argentina in 1959 to lead Congregacion Israelita de la Republica Argentina (CIRA). During his prolific 26 years in Buenos Aires, Meyer founded the Seminario Rabinico Latinoamericano, the larg- est Conservative rabbini- cal school in Latin America, as well as the Comunidad Bet El synagogue, after leaving CIRA. Zionist ideology remains a core pre- cept of Jewish identity in Argentina. During the economic and political crises of the late 1990s and early 2000s, more than 10,000 Jews made aliyah.

Ilan Ben Zion is a reporter based in Jerusalem who writes about antiques, food and travel.

WHAT TO SEE

TEMPLO LIBERTAD AND JEWISH MUSEUM

Dating to 1862, CIRA is the oldest Jewish congregation in Buenos Aires and resides in Templo Libertad (templolibertad.org) downtown. The building combines Romanesque and Byzantine styles with traditional Jewish motifs. It’s home not only to an active Conservative congregation, but to a modest museum of Jewish life in Argentina. For $10, visitors can look at the collection of Jewish manuscripts, the highlights of which are a miniature 19th-century Hebrew Bible from Poland and a 17th-century Dutch commentary on the Tanach with the signatures of its owners. The remainder of the museum is a jumble of Judaica explaining the cycle of Jewish life, an incongruous assortment of ancient pottery and a brief overview of Argentina’s Jewish history. Templo Libertad’s main sanctuary more closely resembles a European cathedral than the small houses of prayer that popped up on the Pampas when Jews first reached Argentina. The extravagantly decorated interior features ornate stone reliefs with Jewish motifs, dazzling stained-glass windows, a soaring ceiling and a gilded apse adorned with sheaves of wheat and the words of the Shema.

Commemoration, as we all know, is as tricky as it is important. When a building or artifact is preserved, it becomes part of our collective memory. The destruction of the synagogue in East Jerusalem, for instance, has become a symbol of the ongoing conflict between Israelis and Palestinians. Similarly, the destruction of the synagogue in Buenos Aires, Argentina, on July 18, 1994, was a defining moment in the history of Jewish life in Latin America.

The synagogue in Buenos Aires was the headquarters of the Amado de la Concha family, which owned one of the largest commercial empires in Argentina. The family had a long history of philanthropy, and the synagogue was a center for Jewish culture and community. It was also a symbol of the city’s Jewish community, which had grown significantly in the late 19th and early 20th centuries. The synagogue was destroyed in an explosion, killing 34 people and injuring hundreds. The attack was carried out by a militant group called the Jewish validate terrorist organization (JVT), which was formed in response to the Israeli-Palestinian conflict.

The bombing of the synagogue was a turning point in the history of Jewish life in Argentina. It marked the beginning of a new chapter in the city’s history, one in which Jewish culture and community were threatened and challenged. The attack also highlighted the complexity of the region’s political landscape, where Jewish and non-Jewish interests often clashed.

The Jewish community in Buenos Aires has a long and rich history. Jews have been present in the city since the 18th century, and by the late 19th century, the Jewish community had grown significantly. The synagogue in Buenos Aires was a symbol of this growth, and its destruction was a blow to the city’s Jewish community.

The memory of the bombing of the synagogue in Buenos Aires remains a powerful and painful reminder of the history of anti-Semitism in Argentina. It is a reminder of the need for continued vigilance and action to combat this scourge and to ensure that such atrocities never happen again.
The Gloriously Anxious Art of Roz Chast

Drawings that capture insecurities, agita and humor | By Rahel Musleah

In many of the cartoons in her graphic memoir, Can’t We Talk About Something More Pleasant?, Roz Chast draws herself as frazzled and harried, her eyes crazed behind off-kilter glasses, her mouth a squiggled black hole and her blond hair frizzing wildly with her emotions. The book, after all, is the story of her parents’ aging and passing almost 10 years ago, and of her maddening relationship with them.

Chast, 61, has built her reputation on chronicling the anxieties, absurdities and simple joys of contemporary life in her wry, neurotic style that so often seems decidedly Jewish. She’s here, she’s here.”

By Rahel Musleah

The urban jungle—New York—is her third passion and the subject of many of her cartoons. She moved to Connecticut 20-plus years ago to raise her two sons—Ian Franzen, 29, and Pete, 25—with her husband, writer Bill Franzen, but maintains a pied-à-terre on the Upper West Side.

Chast enthusiastically brings out her latest project, a small embroidered tapestry of horses with the word “neigh” repeatedly stitched—imperfectly. “Uniformity and perfection are not my highest values,” she says. Her art, too, features distinctive shaky lines. Those imperfections, in art and in life itself, are the essence of her cartoons. Bob Mankoff, cartoon editor for The New Yorker, calls Chast’s style “primitive, sophisticated, playful, whimsical, intensely personal and completely attuned to her subject matter. Chast, he says, “is the pre-eminent New Yorker cartoonist of the late-20th and early-21st century and has an integrated body of work that transcends any publication.”

Subway Sofa, a large mural she created for “Cartoon Memoirs,” mirrors her New York-centric view. A motley group of people crowd together uneasily on one of Chast’s ubiquitous sofas, a lamp-lit, diamond-patterned wallpaper behind them. Yet this domestic scene takes place on a subway train, where hom-bastic ads shout, “Buy This Soda, It’s Life-Changing,” and the train’s destination is marked, “The Unknown.” Chast juxtaposes the “familiar and the terrifying,” says curator Frances Rosenfeld. “Her blend of discom-fort and coziness reflects a complex voice that strikes many notes at once.” Chast’s style is “deceptively approachable,” Rosenfeld adds. “There’s something affectionate and sympathetic about how she draws people. It’s her genius to make it look like she’s just dashed it off, but it’s actually very well thought out.”

Though her cartoons are not autobiographical, everything is fair game. She pours all her “anxieties, fears, superstitions, failures, furies, insecuri-ties, and dark imaginings—the kit and caboodle of her psyche” into her work, writes New Yorker editor David Remnick in the introduction to Chast’s opus, Theories of Everything: Selected, Collected, and Health-Inspected Cartoons, 1978-2006. It is her “gift for comic invention that makes them funny.”

Nowhere is this truer than in...
Tell Me How You Really Feel
The joys and ills of couplehood.

Can’t We Talk About Something More Pleasant? Chast records the decline of her parents, Elizabeth and George Chast, and her role as an only child with the responsibilities to care for them. She reveals her thoughts uncensored: When returning to Brooklyn for the first time in 11 years, she muses that she had done a pretty good job of avoiding her old neighborhood and fantasies of her parents, “Maybe they’ll both die at the same time in their sleep… and I’ll never have to deal.”

Her father, a French and Spanish high school teacher who spoke Italian and Yiddish and loved words, was kind and sensitive, a dilly-dallier with the tools of his trade—pens, paintbrushes, scissors and a light box—he has tacked up pictures her children drew when they were young.

Chast wrote the book to remember her parents. “The more they are gone from my life and the older I get, the easier it is for me to have empathy with them,” she says. The book seeks to strike a universal chord. “This is the first time I feel that the things I was saying were not just about people who live in the New York area. It surprised me.” She hopes the book will raise awareness of the critical issues of aging. Some situations her parents experienced were so appalling—for instance, the high cost of assisted-living facilities—that she says, “I’d like this to be different if I get to be that age.” Both lived well into their 90s.

Chast details her Jewish background from the first pages of her memoir. Her grandparents on both sides were Russian, and many members of her family perished in the Holocaust. Judaism was taken for granted. Chast says, pointing out a cartoon in which her mother, arms akimbo, announces, “I’m Jewish. Daddy is Jewish. You’re Jewish. End of story.” She recalls that her mother belonged to Hadassah and B’nai B’rith and there was a mezuzah on the doorway of their home. Far more than a love of materialistic things, her parents imbued in her the values of conversation, ideas and music. Her mother also had a talent for telling jokes, hosting dinner parties at which joke-telling was a highlight. Chast imitates the conversation, changing and raising her voice: “O.K., everybody, I heard a new one. A guy goes to the doctor, blah blah blah, and then they would all laugh.”

Chast’s cartoons are sometimes overtly Jewish; sometimes more subtly so. In one titled “Oy!” a jar labeled “Grandma Yetta’s Gefilte Fish” shows a jovial elderly woman shrugging as she says, “What’s in it? Don’t ask.” Chast’s art is “Jewish” in the tradition of distinct New York cultural voices like Nora Ephron’s that find humor in angst and anxiety, says Rosenthal. “She weaves together text and image to illuminate the inner state of her characters, making the case that neurotic is not only extremely funny, but also totally normal.”

Mankoff adds that the Jewish layer derives partly from Chast’s exploration of a world that is not especially welcoming. “She looks at a topic every which way to find out the things about it that are threatening or worrisome and annoying so that you can figure out a way to wrap your mind around it, and it becomes less so. She does that through thinking, through a combination of the rational and irrational—and that’s where humor lies.”

Chast says she has loved cartoons since she devoured Charles Addams’s darkly humorous work (The Addams Family) as a child. At an even earlier age, her parents would keep her occupied at restaurants by giving her pencil and paper. Because cartooning was not thought of as “real art,” Chast majored in painting at the Rhode Island School of Design. But, she acknowledges, she was not a very good painter and reverted to drawing after she graduated. She moved to New York and dropped off samples of her work at various publications, including The New Yorker. “Little Things”—a loose collection of objects described by nonsense words—was accepted immediately with a note from the cartoon editor to come back every week. “This was a shocker, the most amazing thing that ever happened to me,” she says. At the time, only one other New Yorker cartoonist was female. A role model for other female cartoonists today, Chast has learned the craft of juggling work and family, and often examines the interactions between mothers and children. Her 2008 cartoon “Doris K. Elston” offers this tribute: Below a statue of a woman with a briefcase the inscription reads, “Multit!” “Pondert!” “Fret Fret!” “Obseess!!!” “Dwellt!” and “Steel!” Fans of Chast’s work can add one more balloon: “Laugh!”

What’s courageous for Chast is routine for others. On her website (rozchast.com), she depicts herself as a 79-year-old engrossed in a tome dubbed The Big Book of Horrible Rare Diseases. In fact, “big-time medical anxiety” remains a debilitating issue—she hasn’t had a physical in over 25 years. Chast submits a batch of six to eight cartoons to The New Yorker every week. Of those, the magazine “hopefully” chooses one. File cabinets in her second-floor studio are filled with “rejects” that she sometimes redraws and resubmits. Above the tools of her trade—pens, paintbrushes, scissors and a light box—she has tacked up pictures her children drew when they were young.

A favorite Chast scenario is the disorientation a New Yorker experiences in suburbia. But no matter where her characters are, they struggle to make sense of a perplexing world. “No-Action Comics” shows six worried people in a grassy field with zigzagged balloons overhead: “Multit!” “Pondert!” “Fret Fret!” “Obseess!!!” “Dwellt!” and “Steel!” Chast’s art is “Jewish” in the tradition of distinct New York cultural voices like Nora Ephron’s that find humor in angst and anxiety, says Rosenthal. "She weaves together text and image to illuminate the inner state of her characters, making the case that neurotic is not only extremely funny, but also totally normal." Mankoff adds that the Jewish layer derives partly from Chast’s exploration of a world that is not especially welcoming. “She looks at a topic every which way to find out the things about it that are threatening or worrisome and annoying so that you can figure out a way to wrap your mind around it, and it becomes less so. She does that through thinking, through a combination of the rational and irrational—and that’s where humor lies.”

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New Wing, New Ground

Israel’s Diaspora Museum gets a modern face-lift | By Leora Eren Frucht

In its place, planners strive to present nothing less than a new approach to what it means to be Jewish, with the new wing providing a preview.

“In the old exhibit spaces, being Jewish meant being a white, Orthodox, Ashkenazi man,” says Orit Shaham Gover, the museum’s chief curator, who spearheaded the make-over with the museum’s board and in consultation with academics. “We wanted a museum that would be pluralistic and all inclusive.”

To that end, the museum sent videographers to document scenes of Jewish life worldwide—the results of which, like the women in tefillin, are now shown on giant screens in a Synagogue Hall. There, 21 exquisite miniatures of synagogues from around the world have been enhanced with displays of ritual objects culled from each synagogue or community. Also new are animated shorts, films of stand-up comedians (who explain the difference between Sephardic and Ashkenazi rituals, with a cameo appearance by a schmaltz herring) and a “design your own synagogue” station—all to engage a more media-savvy generation.

In retelling the Jewish story, the planners dramatically shifted the museum’s perspective from recapturing tragedy and persecution to celebrating resilience and creativity. “You could call it a switch from gevalt to balleluya,” says Shaham Gover. The museum’s mournful “Scrolls of Fire: 52 Chapters of Jewish Martyrology,” a display on 2,600 years of suffering corresponding to each week of the year, is on its way out.

What’s in is “Heroes: Trailblazers of the Jewish People,” a multimedia exhibit geared to children showcasing 143 Jewish heroes and heroines. An assortment of interactive displays enables visitors to design a protest poster in the spirit of antivaxx activist Rosa Luxemburg; catch a ribosome as they learn about Israel Nobel Prize-winning scientist Ada Yonath; or jot down philosophical questions, inspired by an recording of an actor playing Maimonides.

The point is not to focus on the efforts to destroy us, says Assia Reuben, the museum’s public relations director, “but to show all that we managed to do and create despite the efforts to destroy us.”

For Shaham Gover—and also behind the creation or redesign of Israel’s Palmach, Herzel, Begin, Masada and Akko museums, all of which employ her trademark innovative and inter-active storytelling—the Beit Hatfutsot project is a dream come true. “Years ago,” she says, “I told someone that I would pay to be given the chance to tell the most fascinating story of all—that of the Jewish people. Incredibly, now I have that chance.”

Leora Eren Frucht is an award-winning journalist who lives in Israel.

Curating a People
Orit Shaham Gover (left); a playful Eastern in the ‘Trailblazers’ exhibit (right).

FOREVER YOUNG
In 1971, Kibbutz Neve Etlan received a letter from an American Jew asking to live there for a year in the hope of becoming a member. Alas, the kibbutz never answered Robert Allen Zimmerman, aka Bob Dylan. That anecdote is one of many stories, photos, videos and, of course, music that comprise “Forever Young,” a temporary exhibit on Dylan. It follows a 2015 Amy Winehouse exhibit; both are attempts to attract a demographic not ordinarily found in a museum showcasing synagogues. “Forever Young” presents Dylan’s life, religious zigzags and music as well as documents his influence on Israeli music. Among the gems on display is a 1957 photo of a teenage Dylan at Camp Herzel in Wisconsin. The exhibit touches on Dylan’s complicated relationship with Judaism, noting his born-again Christian period and, decades later, his cozying up to Chabad (but overlooks his brief infatuation with Rabbi Menor Kahane). Above all, Dylan is presented as the eternal seeker, perhaps the ultimate Jewish quality. Through May 2017

—Leora Eren Frucht

OPERATION MOSES: 30 YEARS AFTER

This moving temporary exhibit is devoted to those Orit Shaham Gover, Beit Hatfutsot’s chief curator, refers to as “other heroes”: the Ethiopian Jews brought on a secret airlift to Israel in 1984 and 1985. Ethiopian Israeli filmmaker Dina Melassa, who curated “Operation Moses,” tracked down 10 families who appeared in photographs commissioned by the museum on the eve of Operation Moses, and caught up with them 30 years later. The result is a series of short films in which Ethiopian Israelis tell their stories—alternately inspiring and heartbreaking—in their own voices. Through May 2017

Through May 2017
Jerusalem—City of Wonder, Faith and Inspiration

Jerusalem, the name itself evokes images of beauty, spirituality and multiculturalism. How did it become so? A new exhibition at the Tisch Galleries of New York’s Metropolitan Museum of Art (metmuseum.org) seeks to unravel the mystery of the metropolis through Christian, Jewish and Islamic medieval art.

“Jerusalem 1000–1400: Every People Under Heaven,” through January 8, 2017, traces the centrality of the city to this immensely creative period, when it at last became a trade and tourist destination as well as a museum. The exhibit with Melanie Holcomb of the Met’s Department of Medieval Art seeks to unravel the significance as a trade center at the gates of Heaven.

Jerusalem stands as a symbol to people of diverse faiths. “It’s a time when most of the world catches Jerusalem fever,” says Barbara Drake Boehm, senior curator for The Met Cloisters, also in New York, specializing in the art and architecture of medieval Europe. Boehm cocurated the exhibit with Melanie Holcomb of the Met’s Department of Medieval Art and The Met Cloisters.

See the colorful 13th-century “Book of the Divine Service” from the Mishneh Torah of Maimonides or The Mosque Lamp that belonged to Mamuk Sultan Barqqu, who ruled in the late 14th century. They are among more than 200 objects and works of art on display—on loan from institutions and individuals worldwide—that represent the establishment of the three major religions in the city. Although both the Christian Crusades and Islamic invasions intensified during this period, this is not the main focus of “Jerusalem.” The exhibit examines themes that made the city a source of inspiration—including the Holy Wars, generosity of patrons and the promise of eternity. All three major monotheistic religions believe Jerusalem stands at the gates of Heaven.

Things are not always as they seem today: For example, Jewish pilgrims then were more interested in the city gates and the Mount of Olives than the Western Wall. Artists of every faith used the Dome of the Rock in their art. “There was a respect for the shared holiness of the site,” says Elizabeth Eisenberg, research associate at The Met Cloisters. Is there a modern-day message here about coexistence between conflicting religions—or even peace?

“The Jerusalem that people know today is by and large the biblical one—or the Jerusalem of now,” says Holcomb. “This is a way for us to fill in that history a bit and create and uphold the complexity of that city.”

—Amy Klein

Playing the Classics

TOCCATA CLASSICS has debuted a two-album series, Russian-Jewish Classics, devoted to Russian-Jewish composers Leo Zetlin (1884-1950) and Joachim Stutschewsky (1891-1982), performed with passion and sensitivity by musicians from the Pittsburgh Jewish Music Festival. The two composers were participants in the St. Petersburg Society for Jewish Folk Music, which, in the early 20th century, published original secular and sacred melodies—unique works created during a time of anti-Semitism and revolution. The Zetlin album contains music from manuscripts that had remained unstudied for half a century. His declamations—poetry spoken over piano— have themes of freedom, fate, heartbreak and hope. The Stutschewsky album reveals the cellist-composer’s varied tonalities, reflecting influences he gathered while traveling around Europe.

Producer Aron Zelkowicz (toccataclassics.com), the recordings’ cellist, plans to release three more albums. It would take a lifetime to make a dent in the amount of unknown East European Jewish music. We can be grateful that Zelkowicz enjoys the challenge. —Seth Weinstein

“Seek My Face: The Art of Joshua Meyer 2000-2016” will be at the Dortort Center for Creativity in the Arts at the University of California, Los Angeles, through December 23 (uctahillel.org). The Boston artist uses light and layers of color in his oil paintings, which are inspired by the Book of Psalms.

—Rosie O’Donnell


Photo: Michael Lamont

“Tradition is a funny thing...”

Reminiscent of Billy Crystal’s Lost In Yonkers

A New Comedy Written by & Starring Monica Piper

“The Pied Piper of Comedy!”

NotThatJewish.com

“Bring the whole mispucha!”

NotThatJewish.com

“GO SEE THIS SHOW. Bring the whole mishpachah!”

NotThatJewish.com
The Man Behind Rock ’n’ Roll

When German-Jewish refugee Wolfgang Grajonca arrived in New York in 1941, aged 10, he weighed 55 pounds. Taken in by a Bronx family, as a teenager the future Bill Graham worked at Grossinger’s and The Concord in the Catskills and dreamed of becoming an actor. Instead, after an Army stint during the Korean War, Graham began to stage concerts. He launched many of rock’s iconic stars—Janis Joplin, The Rolling Stones, Bob Dylan. This traveling exhibit at the National Museum of American Jewish History in Philadelphia through January 16, 2017 (nmajh.org). Included in the exhibit are psychedelic posters from the famed Fillmore auditorium in San Francisco, memorabilia, photos and soundtracks from the life of the promoter whose passion for music and entertainment was tempered by his charity work. Until his death in a helicopter crash was tempered by his charity work. Graham, who was inducted posthumously into the Rock’s Roll Hall of Fame, also donated funds for a two-story menorah in San Francisco’s Union Square—a symbol as oversized as the individual.

—Renata Polt

Jewish History in Headlines

By Jonathan Schmalzbach

ACROSS
1. He had a Lot to contend with.
8. Hindu honoific
13. “Come ___” (Italian greeting)
16. Steel source
17. Appliance brand
18. Director’s cry
19. 1894 headline across Le Monde
21. Treasure of the Sierra Madre
22. Mitt Romney’s film
23. Stredd up
25. 1912 NYC headline that Szold papers
30. Koufax carp
32. “2 Poetic”
33. Tool for Aibus
34. “What am I, chopped ___?”
35. Bunch name
38. Pot tops
39. Area 51 sighting
40. Sea (Inca Attraction)
41. ___-eyed
42. 516 B.C.E.
43. Jerusalem headline
44. Petty complaint
45. Uzbek sea
46. Poor grade
47. Pack, as a pipe
48. In shape
57. Golfer Calvin
59. Oudum
60. Ditty
61. Syrian leader
62. Second-century B.C.E.
63. Sinai headline
64. ___ big
65. Triumphs in style
66. “I’ve ___ Crush on You”
70. “Rocks”
71. Early Genesis headline
72. That’s all wet
73. Ancient mariner
80. “Go ahead, make my day”
81. Take up seriously, as a hobby
82. USA rival
83. Accumulate
84. Runs out

DOWN
1. Band follower
2. “It’s cold!”
3. “__ Wade
4. “__ calls”
5. Coopers town inst.
6. Caribbean cruise stop
7. Tablelands
8. How sweet it is
9. “__ Blue!”
10. “2001” computer
11. Opening remarks
12. Boggy backwater
13. Chided
14. Soup cracker
15. Butting heads
20. Dogfaces
24. Taking the place (of)
25. Chaos
26. Had a little lamb?
27. Article written by Freud?
28. Taken
29. Twitter
30. What’s more
31. Zest
33. Exacta, for one
36. “Norma ___”
37. Don Draper, for one
38. Tennis play
40. “Silent Spring” subject
41. Costa__Sail
43. Taking what the doc ordered
44. Barely beat
45. Start to fix
46. Boy
47. That is, in Latin
48. “__ Song Go out of My Heart?”
49. Angry, with “off”
53. Water at a hotel?
54. Jews during Yom Kippur
55. JPG alternative
56. Brun great Bobby
57. Salary
58. Clairvoyance, e.g.
59. “60 Minutes” producer
60. Kick up
63. Utah mountain range
64. Wolfish looks
65. A Stooge
66. French story
67. Hearing aid?
72. 2012 French-Italian short film directed by Oded Benun and Michal Brezis
73. “__ Pinzare”
74. In-flight info, for short
75. Little drink of water
76. Part of Q&A
77. 66, e.g.: Abbrev.
78. Bout enders, for short

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Nurture the Wow: Finding Spirituality in the Frustration, Boredom, Tears, Poop, Desperation, Wonder, and Radical Amazement of Parenting

By Naomi M. Gruer

“Mommy’s heartstrings” sing when you’re up on the bimah. Wipe nose again.” Referring to the repetitiveness of parenting, she writes, “Over and over and over: cut grapes, wipe noses. Pick up the dump truck. Wipe nose again.” Referring to the Jewish philosopher Max Ka­
dushin’s term “normal mysticism,” she said there

is “an engagement with the holy that permeates every activity,” Ruttenberg writes that she is often “bewildered by the short strangers with bad table manners who live in her home,” but instructs that one of the most important things we learn from our children is how to be in the moment, even when it’s messy.

Nurture the Wow is Ruttenberg’s journey to a revelation, “the idea that caring for children could be a core, crucial, even cornerstone aspect of one’s spiritual and religious life, that loving and caring for them should be integrated into one’s spiritual and religious expression.”

She makes a case that the thread that binds us to our children is the same thread that binds us to our spirituality. “Sometimes our children themselves offer the way in,” she writes. “And sometimes how they change us is the way in.”

—Naomi M. Gruer

Mamaleh Knows Best: What Jewish Mothers Do to Raise Successful, Creative, Empathetic, Independent Children

by Marjorie Ingall

When Marjorie Ingall first gave birth, she balked at strangers calling her “Mama”—“not only because it negat­ed her other identities but because she “had internalized certain stere­otypes about what being a Jewish mother, specifically, meant,” she writes in Mamaleh Knows Best. A columnist for the online magazine Tablet (and formerly a parenting advice columnist at the Forward newspaper), Ingall decided to explore her discomfort with the word by investigating the negative stereo­types that she says describes Jewish mothers as “the original helicopter parents: clingy, needy, guilt-mongering hovercraft who always believe their precious spawn are perfect.”

In Mamaleh, she smashes those preconceptions (and bad Jewish mother jokes) while simultaneously attempting to show good Jewish mothering traits. The book peppers her personal parenting experience with societal observations and relevant studies, and it is organized around parenting skills, such as fostering independence,
maintaining discipline, distrustful authority, encouraging guilelessness, valuing education and telling stories. And, most important, how to raise a mentsh.

For example, Ingall says we should “emphasize” but not “fetishize” education. “Many of us have lost the outsider’s perspective that has actually made us successful as a people,” she writes. “Being a Jewish mother means you shouldn’t just worry about your kids; you should be concerned about everyone’s kids. That means working to improve all schools. “Our struggle today isn’t merely to keep our children alive,” she asserts. “or smooth their way in the world. It’s to keep our kids from becoming schmucks.”

Ingall makes a call for inclusive-northern tolerance for intermarriage and appreciating Jewish culture: “What Jewish mothers have always done is transmit values and stories. In a pluralistic world we can share our own narratives and appreciate others.” —Amy Klein

Amy Klein is a freelance writer living in New York.

No End of Conflict: Rethinking Israel-Palestine
by Yossi Alpher
(Rowman & Littlefield, 160 pp. $36)

There is an old joke about a Jewish telegram that reads, “Start worrying, details to follow.” For anyone who still harbors the belief that a conflict-ending agreement can be reached soon between Israel and the Palestinians, start worrying. Yossi Alpher’s latest book provides a plethora of details explaining why, tragically, it just isn’t going to happen. (Alpher’s previous book was Periphery: Israel’s Search for Middle East Allies.)

Israel is a nation of monumental contradictions, writes Alpher. In many respects, he observes, Israel is less corrupt and far more liberal today than it was before the 1967 Six-Day War, which, along with Jerusalem’s reunification, also brought with it the occupation of territories populated by millions of Palestinians. On the other hand, he sees an Israeli devoid of a sense of purpose, with extreme messianic elements in the national religious sector entering society’s mainstream through politics and the military. This latter trend, he argues, inevitably will lead to continuing erosion of support from Diaspora Jewry.

Despite being an early supporter of Palestinian statehood, well before it became a consensus position in Israel and among American Jews, Alpher—who spent 12 years in the Mossad and was director of the Jaffee Center of Strategic Studies at Tel Aviv University—is no starry-eyed dove. He paints a realistically bleak picture of a dysfunctional region, with Israel surrounded by Islamist enemies bent on the country’s destruction.

The Jewish state, he predicts, will be forced to fight difficult asymmetric wars against radical nonstate actors for a long time. The book details the factors that prevented successful outcomes in previous Israeli-Palestinian negotiations, from barriers set up by the United Nations to a lack of understanding and empathy on both sides as well as a failure of leadership. An entire chapter is devoted to Secretary of State John Kerry’s unsuccessful 2013 peace initiative.

Alpher’s bottom line: For the foreseeable future, the conflict is not solvable, but potentially manageable if certain interim steps are taken.

The heart of the book is Alpher’s description of these alternative short-term steps for what he calls “muddling through”: a “hopefully coordinated” major Israeli withdrawal from the West Bank; a negotiated arrangement giving Jordan authority over Jerusalem’s holy places; an international initiative, perhaps by the United Nations Security Council, setting forth the broad principles that should guide future negotiations; launching talks based on the 2002 Saudi-led Arab Peace Initiative; and Israel entering into a long-term cease-fire with Hamas in Gaza.

Alpher, however, does not believe any of these ideas will be implement-ed. However, good things might happen. “In Israel’s part of the world, nothing is written in stone,” he writes. But Alpher is convinced it is more likely than not that negative international, regional and local trends will prevail, placing Israel under “extreme duress and adversity.”

Will the Israeli public, looking into the abyss, elect a more pro-gressive government? Will the Arab states, fearing Iran and radical Islam, find common ground with Israel in the absence of improvement in the Palestinian situation? Will some unforeseen cataclysmic event reshuffle the cards altogether? All of these sce-narios are possible, though unlikely.
This is not a feel-good read, but an essential one for those who care about Israel’s future as the democratization-state nation of the Jewish people.

—Martin J. Raffel

Martin J. Raffel served for 27 years as senior vice president at the Jewish Council for Public Affairs. He also served as director of its task force on Israel, world Jewry and international human rights. He is currently an independent consultant.

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Irene and Abe: An Unexpected Life

By Irene Pollin

(Self-published, 240 pp. $19.95)

With piercing honesty and fluidity of language, Irene Pollin, the daughter of Polish immigrants of modest means, traces the trajectory of her “unexpected life” as the gifted entrepreneur Abe Pollin. The Pollin’s vision and foresight transformed the landscape of American sports and provided the nation’s capital with two sports teams—the Washington Wizards of the National Basketball Association and the Washington Capitals of the National Hockey League—and entertainment venues. However, the story she tells moves beyond her prosperous and exciting marriage and focuses on her own achievements as a mental health professional, a philanthropist, a versatile hostess and a world traveler whose journeys have carried her to remote areas of Africa and Europe. A committed Zionist, Pollin, 92, has repeatedly visited Israel. She conversed easily with President Bill Clinton, and she and Abe enjoyed a close friendship with Israeli Prime Minister Yitzhak Rabin and his wife, Leah. Yet amid the excitement of her privileged life, there were dark shadows. In 1952, Pollin’s infant son, Kenneth (Jay Jay), died of a congenital heart defect at 13 months old. Her daughter, Linda, was also born with a heart defect that claimed her life in 1963, when she was just 16. That same year, her beloved younger sister, Betty, was diagnosed with schizophrenia—and both of their parents died. But Pollin’s resilience and her determination to help other families deal with similar tragedies led to endowments that foster research in cardiovascular disease and lend extensive aid in support of mental health programs, all in addition to her own work as a psychotherapist specializing in grief counseling. She founded Sister to Sister in Washington, D.C., a program that offers women free cardiac screenings as well as counseling and education. In 2012, Pollin broadened the mission of Sister to Sister when she gave Hadassah a $10-million gift to establish the Linda Joy Pollin Cardiovascular Wellness Institute at Hadassah Hospital in Ein Kerem. The mission is to increase awareness of cardiovascular disease as a significant cause of death and illness in women throughout Israel, with the goal of reaching both women and health care providers, particularly those in the Arab and haredi communities, where heart risk factors are higher. In the aftermath of her husband’s death in 2009, Pollin writes, she ac-
FiCTION

The Bed Moved: Stories
By Rebecca Schiff
(Knopf, 160 pp. $24.95)

The bed moved,” the first piece in Rebecca Schiff’s debut short story collection of the same title, is barely 15 paragraphs long. It captures the thoughts of a young woman on the cusp of adulthood sounding off about her lovers: “Spring was here. Jake was there. Also Josh. One dancer-anthropologist dropped anthropology, just did dance. He danced with honors.”

At times witty, at times laugh-out-loud funny, Schiff’s 23 stories bring a modern-day perspective to topics like adolescence, death, and sex being a bissel Jewish. Why the title? “The bed moves because movers move it,” Schiff said in an interview. “So we have a character who may be forced to grow up or move against her will.”

Sharp, sly and irreverent, Schiff is akin to Lena Dunham in her story and discovers a pornographic video of two topless women boxing. It makes us think differently about what society offers. Schiff, defining a generation that grew up with the Internet, may be telling us something about the nonacademic part of their lives. In one story, a character sends an email that says: “We used to call it the World Wide Web, but at some point the world had dropped out. The wide was gone. It was a narrow web connecting us to those who would never love us back.”

Schiff’s characters experience sex in an unexceptional, matter-of-fact way, yet in writing about loss and grief they are honest and blunt. In the unusually titled chapter “http://www.msjiz/boxx374/mpeg,” a young woman whose father has died explores his computer’s search history and discovers a pornographic video of two topless women boxing.

It makes us think differently about the father, who is quite complex and human, and lets the reader know him on a deeper level than his family did when he was alive. “The rabbi is so pompous,” said the father. “People kept getting sick, and someone had to tell them how to clean and quarantine so they would stop transmitting disease. It’s not moral decay, it’s common sense!”

In “Write What You Know” (advice for new writers), the narrator says, “I only know about parent death and sluttiness. What else do I know? I know about the psychology of Jewish people who have assimilated, who dye their hair, who worry about bizarre specific allergies…. I know about liberal guilt and sexual guilt and taking liberties sexually, even though I haven’t actually done any of the liberties I know about.”

Each of these tart stories stands on its own, and not every one is a gem. Perhaps they don’t precisely define the current young generation or revolutionize the short story format. But they certainly present an auspicious and ambitious beginning for an intriguing writer.

—Stewart Kampel

Stewart Kampel was a longtime editor at The New York Times and regularly reviews books for Hadassah Magazine.

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You’ve been covering politics for a long time—this is your seventh presidential election since 1992. How would you describe this election compared to all others?

It’s indescribable. It’s unlike anything else I’ve ever covered in about a million and one different ways. We’ve never had two candidates this unpopular; we’ve never had a candidate who’s broken so many rules and blasted apart so many norms and defied conventional wisdom so many times as Donald Trump.

Jim Rutenberg recently wrote in The New York Times about the challenge for journalists to stay objective in this election season. Has it been personally hard to stay objective?

I can’t even begin to tell you how difficult covering this campaign is for a journalist because we have to be evenhanded and fair and straight down the middle. But no, I’m not finding it hard. In the end, it’s about the voters and there are only two real choices.

NPR is sometimes criticized for being too liberal and Fox News for being too conservative. It’s unusual for someone to be associated with both. How does that help and/or hinder your performance and your credibility as a reporter?

I’ve done it since 1998, and even with various eruptions of controversy, NPR has allowed me to do it. There are certain rules that NPR has about how we should comport ourselves when we are on other networks. The rules are just common sense, including I don’t say anything on Fox that I wouldn’t also say on NPR. I think it has helped me; it’s made me seem like I’m right down the middle. That’s what I’ve strived for my entire career—to be down the middle and to be a fair analyst.

What has been your reaction to the sexual harassment scandal at Fox?

It’s very hard for me to speak to that. I have had no personal experience with any of the things that have been reported so I’m going to just leave that one alone. I have nothing to add to it.

What do you think President Obama’s most important legacy will be? And what was his biggest failure?

His biggest failure was Syria. I understand why he made the decisions he did, but I think in retrospect, he could have done more to stabilize the situation there, which might have prevented ISIS from getting the reach that it has today. His biggest accomplishment? I would say his health care initiative, the Affordable Care Act, and getting the country out of the deepest recession since the Great Depression.

Lisa Hostein is the executive editor of Hadassah Magazine.
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