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"LET THERE BE LIGHT"

Volunteers help to preserve Cincinnati's 200-year-old Jewish cemetery



Carrie Rhodus, Community Surveyor for the Ohio History Service Corps, explains headstone preservation techniques to Service Corps volunteers and Jewish Cemetery of Greater Cincinnati board members and staff.



Karen Zanger, Board Member for Jewish Cemeteries of Greater Cincinnati, cleans a headstone as Board Member Henry Fenichel looks on.



Examining a headstone are, from left to right, Larry Neuman, Board President of Jewish Cemeteries of Greater Cincinnati; Ray Warren, Board Vice President; and David Harris, Executive Director.



Marissa Hamm and Kayla Metzger, volunteers from Ohio History Service Corps, use chopsticks to remove muck from a headstone.

Submitted by: Jewish Cemeteries of Greater Cincinnati

To prepare for the bicentennial of Cincinnati's Jewish community, Jewish Cemeteries of Greater Cincinnati and Ohio History Service Corps teamed up to clean headstones at the oldest Jewish cemetery west of the Allegheny Mountains.

Volunteers spent a few hours at Chestnut Street Cemetery, removing air pollutants and organic materials from headstones to prevent

further deterioration and to make the inscriptions more visible.

"A few hours of work can make a big difference," said David Harris, Executive Director of Jewish Cemeteries of Greater Cincinnati. "We're grateful for the help. We're also thankful for the opportunity to tell a little bit of the history of the cemetery as well as the Jewish community."

Even though the cemetery is only a few blocks from the iconic Music Hall and the new TQL Stadium, passersby could easily miss it. With less than 100 graves, it is the smallest Jewish cemetery in Greater Cincinnati. But its historic significance is huge: the Cincinnati Jewish community dates its origins to the creation of the cemetery in 1821.

The cemetery, at Central Avenue and Chestnut Street, will be

a launch point of a year-long celebration — the Jewish Cincinnati Bicentennial — that will kick off Sept. 26 when the community gathers to rededicate the cemetery. By then, a new entrance plaza with benches and signage will have been installed and technology will provide a link to additional information about the cemetery and those buried there. The cemetery rededication will be followed by the Jewish Festival celebrating Jewish and Israeli arts and culture in nearby Washington Park.

Jewish Cemeteries of Greater Cincinnati oversees the region's 25 Jewish cemeteries. Ohio History Service Corps works with local organizations and communities on historic preservation efforts.

To prepare for the kick-off event, Jewish Cemeteries' board members, including President Larry

Neuman and Vice President Ray Warren, and nine young adults from the Ohio History Service Corps gathered at the site on June 18. After hearing from Harris, they learned how to clean headstones, then broke into groups to work on individual headstones.

Carrie Rhodus, Community Surveyor for the Ohio History Service Corps, helped to train the volunteers. Rhodus, an expert in cemetery preservation, said headstones are the only remaining evidence that some people ever existed.

To clean the headstones, the volunteers used brushes with soft bristles and gentle cleaning solutions. They also used chopsticks to dig out muck from the letters, most of which are in Hebrew.

"The better a cemetery is cared for, the longer the headstones will

stay in good shape and the inscriptions can be read," she said.

Volunteer Chloe Dickson, 23, of Columbus, worked on the headstone of Simon Symonds, who was born in England in 1776 and died in Cincinnati in 1848.

Dickson, who earned a bachelor's degree in history, said the effort made her feel a connection to Symonds and the Jewish community. "I feel as if I was preserving memories," she said.

She added: "I've always wanted to get better connected to the Jewish community. I think this has finally made that happen."

Later, she told congregants at her church about the work and what she'd learned about Judaism and Jewish burial customs. "They were all really fascinated by it."



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Support Your Local Jewish Newspaper

Danielle V. Minson promoted to president and interim CEO of Jewish Federation of Cincinnati



Danielle V. Minson has been promoted to President and Interim CEO of the Jewish Federation of Cincinnati.

Submitted by: Jewish Federation of Cincinnati

Debbie Brant, Board Chair of the Jewish Federation of Cincinnati, announced that Danielle V. Minson had been promoted to President on January 1, 2021. With the departure of CEO Shep Englander on June 30, Brant also disclosed that Minson would step into the role of Interim CEO as of July 1.

Previously, Minson was Chief Development Officer and Managing Director. Minson has been with the Cincinnati Federation for a combined nineteen years, having left to work at the Jewish Federation in Philadelphia. Previous to that, Minson participated in Otzma, a year-long program in Israel focused on volunteerism.

Minson has revolutionized the Federation's revenue model. Federations have historically centered the Annual Campaign as the sole revenue stream, but she led the development of the annual campaign match from The Jewish Foundation of Cincinnati; the strengthening of the individual giving/supplemental giving program; and the creation of Cincinnati's legacy giving program, Create Your Jewish

Legacy. With her support, the Federation's new Shared Business Services offers business and professional expertise to local Jewish organizations.

The impact of Minson's tenure as CDO may be in the area of legacy or posthumous giving. An area often neglected because of its lack of immediate return on investment, legacy giving nevertheless has been shown to have by far the highest return in the long term. Under Minson, Cincinnati became one of the strongest Jewish communities promoting legacy giving, receiving nation-wide attention for the effectiveness and reach of its program. Minson elevated endowment giving for twenty-three local Jewish institutions, which secured more than a hundred and fifty million dollars in expectancies.

Minson's successes are strengthened by her integrity. For example, community-driven fundraising efforts initially outside Federation have been entrusted to her management; Minson led the successful drive to fund the Nancy & David Wolf Holocaust & Humanity Center at Cincinnati's Union Terminal Museum Center, as well as the recent community-based Covid-19 Relief Fund, which raised over one and

three-quarters million dollars during the pandemic.

"At heart, I am a Cincinnati-ian," said Minson. "I love our city. I love the Reds, I love opening day, I love our traditions. And I love Jewish Cincinnati. I came of age in this community; and I am humbled and honored to be able to give back in this new capacity."

Minson has charted three priorities for the Federation's future: collaboration, philanthropic growth, and deepened engagement.

The first goal is collaboration. "I know we can find greater efficiencies and stronger programming through better collaboration among Jewish Cincinnati organizations; and also in the greater community," said Minson. "We believe in being good allies. We believe in a strong, interconnected Cincinnati."

Minson's second goal is philanthropic growth. The shifting nonprofit landscape has begun to de-emphasize communal giving, the model used by the Federation and United Way, so this goal is core to the success of Federation's mission. Minson said, "This priority is crucial. It will take our team's most thoughtful and innovative efforts to create increased revenue long-term. But it is necessary."

Minson's third goal will be to deepen engagement. "The research from The 2019 Cincinnati Jewish Community study shows that an incredibly high number of people — forty-eight percent of Jewish adults in Cincinnati — would like to be more connected to the local Jewish community," she said. "We want to make those connections for each of those people. I would like the broadest spectrum of people to have the opportunity to feel as fully engaged as I do. Over the next decade, the Federation will try to achieve this ambitious goal."

"We are in a strong place now," said Minson. "But I want us to double our resources, double our support for the vulnerable, our seniors, and for our children."



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David Gershuny presented Jewish Federation's 2021 Mesel Wieder Mensch Award

Submitted by: Jewish Federation of Cincinnati

"When I hear the word mensch, I immediately think of the Hebrew word musar, which is ethics as it relates to moral conduct," explained David Gershuny. "It takes me back to a discussion I had with my father, about what is ethical behavior. 'Ethical behavior,' he shared with me, 'is not just what you do in front of everybody. It's also what you do when you're behind closed doors.' That simple statement has stuck with me, and helped provide guidance throughout my life."

Gershuny is the recipient of the 2021 Mesel Wieder Mensch Award, which is presented annually by the Jewish Federation of Cincinnati to someone who has volunteered in a leadership role on a Jewish Federation committee, or a Create Your Jewish Legacy team, and has made a legacy commitment to the community. "When I hear the word legacy," he said, "I think of how an organization is going to continue to not only survive, but thrive into the future. Yes, you need current operating funds, but you have to focus on how to raise money, not only for today, but for tomorrow, and tomorrow's tomorrow."

Gershuny was nominated by the leadership at Jewish Education for Every Person. David has also volunteered countless hours with various other organizations in the community that include, but are not limited to, Jewish Federation, Adath Israel, JNF, and Camp Livingston.

"I recall an incident with my grandfather: he was meeting with my Uncle Joe Katz about giving money to a free loan society. I was very fascinated about this, so, I asked him, 'Why are you giving him so much money?' And he said, 'Because that's what our obligation is. If I don't, who will?' He went on to say that that was the same advice his father gave him. Within our family, it was instilled in us to be of service to others; we had an obligation to give back whether it was our time or our financial resources, but we always had to give back."

Gershuny is a fourth generation Cincinnati resident, and was involved in United Synagogue Youth in high school.



David Gershuny, 2021 Mesel Wieder Mensch Award Winner, is passionate about his commitment and service to the Jewish community.

He served as chapter president both his junior and senior years, and took a seat on the regional board his senior year. He was involved in non-Jewish boards and organizations, until a personal tragedy connected him to the Jewish Federation of Cincinnati.

"My daughter, Sydney, attended Camp Livingston and met her new best friend, Moriah. Moriah lived in Netanya, Israel. When she came home from camp, Sydney continued asking me when I would take her to Israel. Unfortunately, Sydney's life was cut tragically short 16 years ago, May of 2005. Like all parents who lose a child, I was devastated. At the time, my sister Carol Ann Schwartz was the cochair of the Partnership 2000 committee, and they were having a trip to Israel. My mother insisted that I go to get away, visit dear friends, and clear my head. While there, we were touring Sharet Jr. High School in Netanya. On these trips everyone wears a name tag. Naturally, I had mine on. A group of three kids pass by me and one of them looked at me and says, 'You're Sydney's Abba!' It was Moriah. I wound up chatting with her and her friends all afternoon, then was invited to their home for dinner. I have always believed that G*d gives us opportunities every day. It's upon us whether or not we accept that opportunity."

At that point, Barb Miller, the now retired Director of Community Building at the Jewish Federation, informed Federation CEO Shep Englander of what

happened. "Shep reached out to me to see if I wanted to be on the Camp Livingston committee—how could I say no? This is what I'm supposed to be doing, and that's how I began my world of Jewish philanthropy."

"My philosophy is when I am involved in an organization, I'm involved. When you get me, you get me. If you just want someone to sit in a board room and nod, you got the wrong guy. I'm not going to be a yes-man. I'm going to get in there, get my hands dirty, and do what I think is right for the organization."

For Gershuny, his work in the community is deeper than just an item on his resume. "I want to provide an example of 'doing' for my children. I want them to take my legacy and continue to pass it along to future generations. I want them to understand what their obligations are — as Jews we are obligated to serve others."

The Mesel Wieder Mensch Award was established in 1999 by the friends of Mesel Wieder, who set up an endowment to honor his memory. The award was created to celebrate those in Cincinnati's Jewish community, who, like Wieder, exemplified the meaning of the word mensch. Wieder survived the Holocaust in Ukraine; was extremely involved in Adath Israel Congregation; showed his dedication to education through volunteering for Rockwern Academy's L'dor V'dor program; and frequently attended Holocaust & Humanity Center programs. He passed

away in 2010 at the age of 96.

Gershuny took a moment to reflect on the award and of his relationship with Wieder. "I was so fortunate to have actually known Mesel. We would meet up after synagogue and — upon occasion — I would drive him home. On those rides we would chat, sometimes pick up groceries. He was such an incredible, incredible man, and being given this award in his name is overwhelming. I want to thank everyone involved in giving me this honor. It truly means a lot."

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Shmuel Reichman
Inspirational Columnist

The importance of every step

The Importance of Every Step

Although we often focus on the end result, every single step of a process is of critical importance.

If we truly understood the power of this idea, our view of time and potential would forever change. Consider, for example, a single day of your life. Your day begins with infinite spiritual potential, with 86,400 seconds to utilize. At the very beginning of every day, you have the ability to learn new ideas, improve your relationships, and achieve any number of accomplishments. After 1000 seconds of your day have passed, whatever you accomplished of that time — of that potential — is real, and the rest is lost. However, the potential for the remaining 85,400 seconds is shaped by how you spent the first 1000 seconds. If you spent them well, taking full advantage of your time, sharpening your mind and awareness and building positive momentum, then you now have access to a higher version of yourself with which to continue building and creating your life. If you thought unempowering thoughts or failed to create a positive trajectory — instead choosing to engage in any number of self-destructive activities — then you have set yourself up for a very difficult journey ahead, perhaps diminishing the quality of potential for the rest of your day.

Every thought, word, action, and decision has infinite, cosmic reverberations and repercussions. This may be overwhelming to consider, and it may be unhealthy to continuously fixate upon the severity of each infinitesimal aspect of our lives, but the truth remains nonetheless. We should therefore contemplate this, as this realization will help awaken us to the importance of everything, something truly crucial to recognize. Every single step in our journey creates ripples throughout every aspect of our lives. This is an example of true oneness, and this is the importance of every step. We can now begin to appreciate why the Torah includes every single step of Klal Yisrael's journey.

Enjoying the Journey

Very often, we want to be perfect. We don't want to learn, we want to know; we don't want to exercise, we want to be healthy; we don't want to build our relationships, we want to have deep and intimate con-

nection. But the goal of life is not to be perfect or achieve all your goals instantaneously, because you will never “be” perfect. The goal of life is to become perfect, to endlessly strive for more. You will never arrive at perfection, but you can get closer and closer every day. The goal is not to be on top, it's to climb a little more every single day. So many people hate the journey of growth because they want nothing more than to be at the destination. The journey of growth is only enjoyable when you learn to enjoy the journey itself. When you fall in love with the process of growth, when you look forward to the daily struggle, to the incremental stages of progress, to each tiny step forward, that is when you find true happiness.

The Purpose of the Goal

In essence, the goal is necessary, but its importance lies only in how it allows you to journey towards greatness. Every goal is only temporary, for whenever you accomplish it, you will almost immediately create a new one. There are even times when we realize that our goal was not even possible or appropriate to begin with, but it still helped us progress in the right direction. The greatest joy does not come from arriving at our goals, but from the journey itself, the striving itself, the process of progress and the continued elevation of our existential self.

The Ramban quotes the claims of the fools who challenge the worth of pursuing truth. After all, if we will never reach absolute truth, as it transcends our limited minds, what then is the point in pursuing wisdom? Better not to journey at all. The Ramban responds with a profound insight. The goal is not to reach absolute truth, as this is impossible. The goal is to endlessly strive along the winding path towards truth, getting ever closer, even if the ultimate endpoint remains elusive. Every single step we take is progress, and this is the goal of life. An endless journey, but one in which we enjoy every single stage of growth and evolution. This provides an additional explanation for why the Torah describes Klal Yisrael's journey in such detail: the journey itself is infinitely important.

This is why all the places are listed in Parshas Masei. The Jewish People were on a spiritual journey, and every step

along the way was essential to that journey. It wasn't only about arriving at Eretz Yisrael, it was about growing through every step of the journey, every step of the process.

The Personal Megillah

A worthwhile journey often includes a long winding path, twisting and turning in all directions, leading you on a seemingly endless quest. Then, at the very last moment, there can be a sudden revelation which retroactively changes your perspective on the entire journey! Like a twist ending in a great story, the last turn can change the way you perceive the entire quest. This is the nature of the final ge'ulah (redemption) When mashiach (messiah) comes, we will suddenly see how all of history was leading us towards our ultimate destination. This is why the end of days is compared to laughter: one laughs when there is a sudden change, and the destination one thought they were heading towards suddenly shifts into something completely unexpected.

The same is true in our own lives. Sometimes, only by looking back and putting all the scattered pieces together can we finally see the beauty and hashgacha (providence) in events that occurred throughout our lives. Any individual moment of your life might seem meaningless, but held in context of your entire life, this moment suddenly shines with infinite brilliance; it's now seen as fundamental and deeply meaningful. As we have mentioned before, this is why the Ba'alei Machshava (Jewish thinkers) suggest writing your own personal “megillah”, keeping an account of events, experiences, and choices that occur throughout your life. Megilas Esther contains no open miracle, but when you put all the pieces of the puzzle together, and read them in order, you clearly see the Yad Hashem (Hand of God), how all the seemingly random events fit together so perfectly to create the hidden miracle of Purim. The word megillah (scroll) shares the same root as the words ligalgel (to roll) and migaleh (to reveal). When we roll through the scroll of the megilah, we reveal the presence and hashgachah of Hashem.

The same is true for our own personal story. Each individual event or experience may seem insignificant and happenstance, but if we put all the

pieces together, connecting the dots between the seemingly random events, we begin to see the magic manifest in our own personal megillah. We can suddenly see the turning points in our lives; we retroactively perceive the life-changing decisions and events that until now seemed meaningless and random. Whether it was choosing a specific school, meeting a friend or spouse at a specific time, or visiting a certain place when we did, our past becomes a masterpiece, ready for us to admire and appreciate. On a larger scale, only by seeing all the various stages and details of Klal Yisrael's journey in Parshas Masei could we appreciate the bigger story that was taking place.

The Journey Towards Greatness

We all traverse through the journey of life, trying to grasp the ultimate objective truth as well as fulfill our own personal purpose within that higher truth. As Parshas Masei teaches us, every step of our journey is of ultimate importance. But more important still is the necessity to be a journeyer, to continuously grow through life. We are here to achieve greatness, and living without a higher “why” is not truly living. We are the unique creation of Hashem that has been placed in a confusing and dark world, in a state of confusion, with the mission of becoming perfect. Find your unique mission, embrace the struggle, and head towards the infinite while enjoying every step of the process.

Shmuel Reichman is an inspirational speaker and has spoken internationally at shuls, conferences, and Jewish communities. For all questions, thoughts, or bookings, please email inspiration@americanisraelite.com.

What Are the Nine Days?

(My Jewish Learning) The last nine days of the Three Weeks, the mournful period before Tisha B'Av, start on the first of the Jewish month of Av and occupy a special status. During the nine days, foods traditionally associated with joy, such as wine and meat, are forbidden, except on Shabbat. Bathing, beyond what is absolutely necessary, is prohibited, as is doing laundry, and buying or wearing new clothes.

The nine days culminate

in the fast of Tisha B'Av, the Ninth of Av, a day that is spent entirely in mourning — by fasting, praying, sitting on stools instead of chairs and reading the Book of Lamentations. The Mishnah, in Masekhet Tanit 29b, decrees that these additional restrictions are only valid in “shavua she-hal bo,” or the week that Tisha B'Av occurs. Many Sephardic Jews observe the restrictions only within this period.

Tisha B'Av 101



Courtesy of My Jewish Learning

Tisha B'Av, the ninth day of the month of Av, is the major day of communal mourning in the Jewish calendar.

(My Jewish Learning) Tisha B'Av, the ninth day of the month of Av (which month coincides with July and/or August), is the major day of communal mourning in the Jewish calendar. Although a large number of disasters are said to have befallen the Jews on this day, the major commemoration is of the destruction of the First and Second Temples in Jerusalem in 586 B.C.E. and 70 C.E., respectively. Central to the observance of this day is fasting.

Tisha B'Av Ideas & Beliefs

Although the exact date of the destruction of each of the Temples—the ancient centers of Jewish life and practice—are unknown, tradition dates the events to Tisha B'Av. Indeed, the rabbis of the Talmudic age made the claim that God ordained this day as a day of disaster as punishment for the lack of faith evidenced by the Israelites during their desert wanderings after the exodus from Egypt. During the course of the centuries, a number of tragedies have clustered around this day, from the expulsions of the Jews from England and Spain to more localized disasters. Tisha B'Av is

therefore observed as a day of communal mourning, which is expressed through fasting and the abstention from pleasurable activities and extraneous diversions. A whole literature of dirges appropriate to this day of mourning, beginning with the biblical Book of Lamentations on the destruction of the First Temple, has been created to serve the needs of the Jewish community at this time.

Tisha B'Av Rituals & Practices

A three week period of low-level mourning leads up to the holiday of Tisha B'Av; the three weeks commemorate the final siege of Jerusalem that led to the Second Temple's destruction in 70 C.E. During this period it is traditional to refrain from public celebrations, such as weddings, and many traditional men refrain from shaving, reflecting their practice during personal mourning periods. The last nine days of these three weeks culminating in Tisha B'Av are an even deeper period of mourning, during which traditional Jews avoid eating meat; some who did not previously take on certain aspects of mourning, such as refraining from shaving, will assume these signs of mourning during these nine days.

Tisha B'Av itself is a day of intense mourning, whose practice mirrors that of Yom Kippur in many respects. It is a day of fasting, on which one also is to refrain from washing, sexual activity, using perfume and other such ointments, and wearing leather. The Book of Lamentations (Megillat Eicha) and other dirges (kinot) are read in the synagogue.

Visits to cemeteries reflect the mood of the day, which continues even at the break fast meal at the conclusion of Tisha B'Av, when neither meat nor wines are traditionally consumed.

The Book of Lamentations

By Rabbi Irving Greenberg

(My Jewish Learning) Also called Eicha, the Book of Lamentations (which is in the Writings/Ketuvim section of the Tanakh/Hebrew Bible) is an intricate set of dirges and descriptions of Jerusalem under siege and of the destruction of the First Temple. The elegy bewails Jerusalem, once teeming with life and now sitting abandoned and alone like a solitary widow. It captures the horror of the siege: children pleading for water and bread in vain; cannibalism on the part of hunger-maddened mothers (“those who died by the sword were better off than those who perished by hunger”); nobles hanged; women raped; priests defiled.

The prophet basically blames



Courtesy of My Jewish Learning; Photo Credit: Yosef Silver

Israelis listen to the Lamentations on Tisha B'Av in Jerusalem.

Jewish immorality and idolatry for the tragedy. Yet there is a fascinating outburst in Lamentations 3 in which the believer, as it were, accuses God of being the enemy — like a lion lying in ambush to destroy his victim. The prophet comes close to losing his faith (“I thought my strength and hope in the Lord had perished”) before

the memory of God's past kindnesses restores it — barely.

The Book of Lamentations is read softly at first. The volume of the reader's voice builds to the climax, which is sung aloud by the entire congregation: “Turn us to you, O Lord, and we will return. Renew our days as of old.”

Tisha B'Av rituals and practices

(My Jewish Learning) Tisha B'Av, the ninth of the month of Av, is a day of mourning for Jews. It is the day Jews remember the destruction of both Temples that once stood in Jerusalem as well as a number of other tragedies that have befallen the Jewish people over the course of history.

A three-week mourning period preceding Tisha B'Av begins on the 17th day of the month of Tammuz. According to the Mishnah, this was the day the Romans succeeded in breaching the walls of Jerusalem in 70 C.E.; the Mishnah also mentions other tragic events that occurred on this day in Tammuz. This three-week period leading up to the major fast of Tisha B'Av is called “Bayn Ha-Metsarim” — “in the Straits.” Traditional Jews do not get married or celebrate other joyous festivities in these three weeks.

Before the Holiday

Nine days prior to Tisha B'Av, a new period of more intense mourning begins. Traditional Jews do not eat meat, cut their hair, or wash their clothes unless they are to be worn again during the nine days. All these actions are considered signs of joy or luxury inappropriate for this time of mourning. Reform, Reconstructionist, and Conservative Jews adopt a varied range of these practices.

The Shabbat immediately preceding the festival is Shabbat Hazon (vision). The name derives from the haftarah (prophetic reading) for the day. Taken from Isaiah 1, the reading describes Isaiah's vision of national disaster befalling the Israelites because of their sins.

Tisha B'Av cannot be observed on Shabbat, so if the date falls

on Shabbat, the festival is postponed until Sunday. On such occasions, there are some small changes to Maariv (the evening service) on Shabbat. Also, during havdalah (the concluding ceremony of Sabbath), the blessing over the wine is postponed until after the fast on Sunday night, though the blessing over the twisted candle is still said at the close of Shabbat.

The Fast Begins

Tisha B'Av is a full fast day, so the last meal must be eaten before sunset prior to the ninth of Av. This meal marking the boundary between periods of eating and fasting is called the “seudah ha-mafseket.” The meal often is comprised of round foods like eggs or lentils, which symbolize mourning in Jewish tradition because they evoke the cycle of life. Some people eat an egg or bread sprinkled with ashes, and some Jews may sit on the ground during the meal. The birkat hamazon (grace after meals) is said individually and in silence.

In addition to abstaining from food or drink during Tisha B'Av, Jewish tradition also mandates refraining from wearing leather, engaging in sexual relations, washing one's body, and using perfume or other such ointments. Visiting cemeteries on this day is encouraged, as if to heighten the sadness.

Uniquely on Tisha B'Av, Torah study, meant to be joyful, is not permitted. Some parts of the Bible or Talmud are allowed, like Job or Jeremiah, or sections of the Talmud or Midrash that discuss the destruction of Jerusalem. In the synagogue, the lights are dimmed and the ornamental parokhet (covering) is removed

from the ark as a sign of mourning before the evening service. Congregants remove their leather shoes and do not greet each other.

Prayers & Customs

Megillat Eicha (the Scroll of Lamentations) — which is a lament for the destruction of the First Temple — is chanted during the Maariv service, along with several kinot, elegies or dirges written at different periods of Jewish history. The kinot speak of the suffering and pain of Jewish tragedy through the ages. An extended set of kinot are traditionally recited during the morning service, and some communities repeat the chanting of Eicha in the morning as well. The traditional Torah reading is Deuteronomy 4:25-40 and the Haftarah is Jeremiah 8:13-9:23, which is chanted to the same tune as Lamentations the night before.

Tallit (prayer shawl) and tefillin (phylacteries), usually worn during morning services, are instead worn during Minchah (the afternoon service). During Mincha, prayers that were omitted in the morning are recited. The Torah and Haftarah are the same as on other public fasts.

The meal ending the fast traditionally omits meat and wine, in acknowledgment of the fact that the burning of the Temple continued until the next day. Finally, the sorrow that began on the 17th of Tammuz comes to a halt and the Shabbat immediately following Tisha B'Av is called Shabbat Nahamu (Shabbat of comfort) because the Haftarah begins with the words “nahamu nahamu ami” (“comfort, comfort my people”). This begins a period of consolation and comfort leading up to Rosh Hashanah, the Jewish New Year.

NATIONAL

The Jewish victims of Surfside

(JTA) The Champlain Towers South building collapse is a national tragedy, one that has claimed over twenty lives so far and left over one-hundred and forty still missing in the rubble.

Among other groups, it struck a unique nexus of the American Jewish community in South Florida, home to a mix of Latin American immigrants, Israelis and retirees from the Northeast. The town of Surfside, the site of the collapse, is at least a third Jewish, with a large Orthodox population.

We've gathered information here on those we could confirm as Jewish.

Unfortunately, this list may grow as the days pass and more bodies are found. We will update it accordingly.

Confirmed dead

Stacie Fang, 54

Stacie Fang, a New Jersey native who was the first victim of the Champlain Towers disaster to be identified, was buried in New Brunswick on Sunday, according to reports. Fang was the vice president of a Surfside-based company that produces an annual event in Chicago for retail and marketing executives, the Palm Beach Post reported. Her 15-year-old son, Jonah Hendler, was pulled alive from the wreckage of the building by a passerby shortly after it collapsed. Fang was declared dead at a hospital in Aventura, Florida.

Leon Oliwkowicz, 80, and Christina Beatriz Elvira, 74



Leon Oliwkowicz, 80, and Christina Beatriz Elvira, 74, a Venezuelan Jewish couple that recently moved to Florida, were among the first victims of the Champlain Towers disaster to be identified. Miami-Dade police said their remains were recovered over the weekend, the Miami Herald reported. They were laid to rest on Monday.

Frank Kleiman, 55



Frank Kleiman had much to look forward to. His most recent public social media post captioned "New venture, new beginnings," referred to a postal company he had just started. He had recently married Ana Ortiz, with whom he lived in the Champlain Towers. And he was looking forward to the birth of his first grandchild.

His body was recovered in the rubble on Monday. Ortiz and her son Luis are among the missing.

Kleiman, a child of Cuban Jewish emigres, was raised in Puerto Rico and had strong ties to the United States.

His mother, Nancy Kress Levin, also lived in the building. And his brother, Jay, was visiting from Puerto Rico. They, too, are among the missing.

Michael David Altman, 50

Michael David Altman had lived in his apartment, which had been in his family since the 1980s, for six years when the building collapsed. He was identified as one of the victims of the disaster on Monday. His funeral was Friday.

Altman, a Costa Rica native, came to the United States with his parents at the age of 4. He is survived by his parents, both in their 70s, as well as his two sons, Nicholas and Jeffrey, both in college.

Missing

Jay Kleiman, 51

Jay Kleiman, brother of Frank, was in South Florida, back in the condo where he grew up — only to attend the funeral of a good friend who had died of COVID-19, NBC Miami reported.

"It is so tragic that he flew for a friend who died from COVID complications, and ended up there," said Mark Baranek, who coached Kleiman and his friend, George Matz, on a flag football team at their synagogue.

Nancy Kress Levin, 76

The Kleimans' mother Nancy Kress Levin had fled the Cuban Revolution in 1959. She and her husband first settled in Puerto Rico. In the 1980s, Levin moved as a single mom with her two sons to Surfside and lived in Champlain Towers, then a new building popular with Hispanic Jews who had arrived mostly from Cuba.

Tzvi and Itty Ainsworth, 60s



Tzvi and Ingrid "Itty" Ainsworth, a couple in their mid-60s who had seven children, lived in Australia for nearly twenty years. They moved to South Florida several years ago to be closer to their children and grandchildren there. One daughter lives just a few blocks away from the Champlain Towers. The Ainsworths had recently celebrated the birth of two grandchildren.

"Every person she encountered, ever in her life, became her friend. Everyone was treated as equals," Chana Wasserman, one of the Ainsworths' daughters, wrote in a Mother's Day blog post about her mother last year, according to The Associated Press.

Moises Rodan, 20s

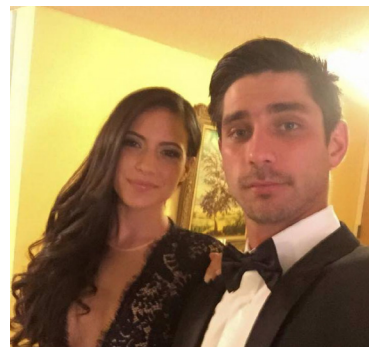
Moises Rodan graduated this year from the University of Florida, where he studied computer engineering. Rodan attended a Jewish high school in Caracas, Venezuela, called Colegio Moral y Luces Herzl-Bialik and was involved in the Venezuelan Jewish community in the Miami area, according to the Miami Herald.

Andres Levine, 26

Andres Levine was supposed to be married in August. The 26-year-old, who worked in finance, moved to Florida from Venezuela seven years ago in search of better work opportunities. He attended high school with Rodan.

Esther Beniflah Melul, a friend who attended the same school and also was a close friend of Levine, told the Miami Herald that she had spoken with him the night before the collapse.

Nicky Langesfeld and Luis Sadovnic



Though Luis Sadovnic and Nicky Langesfeld were engaged on the beach in front of the Champlain Towers in December, they had only moved into the building a few months before its collapse.

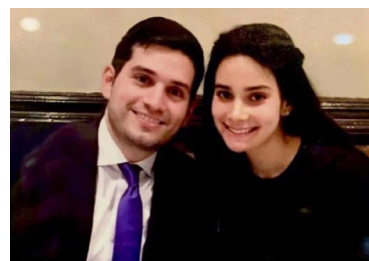
Langesfeld, a lawyer whose family lives in Argentina, and Sadovnic, who had an MBA and also attended the Colegio Moral y Luces Herzl-Bialik Jewish school in Venezuela, were married in a private civil ceremony in January, according to The Associated Press.

Harry Rosenberg, 52



It had been a rough year for Harry Rosenberg. His wife, Anna, died of cancer last summer and both his parents died of COVID-19. Seeking a respite he moved to South Florida, where he rented a series of places before settling on the Champlain Towers. He purchased his unit there only last month. Rosenberg returned to the apartment from a trip to New York just hours before the towers collapsed.

Benny Weisz, 32 and Malky Weisz, 27,



Malky and Benny Weisz were only in town for a visit: They were visiting Harry Rosenberg, Malky's father.

The couple lived in Lakewood,

New Jersey, a town with a high percentage of haredi Orthodox Jews. Malky worked as an auditor at an accounting firm and Benny, originally from Austria, worked in finance.

Shushy Bernholtz, a friend of Benny's since childhood, said that Benny had wide-ranging interests. He reportedly studied in a yeshiva in Israel and a kollel in Lakewood.

Ilan Naibryf, 21, and Deborah Berezdivin



In March, the University of Chicago awarded Ilan Naibryf and two classmates fifteen thousand dollars for their startup, a financial technology company that enabled the purchase of goods and services with stock. Naibryf is an Argentina native raised in Hawaii. He had just completed his third year when he and his girlfriend, Deborah Berezdivin, traveled to Surfside to attend the funeral of a family friend. Berezdivin's family owned two units on the building's eighth floor, according to The New York Times.

Berezdivin was a marketing major at George Washington University who was raised in Puerto Rico. She dreamed of working in luxury fashion, according to a report in El Nuevo Dia.

Linda March, 58

Linda March was not unusual in deciding to leave New York, her lifelong home, over the past year and relocate to Surfside. March, a lawyer with a strong Brooklyn accent, moved to Champlain Towers in search of a less cramped place to live near the beach.

Paula Silverman, a close friend who texted with March just a few hours before the collapse, said March was looking to start over after becoming ill with COVID last year. March lost a sister to cancer more than 10 years ago, then her parents not long afterward.

"She was young and ready for the next stage of her life. I can't wrap my head around it," Silverman told The Jerusalem Post.

INTERNATIONAL

A second Montreal kosher bakery target of attempted arson attack

(JNS) A kosher bakery in Montreal was the target of attempted arson, making the second such incident against a kosher establishment in the city in recent weeks.

According to news reports, Montreal police responded to an alarm at the Boulangerie and found a window broken and a “heat source” inside. Less than two weeks ago, on June 13, an unknown assailant shattered the front door at Chez Benny’s and attempted to start a fire there.

Both investigations are being handled by the City of Montreal Police Department’s Arson and Explosives Unit.

“We are appalled to see Montreal Kosher Bakery, an important business in our community, become the latest victim of a potential hate crime,” B’nai Brith Canada wrote on social media. “We will continue to stay in touch with the police on this matter & encourage everyone to stay vigilant.”

Following the incident at Chez Benny’s, a spokesperson for the police told JNS, that “At this time, there is no indication that hatred



Courtesy of JNS; Photo credit: Songquan Deng/Shutterstock.

Montreal skyline.

against the Jewish community is the motive.”

Like in many other places, anti-Semitism has been on the rise in Montreal. According to recent statistics, from Jan. 1 to May 31 of this year there were twenty-one anti-Semitic incidents and thirty-three crimes; last year those numbers were thirteen incidents and eleven crimes.

“[T]hese are reported events. These data do not reflect the actual situation,” said Anik de Repentigny, the Montreal Police’s chargee for communication relations. The Montreal police “takes hate crimes

and incidents very seriously” and urges people to report any incident noting that the hate crimes division, which was founded in May 2016, has been working to educate people on “aspects of hate crimes and incidents and to provide them with advice on how to protect themselves against them.”

The hate crimes division, de Repentigny said, “reiterates at every opportunity the importance of speaking out against all hateful acts in order to help us collectively stop these types of incidents and crimes.”

Rivlin welcomes German president in Jerusalem



Courtesy of JNS; Photo credit: Olivier Fitoussi/Flash90.

German President Frank-Walter Steinmeier meets with Israeli President Reuven Rivlin at the President's Residence in Jerusalem on July 1, 2021.

(JNS) Israeli President Reuven Rivlin hosted an official reception ceremony in Jerusalem on Wednesday for German President Frank-Walter Steinmeier, who is in the country for a three-day state visit.

After reviewing an Israel Defense Forces honor guard, the two leaders gave joint statements to the press and planted an apple tree in the Avenue of the Presidents in the gardens of the President’s Residence, before holding

diplomatic consultations, according to an official statement.

Steinmeier will be the last head of state hosted by Rivlin, who is expected to end his seven-year tenure as president on July 9.

“There is something symbolic in the fact that the last head of state I host here in Jerusalem, as president, is you, my friend, President Steinmeier,” said Rivlin.

“I, who demonstrated here—just across the road—at the President’s Residence, against the

establishment of diplomatic relations between Israel and Germany, have had the honor of taking an extraordinary journey with you between the worst and most painful points of the history our two peoples share,” he added.

“Germany under your leadership, and under the leadership of the chancellor, has been a strong partner in the uncompromising fight against anti-Semitism and has stood firm with us in our just campaign against terrorist forces that seek to wipe us off the map,” said Rivlin.

Rivlin also thanked the German leader for his efforts to secure the return of Israeli soldiers and civilians being held captive by Hamas in the Gaza Strip.

“Our partnership is a partnership of life,” he said, “for the benefit of both our peoples and for the benefit of the world as a whole.”

Steinmeier thanked Rivlin, saying it had been “a great honor” to share the journey.

“You are concluding your term of office, but our friendship will remain and I thank you for all that our friendship has taught me,” he said.

Honduran embassy inaugurated in Jerusalem

(JNS) Honduras dedicated its new embassy in Jerusalem on Thursday, becoming the fourth country to open an embassy in Israel’s capital, following the United States, Kosovo and Guatemala.

Honduran President Juan Orlando Hernández, who flew to Israel Wednesday to participate in the event, met with Israeli Prime Minister Naftali Bennett in Jerusalem prior to the dedication ceremony.

Following the private meeting, the two leaders held a working meeting with Foreign Minister Yair Lapid, Honduran Secretary of State for Foreign Relations and International Cooperation Lisandro Rosales Banegas, the Honduran minister of the presidency and the head of the Honduran tax authority.

The foreign ministers signed a bilateral Memorandum of Understanding (MOU) regarding plans and projects in agriculture, water resource management, health and information-sharing on developing innovation.

“Your arrival to dedicate the Honduran Embassy in Jerusalem, the reopening of the Israeli Embassy in Tegucigalpa and the cooperation agreement that we have just signed, are an additional indicator of the abiding friendship and deep link between the Jewish state, the

State of Israel, and the people and nation of Honduras, under your leadership,” said Bennett in a statement.

“The Jewish people have a long memory and you will be inscribed on the pages of history as one who took a courageous and correct action for the State of Israel,” he added.

The embassy dedication follows a process that began on Jan. 1, 2019, following a trilateral meeting between the United States, Israel and Honduras, when the countries agreed to “advance the process” of opening embassies in both Tegucigalpa and Jerusalem.

Hernández is known for his friendly relations with Israel. According to Israel’s Foreign Ministry, under his leadership Honduras has been one of the five countries in the world to most often abstain from U.N. resolutions opposed by Israel.

Hernández is the first graduate of Israel’s MASHAV leadership program to become head of a national government. MASHAV is the Hebrew acronym for Israel’s Agency for International Development Cooperation, founded in 1957 to share Israel’s “know-how and technologies” with the developing world, according to its website.

Iran demands lifting of sanctions

(JNS) Iran’s ambassador to the United Nations said that his country would return to the Joint Comprehensive Plan of Action (JCPOA) nuclear deal on the conditions that all sanctions be lifted and that the United States commit not to withdraw from it again.

“Given years of serious violations of the JCPOA by other sides, it is essential to secure enough assurances that all sanctions are removed verifiably; and the U.S. will not, once again, withdraw from the JCPOA or abuse its mechanism to create another implementation crisis to deprive Iran of its benefits from the deal,” Amb. Majid Takht Ravanchi told the U.N. Security Council, according to a transcript published by Iranian media.

The U.S. unilaterally pulled out of the JCPOA in May 2018 and re-imposed sanctions lifted by the accord. The Trump administration cited as its reason the agreement’s failure to adequately prevent future Iranian efforts to obtain nuclear weapons, address Iran’s ballistic missile program or its destabilizing actions in the Middle East.

Ravanchi told the UNSC that Iran

is “determined to pursue the realization of our inalienable right to develop research, production and use of nuclear energy for peaceful purposes, despite all plots, sabotage and terrorist acts.”

He cited as examples the assassination in November 2020 of Iranian nuclear scientist Mohsen Fakhrizadeh, as well as the mysterious explosion on April 11 of that year at Iran’s Natanz nuclear facility.

There were “clear indications” that Israel had been responsible for both incidents, he said, “as was also recently acknowledged by the ex-Mossad chief.” Ravanchi was apparently referring to remarks made by former Mossad head Yossi Cohen during a recent interview with noted Israeli journalist Ilana Dayan.

“This Council must hold the Israeli regime to account for such adventurist practices,” he said.

Ravanchi’s address to the UNSC came on the heels of the sixth round of negotiations in Vienna over a return to the JCPOA, which wrapped up on June 21. A seventh round is expected to begin in the coming days.

ISRAEL

Negotiations underway to avoid evacuation of Evyatar enclave



Courtesy of JNS; Photo credit: Sraya Diamant/Flashgo.

Soldiers and residents seen in the enclave of Evyatar in Samaria on June 27, 2021.

(JNS) Negotiations are underway between the Israeli government and settler leaders that would avoid the evacuation of residents from the Evyatar enclave in Samaria.

Israeli Prime Minister Naftali Bennett, Defense Minister Benny Gantz and Interior Minister Ayelet Shaked are working on an agreement with settler leaders.

Whether or not a compromise

is reached, the IDF has been told to prepare to evacuate in any case, and back-up military and police forces will arrive in the Nablus area, where the small community is located, where they will be under the command of the IDF's Judea and Samaria Division.

Earlier on Monday, Israeli media reported that Evyatar residents approved a compromise formula, according to which

families living in the outpost will leave by the weekend, but that the homes set up there will remain standing. This compromise would allow for the placement of an army base at the site, and eventually the opening of a yeshiva. It also calls on the IDF to conduct a land survey within six months to ensure that Evyatar is not situated on privately-owned Palestinian land. After the land status is determined, the government could authorize Evyatar as a new settlement.

On Sunday, Gantz responded to a letter by Knesset Member Aryeh Deri (Shas), in which he called for the outpost to be recognized, by stating that authorities will be sensitive but determined in dealing with the issue.

"This is not the clearance of a recognized community or the sealing of the fate of families. This is about an entry into territory done under the cover of Operation Guardian of the Walls, illegally, and without approval of the authorized elements," Gantz wrote.

IAF's third F-35 squadron becomes operational

(JNS) The Israeli Air Force on Thursday dedicated its third F-35I "Adir" squadron, which will call the Nevatim Airbase in the south its home.

Comprising the advanced Lockheed-Martin F-35 Lightning II stealth fighter jets exclusively, the 117th Squadron—named for the iconic IAF squadron that led the 1981 strike on the Osirak nuclear reactor in Iraq—will initially focus primarily on pilot training.

The squadron joins Israel's two existing F-35 formations, the 140th Squadron, formed in 2016, and the 116th, which became operational in 2020. The IAF has already begun prepara-

tions for a fourth squadron.

The original 117th Squadron, known as the "First Jet Squadron," comprised F-16C fighters and operated out of the Ramat David airbase in northern Israel. It was closed in 2020 by IAF commander Maj. Gen. Amikam Norkin.

The IAF currently has twenty-seven F-35s, delivered as part of a fifty-aircraft deal inked with the United States. Delivery of the remaining jets should be concluded by 2024, with six aircraft expected to arrive each year until then.

Israel is currently negotiating the procurement of twenty-five additional F-35s.

Israel's national security adviser to resign



Courtesy of JNS; Photo credit: Olivier Fitoussi/Flashgo.

Israeli National Security Adviser Meir Ben-Shabbat speaks during a ceremony honoring medical workers and hospitals for their fight against COVID-19, in Jerusalem, June 6, 2021.

(JNS) Israeli National Security Adviser Meir Ben-Shabbat informed Prime Minister Naftali Bennett on Wednesday that he will be stepping down at the end of August.

Ben-Shabbat, who has served in the position for four years, acceded to Bennett's request upon the formation of Israel's new government to stay on to help with the transition, according to an official statement.

Bennett thanked Ben-Shabbat for his contribution to Israel's national security, saying the departing National Security Council head "has a deep understanding of the diplomatic and security challenges facing the State of Israel."

"I would like to commend Meir Ben-Shabbat for the long years in which he has successfully and professionally contributed to the security of Israel," Bennett said.

Ben-Shabbat was appointed by former Prime Minister Benjamin Netanyahu in 2017. He oversaw the Abraham Accords, the normalization agreements between Israel and several Muslim states, including Morocco, which Ben-Shabbat said was "especially significant" as he's of Moroccan heritage.

Netanyahu thanked Ben-Shabbat "from the bottom of my heart" for his contributions. "Meir has greatly assisted me in overt and covert actions to ensure our security and future, and in achieving the historic peace agreements we have reached between Israel and the Arab states."

Ben-Shabbat also played a role in Israel's battle against the COVID-19 pandemic.

The prime minister will appoint his replacement "in the near future," according to the statement.

Israel among strongest global cyber powers

(JNS) Israel is one of the strongest nations when it comes to cyber capabilities, according to a report published by the International Institute for Strategic Studies.

Israel was ranked on a par with Australia, Canada, China, France, Russia and Britain, and above Iran and North Korea.

The report assessed the cyber power of fifteen countries, separating them into three categories based on their ability to assist national decision-makers in calculating strategic risk and deciding on strategic investments.

The United States ranked highest on the list and was the only country in the highest-ranked category.

"Dominance in cyberspace has been a strategic goal of the United States since the mid-1990s," the report said. "It is the only country with a heavy global footprint in both civil and military uses of cyberspace ... The U.S. retains a clear superiority over all other countries in terms of its ICT

[Information and Communications Technology] empowerment."

Israel was ranked in the second-highest category, along with six other countries.

According to the report, Israel "was one of the first countries to identify cyberspace as a potential threat to its national security, and started to address the issue more than twenty years ago."

The document said that technological and geopolitical changes had caused several organizational reforms in Israel, which culminated in 2018 with the establishment of the Israeli National Cyber Directorate within the Prime Minister's Office.

It also cited several cyberattacks against Tehran attributed to Jerusalem by foreign publications.

"Notable attacks that have been attributed to Israel include the use of the Stuxnet worm against Iran, between 2008 and 2010, and an attack against an Iranian port in

2020," the report said, adding, "It appears that Israel has a well-developed capacity for offensive cyber operations and is prepared to undertake them in a wide range of circumstances."

Along with countries like India, Japan and North Korea, the third category also included Israel's arch enemy, Iran.

According to the report, "Iran regards itself as being in an intelligence and cyber war with its enemies. In 2010, when the Stuxnet attack on Iran by the United States and Israel was revealed, the country had little access to international cyber-security suppliers and only a very small number of domestic researchers in the field."

"Since then, however, it has become a determined cyber actor against U.S., Gulf Arab and Israeli interests." And yet, economic and political hardships "suggest that Iran will not be able to boost its indigenous cyber-defense capability easily or quickly."

2021 Dental Issue / Oral Care guide

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they make it simple to achieve your healthiest, most beautiful smile. Whether you are looking for information on cosmetic dentistry, family dentistry, dental implants, root canals, teeth whitening, same day crowns, or preventive care, you can learn more about all of your options from Cornerstone Dental Group. Cornerstone Dental Group also offers oral appliance therapy for the treatment of sleep apnea, Invisalign orthodontics, and Botox cosmetic treatment. They strive to make each visit to their office a positive experience.

Dentists Ron Solomon and Angela Ott and staff are also involved in the community. They are sponsors of Matthew 25 Ministries and participate in the Fighting Hunger 5k race. Cornerstone Dental donates dental treatment annually to patients who are not financially able to afford dental care. After Halloween, the practice buys back unwanted candy and donates it to various organizations. Dr. Ott speaks at local schools about dental health. For many years, Cornerstone Dental Group has been a corporate sponsor of Easter Seals and Jewish National Fund Tree of Life Dinners.

Dr. Solomon and Dr. Ott are always accepting new patients, and they welcome you to join our family practice.

CONTINUED on next page

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Dental from previous page**Dr. Jack Hahn**

Dr. Jack Hahn is committed to treating dental implant patients, as well as educating other dental professionals.

Dr. Hahn has state-of-the-art

offices at 9415 Fields Ertel Road, in Mason.

Dr. Hahn is editor-in-chief of Inclusive Magazine, which is a publication for implant and cosmetic dentistry, and editor of Chairside, a dental cosmetic and implant journal.

In 2014, he received the Life-

time Achievement from the American Academy of Implant Dentistry.

Dr. Hahn was the first to introduce advanced implant dentistry to the Tri-state. He invented the world's most widely used implant and recently invented the Hahn Tapered Implant System. He has developed other devices and techniques that allow more dentist to deliver the service of replacing missing teeth to their patients.

He has co-authored two text books and published numerous articles in major dental implant journals. Dr. Hahn has taught dentists from virtually every country especially Israel and Russia. He has performed Implant dentistry on other dentists and their families.

He also is a diplomat of The American Board of Oral Implantology and Implant Dentistry. At the J.A. Hahn Dental Implant Center all procedures are performed at one convenient location. His objective is to restore patients oral health to optimum function, comfort and cosmetics, giving back their smile. Experience, there is no substitute. He has placed over 40,000 dental implants.

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happy smile.

Dr Murray Dock is a pediatric dentist who received his Doctor of Dental Surgery (D.D.S.) degree from Indiana University School of Dentistry and completed his residency in pediatric dentistry and a fellowship in cleft palate at Cincinnati Children's Hospital Medical Center. He has authored numerous chapters on pediatric dentistry and dental pathology in dental and medical textbooks and has lectured nationally and internationally on various topics in pediatric dentistry.

Dr. Dock has been at Cincinnati Children's Hospital Medical Center for more than 25 years, having served as director of the residency program in pediatric dentistry. He continues at Cincinnati Children's as an associate professor of clinical pediatric dentistry serving in a teaching capacity in the residency program.

Dr. Lisa Rudolph, also a pediatric dentist, is a Cincinnati native who enjoys serving her hometown. She received her Doctor of Medical Dentistry (D.M.D.) from the Arizona School of Dentistry and Oral Health. Following dental school she completed her residency in pediatric dentistry at Cincinnati Children's Hospital. Dr. Rudolph splits her time between private practice and serving as a clinical instructor for the residency program at Cincinnati Children's Hospital.

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Dr. Fred Peck

Dr. Fred Peck, DDS, FAACD, is a third-generation dentist practicing in Cincinnati for over 30 years.

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A graduate of The Ohio State University College of Dentistry, Dr. Peck went on to complete the curriculum at the Kois Center in Seattle, regarded by

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many as the leading advanced continuing education center for dentists in the United States. Being accomplished in cosmetic dental techniques, Dr. Peck has published numerous articles in a variety of dental journals, presents lectures and hands-on techniques to share his skills to dental professionals across the United States and Canada.

He also teaches the dental residents at the University of Cincinnati Medical Center through lecture and hands-on workshops.

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Alan R. Weinstein, DDS

For more than 30 years Dr. Alan Weinstein has practiced quality esthetic / cosmetic family and general dentistry at the highest level in his private practice in downtown Montgomery. He has been on the teaching staff of Cincinnati's top-rated Children's Hospital Medical Center for more than 25 years where he has taught conservative esthetic dentistry to the pediatric dental residents. He has been voted one of Cincinnati Magazine's Top Dentists, and has lectured in-

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Dr. Weinstein serves as a consultant and participates in clinical evaluation and development programs with various manufacturers of dental materials. He has contributed several articles to dental journals on conservative restorative dentistry including the Journal of the American Dental Association. Dr. Weinstein has lectured internationally on enamel bonding, conservative restorative techniques, and integrative dental medicine. He has been a featured speaker at the American Dental Association annual session, Chicago Dental Society Mid-Winter Meeting, The Greater New York Dental Society, and many other state and local dental conferences. His practice in Cincinnati emphasizes conservative aesthetic and preventive restorative dentistry, and integrative dental medicine.

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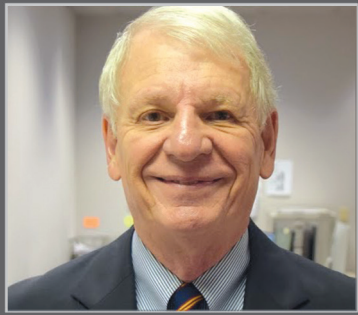
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DINING OUT

by
Bob Wilhelmy

If you are planning to host a gathering, small or large, you may be in the market for catering. Y.Y. Davis of Marx Hot Bagels asks that you consider his food trays for most gatherings, and perhaps the Marx food truck for large, sprawling events.

"The most common order we do is our spreads and veggies tray. We do it per person, and there is so much food—nobody will go hungry. In fact, bagels come with the order, so for, say, fifteen people there will be fifteen bagels total, and six ounces of spread per person. We suggest customers buy an extra dozen bagels, because there will be plenty of spreads for them," Davis said.

On that hypothetical order for fifteen people, the veggie trays will come with six pints of spreads. The spreads can be any of those Marx offers, including its most popular, tuna salad, and the close second, egg salad. In addition, there is baked salmon salad, whitefish salad, herring spread, and 16 flavors of cream cheese. Vegetables flank the tubs of spreads, with spears of carrots and celery, slices of cucumber, bell peppers and tomato, cherry tomatoes, onions, green and black olives, pickles, and radishes. Items such as lox can be added as well, if desired.

"The bagels come nicely displayed in a wicker basket, sliced and ready for your guests. And the selection is whatever you choose. Most orders, the customer will want a mix of bagels," Davis said. That mix often is influenced by the spreads that are chosen, with savory bagels like onion, garlic, poppyseed and similar flavors being sandwich

Marx Hot Bagels offers catering options galore

choices, and sweeter varieties such as apple-cinnamon, blueberry and chocolate chip being paired with cream cheese spreads.

While veggie trays are most popular, Marx offers other trays, bowls, and dips as well. "To accompany the veggies and spreads, a lot of people order a fruit tray or a fruit salad bowl, and maybe a pastry tray for dessert," he said, mentioning that Marx also features cheese trays, hummus, and other dips. These trays can be made to order as well. For instance, a pastry tray might feature rugalach, black and white cookies, hamantaschen cookies, and bite-sized slices of cheese Danish. Or if preferred, they could be all this or that choice, depending on what the customer prefers.

In catering generally, advance notice is always an issue. Again, generally, caterers usually want several days to prepare for your event. Marx Hot Bagels is quicker, asking for 24 hours lead time for most orders. "If you want a catered veggies and spreads tray to be picked up at 11 am on a Wednesday, we can fill the order with 24 hours' notice, but we'd really like to have the order in by end-of-day Monday," Davis said.

Which brings us to holiday orders such as those for Rosh Hashanah coming in early September. "We get so many orders for holiday events that we really have to cut them off after a point, because we can't fill them all. So, what we ask from those (in the Jewish community) who want us to provide the catering is to get their orders in early. Those (early orders) we can take care of and schedule for, but if our customers wait until the last minute to order, we may have to say we can't handle it, and I hate to do that to anyone. But it has happened," Davis said. Moral of the story: think ahead and get your orders in early.

For larger events such as lawn parties where throngs of guests are to be served, the Marx food truck may be just what you want, according to Davis. "Last



Marx Hot Bagels food truck



Veggies and spreads food tray



Trays of bagels, veggies, and spreads

Sunday, we did an event for a hundred people using the food truck. It went really well, and we were able to have a nice menu of choices for the people we served from the truck," he said. As to what one could have, Davis said that Marx entire in-store menu is available from the food truck, along with pizza from the truck's ovens.

The food truck soon will be a full-time operation, according to Davis. "We are doing isolated catering events (with the truck) now, and we hope to be able to do more soon. Like everyone else in the country, we have had a couple months where labor was very tight, so staffing (the truck) was hard. But that is changing, and soon we will be up and running with the truck," he said.

In the hints-of-things-to-come department, look for upgrade changes at Marx Hot Bagels store, along with a major menu addition you are going to love, Davis believes. "We've got a lot in the works that we would have done last year if it were not for the virus. But we are working on all those things now." So, stay tuned.

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The EU should promote the Abraham Accords

By Fiamma Nirenstein

(JNS) It's been thirty years since the Madrid Conference, the aim of which was to revive the Israeli-Palestinian peace process. Yet, after three decades, Europe still hasn't grasped what a failure it and all other such attempts have been.

I attended that conference, hopeful that it would lead, if not to a solution to the conflict, then at least to a move in that direction—with hatred for Israel put on a pause.

The Palestinians didn't see it that way, however. In fact, rather than serving to shift the paradigm, the conference perfectly illustrated it. Like Penelope working at her loom during the day and unraveling her weaving every evening, the Palestinian delegation—including Hanan Ashrawi and Saeb Erekat—was engaging in “peace” chitchat by day and rushing by night to report to PLO chief Yasser Arafat in Tunis by night.

They returned from the latter full of hatred and contempt for the Jewish people, which they expressed in vitriolic declarations that about Israel's being a “colonialist occupier, and a “racist apartheid state.”

Meanwhile, then-Syrian Foreign Minister Farouk al-Sharaa summoned the journalists in attendance to tell us with renewed fury that Israeli Prime Minister Yitzhak Shamir—who was listening, head in hand—was a terrorist.

Now again, Madrid and Rome are proposing an Israeli-Palestinian peace conference. This is ironic, given the 20-year anniversary of the “World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance” in Durban, South Africa—itsself a festival of hatred.

Europe is well aware of the above conferences and other such failed endeavors, not one of which I have missed as a journalist. All have gone the same way.

The Oslo Accords, for example—subsequently signed by then-Israeli Prime Minister Yitzhak Rabin and Arafat—resulted in the bloodbath of the Second Intifada.

Cities were evacuated in order to allow 98 percent of Palestinians to live under the jurisdiction of their government, the Palestinian Authority, where they still reside. But this was nothing meaningful for those

who wished for the death of the “enemy,” Israel.

Israel also evacuated every last Jew from Gaza in August 2005. Despite this complete withdrawal from the Strip, the Palestinians and their apologists still called it “occupied”—illustrating perfectly that there is no territorial solution to the conflict. Perhaps the leaders of Spain and Italy haven't been paying attention.

Perhaps they have forgotten, as well, the numerous other peace conferences that ended with multiple lucrative offers of land to the Palestinians—from Israeli prime ministers Shimon Peres, Ehud Barak, Ehud Olmert and Benjamin Netanyahu—each of which were met not only with resounding “noes,” but accompanying waves of terrorism.

What European leaders continually seem to ignore is the Palestinian belief that Israel shouldn't and has no right to exist. It's an ideology that's woven into the fabric of Palestinian Authority propaganda, which includes accusations of Israeli “apartheid” and “genocide.”

Such allegations are nonsense that a clear and informed mind cannot accept. And they form the basis of the new anti-Semitism that prevents peace not only for Israel, but for the Jewish people the world over.

Still, “occupation” is the only word that the E.U. knows how to utter while accusing Israel of violating international law. It's a comfortable mantra that has been proven false again and again, with every Israeli overture.

It's time for the European Union to finally understand this if it truly wants peace and stability in the Middle East—where, in addition to Palestinian intransigence, Iran and its proxy Hezbollah wield influence through money, weapons and warfare—it has to look beyond useless peace conferences.

The E.U. now knows that not all Arab countries oppose peace with Israel, and that the Palestinian veto and attempts at criminalizing the Jewish state haven't stopped them from pursuing it. The Abraham Accords are evidence.

If the Palestinians ever come to understand that friendship with Israel—based on peace for peace and tolerance for tolerance—is both possible and



LETTERS TO THE EDITOR

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Why Tisha B'Av is not really about mourning

By Rabbi David Mevorach Seidenberg

(My Jewish Learning) We tend to think of Tisha B'Av, the fast day that commemorates the destruction of both ancient temples, as a time of mourning. But the traditional observances of Tisha B'Av—fasting, being unable to sit anywhere except on the ground, not washing, abstaining from sexual activity, not greeting other people, not wearing fresh clothes for the whole week before—are closer to the experience of being a refugee than to being a mourner.

When the Temple was destroyed, the people were thrown into exile. Jerusalem became a war zone and its people became refugees, forced to risk their lives to escape violence, famine, and devastation. The suffering was tremendous—“like deer, not finding a place to graze, walking without strength before a pursuer,” in the words of the Book of Lamentations.

The author(s) of Lamentations (Eicha in Hebrew), the biblical text traditionally read on Tisha B'Av, believed that what happened to the Jewish people was the result of divine judgment. But even though the book sounds like it's about God punishing us, it's not really a theodicy—that is, a justification of God's actions. The question our ancestors faced was not whether the disaster could be reconciled with God's goodness. Rather, the question was whether God still cared about them.

Choosing a God that cared enough to punish them was better than choosing a God that didn't care at all. But the anxiety that maybe God doesn't care is also woven throughout Eicha. In every chapter, the poet beseeches God to pay attention (Lamentations 1:9; Lamentations 2:20), and in the very last verse, the poet wonders if God has rejected us forever.

This idea that exile and homelessness were punishment for our sins seems alien to many modern

Jews. But the ancients were not as far from us as we think. In Eicha itself, most of the chapters describe the punishment God inflicted as excessive and abusive. Only in chapter 3 is Zion's destruction consistently described as fair and just.

The real perspective of Eicha is summed up in verse 2:13: “What can I compare to you, daughter Jerusalem, that I may comfort you?” What images, what words, will help people bear the memory of tragedy? The poet is willing to say anything that will enable the people to find meaning and hope in the face of exile.

There is another way to understand the destruction of Jerusalem and the dispersion of its people. According to the prophet Jeremiah, the traditional author of Eicha, the reason for the Babylonian exile was that the people did not let the land rest every seven years, as is biblically mandated in Chronicles II 36:21. Since 490 years had passed without a sabbatical year, Israel had to go into exile for 70 years—one year for each sabbatical that was missed.

The Torah teaches that God will take the side of the land against the people if forced to, and that the land will “enjoy her Sabbaths” in Leviticus 26:34—even if that means the people are exiled or wiped out. What has intrinsic value is not humanity, but humanity's potential to do justice.

The Torah outlines six curses for not observing the sabbatical year, which describe how the relationship between the people and the land unravels. Two curses involve children being eaten—by wild animals in Leviticus 26:22, then by their own parents in Leviticus 26:29. That image is repeated in Eicha—Lamentations 2:20, 4:10—and it is the main connection between Eicha and Leviticus. But the idea that the destruction of Jerusalem came about because of how the Jewish people treated the land is not found in Eicha, where identification of the land with the people is total. Instead,

Jerusalem's downfall results only from the moral downfall in relationships between human beings.

In Jeremiah too, the fate of Jerusalem is sealed only after the rich, who briefly set their slaves free, re-enslave them when it looks like the danger has passed (Jeremiah 34). The overall message of these texts is that how we treat the stranger (the refugee, the foreigner, the convert) and the poor determines whether we have the right to remain in the land.

Even though most people are uncomfortable with the idea of divine retribution, in an age when our ecological “sins” are coming home to roost, the connection between disaster and divine retribution is not so farfetched. And since Creation is also compared to the sacred Temple in the Midrash, it is natural to connect the story of the Temple's destruction with the destruction of the earth and the sixth mass extinction initiated by human action.

But there is a very big difference: When the Jerusalem Temple was destroyed, there were other lands for the refugees to flee to. If we destroy the Temple that is the Earth, there will be no place untouched by tragedy.

As climate change puts more pressure on our ecosystems and our social systems, more and more people will become refugees like our ancestors, forced to flee areas no longer capable of sustaining human habitation. And for those fortunate enough not to live in such places, we will need all the spiritual resources we can muster to stay open to the humanity of the refugee and the stranger, while also taking care of our own communities.

All of these issues can become intertwined with the experience of Eicha and the story of Jerusalem's destruction. Reading Eicha is an invitation to remember what it means to be a refugee, and to think about how we can move towards justice for all people, for all species, and for the land herself.

SEDRA OF THE WEEK



by
Rabbi Shlomo Riskin

Undoubtedly, the Exodus stands as the central event of our nation's collective consciousness, an event that we invoke daily in the Shema, on the Sabbath, on festivals, and after every meal. Still, when we consider the detail that our portion of Masei devotes to recording all 42 stops of the 40 year desert sojourn, we're a little taken aback. One chapter devotes 45 verses to listing all 42 locations, and since each location was not only a place where the Israelites camped, but also a place from which they journeyed, each place name is mentioned twice. Why such detail? Different commentators take different approaches.

The Sforno maintains that the plethora of locations is a way of highlighting the merit of the Jewish people, who, "in the loving kindness of their youth, followed God into the desert, a land not sown" (Jeremiah 2:2). And the Sefat Emet suggests that the names of the encampments are included to demonstrate that wherever the Jewish people travelled through our long history, we have been able to create Tikkun Olam – mak-

Shabbat Shalom: Parashat Matot-Masei Numbers 30: 2- 36: 13

Efrat, Israel – “And Moses recorded the places of origin toward the places of destination... and these are the places of destination toward the places of origin” (Numbers 33:2).

ing a profound impact on our environment.

This week, I would like to concentrate on the commentary of Nahmanides. Apparently, he is troubled not only by the delineation of each stage of the journey, but also by the additional declaration that "...Moses wrote their goings forth, according to their stations, by the commandment of God..." (Numbers 33:1-2). These words suggest that the actual recording of these journeys has importance. In approaching the issue, Nahmanides first quotes Rashi who says that Moses "set his mind to write down the travels. By doing this, he intended to inform future generations of the loving kindness of God...who protected His nation despite their manifold travels". Nachmanides, then quotes Maimonides (Guide for the Perplexed, 3: 50) who understands the detail as a means of corroborating the historical truth of the narrative. He adds that later generations might think they sojourned in a "desert that was near cultivated land, oases which were comfortable for human habitation, places in which it was possible to till and reap or to feed on plants, areas with many wells...", hence the

enumeration of all these way-stations is to emphasize the extent of the miracle of Israelite subsistence. After quoting these views, Nahmanides concludes with his own most intriguing comment: "The recording of the journeys was a Divine commandment, either for reasons mentioned above, or for a purpose the secret of which has not been revealed to us...". Nahmanides seems to be prompting us to probe further.

I would submit that the secret he refers to may indeed be the secret of Jewish survival. After all, the concept of "ma'aseh avot siman l'banim" - that the actions of the fathers are a sign of what will happen to the children - was well known to the sages, and one of the guiding principles of Nahmanides's Biblical commentary. Perhaps, the hidden message of this text is an outline of the future course of Jewish history. From the time of the destruction of the Temple, until our present return to the Land of Israel - the "goings forth" of the Jewish people certainly comprise at least 42 stages: Judea, Babylon, Persia, Rome, Europe,

SEDRA continued page 22



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Test Your Torah Knowledge

Matos Maasei Book of Joshua 4:1-4:13

1.) What was the purpose of the war against Midian ?
A) Part of a conquest against Canann
B) They declared war on Bnei Yisroel
C) To avenge their sins against Bnei Yisroel

2.) Who led the war against Midian?
A) Elazar B) Joshua C) Pinchas

3.) Was there a dispute among Bnei Yisroel about the spoils of war?
A) Yes B) No

Joshua 4:-14-24

Bnei Yisroel crossed the Jordan while the Kohanim were still holding the Holy Ark in the river bed. They stepped back into the east side and the waters that stood still flowed back in place. The Ark then carried the Kohanim over the Jordan.

From here we learn that those that carried the Ark are truly carried by the Ark. Rashi

ANSWERS
(1.) C 3:13 Anyone that caused trouble with Yisroel is as if they fought against Hashem. Rashi
(2.) C 3:16 Pinchas started the mitzvah therefore he was selected to finish. Rashi
(3.) B 3:12 All the spoils were brought to Moshe to be divided up. Rashi.

Written by Rabbi Dov Aaron Wise

Today in Israeli History

July 9, 1959 — Wadi Salib Riots Begin
Riots break out in the Haifa neighborhood of Wadi Salib after police officers shoot Yaakov Elkarif while trying to arrest him for being drunk and disorderly. The rioting is the first mass civil disturbance in the State of Israel. An Arab area before 1948, the neighborhood is home to new immigrants, mostly from North Africa, who experience discrimination and high rates of unemployment, poverty and crime. The rioting spreads to other cities July 11.

July 10, 1957 — Yiddish Writer Sholem Asch Dies
Yiddish novelist and playwright Sholem Asch dies at age 76 in London. Born in Russian-controlled Poland in 1880, Asch wrote in Hebrew until I.L. Peretz persuaded him to write in Yiddish. He

first visited Palestine in 1908 and wrote about the Jewish connection to the land. He moved between the United States and Europe for most of his life. He lived in Bat Yam near Tel Aviv for his last two years. His Bat Yam house is a museum in his memory.

July 11, 1927 — Jericho Earthquake Kills 300-Plus
A major earthquake kills 300 to 500 people and injures at least 700 others. The epicenter is believed to be near Jericho, and it is known as the Jericho earthquake of 1927. Later research locates the epicenter about 30 miles to the south near the Dead Sea. The quake damages Nablus and Jerusalem, including the Church of the Holy Sepulchre and al-Aqsa Mosque, and Salt in Transjordan and is felt in Ramle, Lod and Tiberias.

July 12, 2006 — Second Lebanon War Starts
The Second Lebanon War begins when Hezbollah launches Katyusha rockets and mortars as a diversion for a cross-border raid to ambush an Israeli military patrol. Hezbollah kills three Israeli soldiers and abducts two others, Eldad Regev and Ehud Goldwasser. Five Israelis are killed in a failed rescue. The fighting continues until a ceasefire goes into effect Aug. 14. The war kills 19 Israeli civilians and 121 soldiers.

July 13, 1941 — Songwriter Ehud Manor Is Born
Israel Prize-winning singer-songwriter Ehud Manor is born in Binyamina. A Cambridge graduate, Manor composes about 1,200 songs and translates 600 others into Hebrew. He also translates Broadway musicals

and Shakespearean plays. He hosts TV and radio programs and writes children's books. He writes 1978 Eurovision winner "A-Ba-Ni-Bi." His best-known song is "Bashana Haba'ah" ("In the Coming Year").

July 14, 1958 — Coup Ousts Iraqi King
Iraqi army officers overthrow and kill King Faisal. King Hussein of Jordan, Faisal's cousin, condemns the coup leaders. The United Arab Republic, the recently formed Egypt-Syria union, quickly signs a defense pact with the new Iraqi government, and Israel faces the danger of being surrounded by a five-nation entity under Gamal Abdel Nasser. Iraqis celebrate the coup, but Western powers worry about oil and regional upheaval.

July 15, 1965 — Rabin Warns Against Diversion of Jordan River
The Israel Defense Forces' chief of staff, Yitzhak Rabin, warns Lebanon and Syria they will face consequences if they move forward with an Arab League-backed effort to divert the sources of the Jordan River. Rabin has twice ordered tanks to bombard the border area of Syria to destroy earth-moving equipment involved in the construction of a canal to shift the flow of the Hasbani River away from the Jordan to the Banias and then to the Yarmouk.

Items are provided by the Center for Israel Education.

FROM THE PAGES

IN THE BEGINNING: 1854

The Israelitish Institutions of CincinnatiBy Samuel Bruel
(Continued)

Continuation of the description of the "Shabbas Aid Society," the second Jewish charitable institution in Cincinnati

At length a meeting was called, which was respectfully attended. The most active on the occasion were Messrs. E. Mayer, P. Moses, J. Jonas, P. Heidebach, D. Mayer, J. Goldberg, J. Abraham, and others. Every exertion was used to establish an association which could provide funds in advance of any emergency, and at the same time to be a check to pauperism. Mr. P. Moses was appointed as the first President, and Mr. J. Abraham as Secretary. Committees were chosen to obtain subscribers. The zeal and industry of this committee soon reported fifty one signatures.

— July 28, 1854

150 YEARS AGO

Information Wanted.

Where is Joesph Hirsh, late of Gansawa, Perenburg county, Prussia? When last heard from, he was supposed to be in Chicago; those who can furnish further information concerning the man, will be gratefully thanked by his relatives, by leaving the same at this office.

Wanted.—By the Congregation Benai Israel, Minhag America, Keokuk, Iowa, a gentleman competent to act as Hazen, Schochet and Teacher. Salary seven hundred dollars, situation open.

Traveling expenses refunded to the accepted party. Direct applications with reference and credentials to

Jacob Speisberger, Secretary
L. Solomon, President.

— July 7, 1871

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1946

125 YEARS AGO

Ladies' Column

It is the fashion this summer to live on the lawn. After the English mode it must be done; and since the warm weather began in the spring, lawn canopies have sprung up in every green door-yard, like big gay mushrooms. The smart lawn tent is made of awning striped in brilliant bands of red and yellow, or red, yellow and blue. It is square, like a canopy, upheld by four gilded stakes, and edged all about with gaudy fringe. This tent is usually pitched beneath a tree, or at that point whence the best view is secured; and beneath the awning is spread a big, bright, Japanese jute rug. The furnishings are done all in undressed wicker; the light easy-chairs are provided with cushions covered with striped Algeria cloth, and the central place of honor is had by a big wicker table. On this the family eat their breakfast and afternoon tea is served. Now all this, of course, makes a very gay picture on the lawn.

Children's Corner

The summer vacation is now on with teachers and pupils. To some, let us hope a very few, of the parents, the close of year brought tidings that the time spent at school by their children was misspent, and that through idleness and inattention, they failed of promotion to a higher grade. To the children themselves that should be a lesson, well-learned and long remembered, that, as it is in school, so it is in the greater school of the world — idleness and inattention bring only disgrace and disaster while diligence in the discharge of duty meets with its due promotion and reward.

100 YEARS AGO

Dr. and Mrs. David Philipson were for a week summering at Cape May N. J., where Dr. Philipson attended the meetings of the committee of which he is chairman, which is engaged in revising the Union Prayer Book. They will spend the rest of the summer at Bedford Springs, Pa.

Editor's Note: Dr. Philipson was the rabbi at K. K. Bene Israel (now Wise Temple) following Rabbi Isaac M. Wise. The Union Prayer Book was published in 1892, based on Rabbi Wise's Minhag America (1857); it has been revised repeatedly since, but has largely been supplanted by other prayerbooks in the majority of Reform congregations.

— July 14, 1921

75 YEARS AGO

Franklyn S. Harkavy, hospital apprentice 1/c, son of Mr. and Mrs. Benjamin Harkavy, 3915 Leyman Drive, was discharged July 3rd from the Navy after having served two years.

Miss Josephine Jane Barnhart, daughter of Mrs. Edward Barnhart and the late Mr. Barnhart, and Mr. Jack M. Reis, son of the late Mr. and Mrs. Stanley Reis, were married Monday evening, July 1st, by Victor E. Reichert in the Netherlands Plaza chapel.

Jewish Hospital births include:

Mr. and Mrs. Max Rutman, 3938 Ardmore Avenue, daughter, July 9th.

Mr. and Mrs. David Schulman (Charlotte Karp) 1220 Stratford, son, July 5th.

Mr. and Mrs. Aaron Mandel, 212 Rockdale Avenue, son, July 8th.

Mr. and Mrs. Werner Sondheim (Sue Fansdorf), 241 Terrace Avenue, son, July 2nd.

Mr. and Mrs. William Wolf, 2948 Warwick, son, July 4.

— July 11, 1946

50 YEARS AGO

Mr. and Mrs. Seymour Owens of Beverly Hills, Calif., announce the marriage of their daughter, Madeline Jill, to Mr. Kenneth S. Wolf, son of Mrs. Maurice P. Wolf and the late Mr. Wolf.

Jewish Hospital births include:

Mr. and Mrs. Jerry Bongard (Hilda Rothchild), 7759 Newbedford, a daughter, Candice Verne, June 30th.

Mr. and Mrs. Alfred M. Goltzman (Judy Reis), 2506 Canterbury Avenue, Golf Manor, announce the birth of a daughter, Laura Rachelle, Friday, June 25.

Dr. and Mrs. Jules Weiss, 8489 Foxcroft Drive, announce the forthcoming Bar Mitzvah of their son, Marc Edward, Saturday, July 17, at 9:30 a.m. at Northern Hills Synagogue, Congregation B'nai Avraham, 715 Fleming Rd.

John Marx and his hot bagels, both of Cincinnati, were two of the major attractions of the Ohio section of the recent American Folk Festival in Washington.

Mrs. Sidney Diamond would like to express her deepest thanks to Rabbi David Indich, her doctors, Harold Peskovitz and Nathan Aronoff, her relatives and friends for their kindness and thoughtfulness during her recent hospitalization.

— July 8, 1971

Headquarters For Hall Clocks



The Frank Herschede Co. have on display in their clockrooms the finest line of Hall and Mantel Clocks ever shown in Cincinnati. Clocks suitable for any room or any size room, chiming Westminster, or striking the hour and half hour on Cathedral Gong.

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1921

25 YEARS AGO

Scott and Lauren Katz announce the birth of a son, Daniel Ryan, June 21. Daniel has a brother, Andrew.

The wedding of Stacey Andrea Young and Jay Allan Bolotin took place March 30 in the Presidential Ballroom of the Westin Hotel. Rabbi Irvin M. Wise officiated.

Shoshana S. Cardin, chairman of the United Israel Appeal, presented a special program at a recent reception sponsored by the Women's Campaign and Women's Endowment committee of the Jewish Federation. The program, "Women Lighting The Way," and reception were hosted by Linda Fisher at her home in Montgomery.

This spring, Marilyn Krug, Irene Randolph, Bev Shapero and Suzy Zipkin traveled with women from across the country on the United Jewish Appeal National Women's Campaign Spring Celebration Mission to Israel, explained Kim Heiman and Joyce Wise, 1996 Jewish Federation Women's Campaign co-chairmen.

A capacity crowd of more than 200 people attended the Hebrew Union College-Jewish Institute of Religion Skirball Museum's Jerusalem Concert held recently at the Cincinnati campus. The program featured baritone Reuven Frankel, accompanied by pianist Claire Lee.

On Thursday evening, June 13, RITSS (Regional Institute for Torah and Secular Studies), the Hebrew high school for girls, held its third graduating ceremony.

Five members of the class were elected to the National Honor Society: Amy Ephron, Rebecca Gottlieb, Hasha Pemberton, Rivka Esther Raubvogel and Yona Schwab. Rivka is also a National Merit Finalist.

Graduates awarded for outstanding achievements are: Rebecca Gottlieb, valedictorian; Yankele Shraga Warsawiak Hachohen, Memorial Award and the Appleson Science Award; Rachel Samson, Appleson Chessed Award; Yona Schwab, Glicksberg Leadership Award.

— July 11, 1996

10 YEARS AGO

On the morning of July 7, 2011, the Westboro Baptist Church began their picket of the Mayerson JCC at 10 a.m. After protesting a Christian convention downtown earlier, a group made up of five or so of the Kansas-based church — signs in hand — stood near the Ridge Road entrance to the J, saying the Jews were cursed as Christ killers, and other such signs. About 15 more people were also there to counter-protest the group known mostly for its vocal picketing of military funerals, such as the 2008 funeral of local soldier, Matt Maupin.

The Wild West will be the theme as the Men's Club of Northern Hills Synagogue - Congregation B'nai Avraham sponsors its annual "Shabbat on the Range" western-style dinner. Featuring barbecued chicken and baked beans, the dinner will take place on Friday evening, July 22, following the 6 p.m. service.

Temple Sholom has recently announced that Chris Kraus has joined the congregation as its new Director of Lifelong Learning as of July 1.

In this role, Kraus will be working with Rabbi Miriam Terlincham and the congregation to develop and implement a new educational vision that is consistent with Temple Sholom's unique niche in the Cincinnati Jewish community.

The Friends of Cedar Village, a caring group of volunteers for the retirement community, are breaking ground on a new brick garden that features a centerpiece sundial. The sundial will be an original, artistic, analematic (flat) installation bearing similarities to ancient sundials of Israel. The sundial contains just 15 pieces, or hours, available to donors and supporters. The cost of an hour provides visible, permanent recognition. The sundial and brick garden will be a new feature built along a walking path leading to the community gazebo.

The Mayerson Foundation started Fusion Family three years ago primarily to address the needs of those interfaith and conversionary families who were not affiliated with a congregation or other Jewish organization. "The less engaged the parents are in Jewish life, inside and outside of the home, the fewer opportunities their children will have to be exposed to any type of Jewish culture or tradition," says Pam Saeks, director of Jewish Giving for The Manuel D. and Rhoda Mayerson Foundation.

— July 14, 2011

Jewz in the Newz

By Nate Bloom
Contributing Columnist

Black Widow is Back; Another Lansky Flick; Gossip Girl Redux

“Black Widow” opens in theaters on July 9th and starts streaming on Disney Premiere + on the same day. It’s another tale about Natasha Romanoff/ AKA the BlackWidow [“BW”]. “Marvel Universe” fans know that “BW” died in “Avengers: End Game” (2019). However, this film is an “End Game” prequel.The new flick finds “BW” battling a serious conspiracy.

Once again, **SCARLETT JOHANSSON**, 36, plays “BW”. Oscar-winner **RACHEL WEISZ**, 51, co-stars. She plays Melina Vostokoff, a veteran member of the BlackWidow organization, a seasoned spy, and a mother-figure to Romanoff. This is Weisz’s first role in a comic-book inspired film.

“Lansky”, about famous Jewish gangster **MEYER LANSKY**, (1902-83) opened in a few theaters on June 25 and is available on-demand. Reviews range from so/so to almost complete pans. Almost all critics say that flashbacks featuring the young Lansky and sub-plots involving the reporter and the FBI just don’t work.

However, every reviewer says that **HARVEY KEITEL**, 83, is superb in the title role. The premise is that a terminally ill Lansky agrees to a frank run-down of his career with a reporter. But nothing about their conversation will be published until his death.

“Variety” says of Keitel: ...His performance here with more than enough lion-in-winter gravitas to dominate every moment he is on screen, and quite a few when he isn’t...[He] commands attention not by resorting to showboating...but rather by conveying the sometimes ingratiating, sometimes intimidating self-assurance of someone who has seen it all....

The director and scriptwriter, **EYTAN ROCKAWAY**, 35ish, says he was inspired by interviews with Lansky that his father **ROBERT ROCKAWAY**, 81, did in 1973. Robert, a Detroit native, has long lived in Israel, where he teaches.

I want to believe Lansky’s “Jewish avenger” stories (repeated in the film). But I take them with a grain of salt because the main source is Lansky and other criminals. How many times did Lansky (really) help break up pre-war American Nazi rallies and how many guns did he (really) run to Israel during the Israeli

War of Independence?

Wanting clarity led me to speak to Lansky’s grandson a few years ago. He didn’t know anything interesting that he learned by virtue of being a Lansky. What he knew came from secondary sources and he had no clue where Lansky’s reputed millions went after his death. He was, however, smart enough to trade on his family name via TV and other paid appearances.

JOHN MAGARO, who was raised in his mother’s Jewish faith, plays the young Lansky. This coming October you can see Magaro, 38, playing another gangster in what I expect will be a much better movie. He plays Silvio Dante (the role Steve Van Zandt created) in “The Sopranos” prequel movie, “The Many Saints of Newark.”

“Gossip Girl”, a hit CW series, ran from 2007-2012. It was about affluent young people who all live in a fancy Manhattan neighborhood. The series followed them from high school and into college. It was a big hit for most of its run. Based on a novel, the series was co-developed for TV by **JOSH SCHWARTZ**, now 44.

A re-boot of “The Gossip Girl” will premiere on HBO Max on July 8. Once again, the main characters are all affluent older teens who attend a private school. However, there are some changes. The cast/characters will be more diverse ethnically and racially and there will be LGBT characters. Also, the impact of social media will be a big new theme.

The re-boot was developed for TV by **JOSHUA SAFRAN**, 30ish (not to be confused with an author of the same name). “This Safran” also created, and often wrote the ABC series “Quantico”.

The main cast includes **TAVI GEVINSON**, 25, and **ADAM CHANLER-BERAT**, 34. Gevinson, who grew up near Chicago, was just 11 when she created (2008) a very popular fashion blog and she became the darling of the NY fashion world. In 2011, she launched and personally ran “Rookie”, an on-line magazine for teens that had a few good years, but folded in 2016. Meanwhile, she became an actress and has appeared in a few films, on TV (guest shots), and in Broadway and off-Broadway shows. Her parents are religious Jews.

Chanler-Beret is best known as a New York stage actor. He grew-up in a heavily Jewish New York City suburb. He’s starred in several Broadway shows, including a musical, and he’s had several TV guest roles.

Bad Joke of the Week		
Patient: “Say, what’s the matter with you? You just pulled the wrong tooth!”	Dentist: “Don’t get excited. I’m getting to it!”	<i>Jewish Humor from Biblical Times to the Modern Age, compiled and edited by Henry D. Spalding.</i>
From The Encyclopedia of		

BUSINESS

Former hedge fund exec gets time in prison

(JTA) — A hedge fund founder and major donor to Orthodox Jewish causes has been sentenced to a seven-month prison term for his involvement in a scheme to bribe the head of the New York City prison guard union.

Murray Huberfeld, 60, was sentenced Tuesday after having pleaded guilty to wire fraud conspiracy over a sixty-thousand dollar payment to Norman Seabrook, the former head of the Correction Officers’ Benevolent Association who also was convicted in the affair. The payment was a kickback to Seabrook for having steered twenty million dollars in the union members’ retirement money to

Huberfeld’s hedge fund, Platinum Partners.

In imposing the sentence, U.S. District Judge Lewis Liman in Manhattan said he took into account the “truly extraordinary” letters of support for Huberfeld, Reuters reported.

“Mr. Huberfeld’s crime was a serious one,” Liman was quoted as saying. “This was not a momentary lapse.”

Huberfeld’s arrest in 2016, and subsequent court case, rocked parts of the Orthodox world in the New York City area because of Huberfeld’s record of generosity. He had given away millions, especially to Orthodox institutions in

Brooklyn.

Huberfeld’s role as a trustee for Simon Wiesenthal Center’s Museum of Tolerance proved controversial, and the museum lost out on five-hundred thousand dollars in municipal funding.

Before being sentenced, Huberfeld told the court that he had repaid five-and-a-half million of the union’s money that he had lost on bad investments and that he planned to return one-and-a-half million more.

“Every day I am faced with the hard fact that my actions caused so much hurt,” Huberfeld said, according to Reuters. “What I did was wrong.”

Technion to develop nanosatellites

(JNS) The Faculty of Aerospace Engineering at the Technion Israel Institute of Technology has signed a cooperation agreement with the Space Division at Israel Aerospace Industries to develop and launch a nanosatellite that will enter low-altitude orbit around the moon and collect data using a payload of scientific instruments.

The student-performed project will start in October. It is expected to continue until it reaches completion in a few years.

IAI’s Space Division will assist the project in a number of ways, including providing space engineers to help define, characterize and mentor the students’ mission.

At the end of the process, the students will become partners in launching the nanosatellite.

The joint project is the culmination of a faculty-wide process striving to balance two fields: aeronautics and outer space.

According to Technion faculty dean Professor Tal Shima, “while in the past, only about ten percent of the faculty syllabus was dedicated to space, over the past few years there has been an effort to change this and reach a more equal balance between the two fields. To achieve this, we updated the faculty curriculum and are in the midst of hiring new staff members with expertise in outer space. Cooperation with IAI’s space facility will allow us to expose students to additional joint projects with IAI focused on outer space.”

Technion Professor Gil Yudilevitch, who initiated and leads the

faculty-based cooperation, says “the project will allow students to become partners and help them reach the end of their studies prepared to be integrated into Israel’s developing space industry.”

Technion president Uri Sivan explained that “we are working to promote close research cooperation and to turn the Technion into a hub for many industries, a platform where industry and academia meet. We are quickly working to commercialize technologies that originated on campus. The past year has been a record one in establishing a startup. Another expression of the strengthening ties comes in establishing specialized routes for learning and vocational training for people in the industry who are interested in lifelong learning.”

First cultured meat plant opens in Israel

(JNS) The world’s first industrial cultured meat facility has opened in the city of Rehovot, home to the Weizmann Institute of Science and the Hebrew University of Jerusalem Faculty of Agriculture, Israeli slaughter-free meat-production startup Future Meat Technologies announced.

With the capability to produce five-hundred kilograms (one-thousand, one-hundred and two pounds) of cultured products a day, equivalent to five-thousand hamburgers, this facility makes scalable cell-based meat production a reality.

“This facility opening marks a

huge step in Future Meat Technologies’ path to market, serving as a critical enabler to bring our products to shelves by 2022,” said Rom Kshuk, CEO of Future Meat Technologies. “Having a running industrial line accelerates key processes such as regulation and product development.”

Currently, the facility can produce cultured chicken, pork and lamb, without the use of animal serum or genetic modification, with the production of beef coming soon. The company claims its unique platform enables fast production cycles—about twenty

times faster than traditional animal agriculture.

Future Meat’s cruelty-free production process is expected to generate eighty percent less greenhouse emissions, and use ninety-nine percent less land and ninety-six percent less fresh-water than traditional meat production.

The company aims to reach U.S. shelves in 2022 and is currently in the process of approving its production facility with regulatory agencies in multiple territories. It is eyeing several locations in the United States for its projected expansion.

Foody Fun Kosher



Gayle Schindler

Food Columnist

Now that we are vaccinated and Cincinnati is reopening, like everyone else, we are excited to get out.

Old Friends: But for me it’s an added bonus to be back here, in my hometown, where I run into people I know, often from way in my past. One weekend in June I ran into six different sets of old friends and acquaintances in three different locations. Last weekend, I attended an informal reunion at French Park in Amberley with about 60 high school and neighborhood pals.

Quite often, people tell me they read and enjoy this column, which is a thrill to hear. People ask a lot of questions, but one pops up most frequently: Where do you get your ideas for the column and for meals?

Inspiration can come from anywhere. I’ve written often about using seasonal produce as a guide. But I find inspiration all around me. Today’s column is a perfect example.

Inspiration in a Bottle: My sister has been helping a friend empty her townhouse to prepare for a move to a smaller apart-

Inspiration, a Spanish meal and techniques: parve Spanish flan

ment. If you have been through the downsizing process, you know how much random stuff accumulates, often including wine and liquor. Over the years my sister’s friend managed to collect several bottles including three of sweet vermouth that had been opened, but never refrigerated so they had to be tossed.

But the prize was an unopened bottle of Manzanilla Extra Dry Sherry from the Jerez region of Spain. Sister texted me a photo, asking, “Do you want this?” While I didn’t recognize the specific producer, the type of sherry and region were familiar to me from our trip to Spain three years ago, so I said yes.

In Spain, both dry and sweet sherry are typically enjoyed with afternoon tapas – little plates of snacks that often include olives, nuts, fish, cheese, egg, potatoes and other, potentially more elaborate mini dishes. And there it is – the inspiration!

So, the following Shabbat, my turn in our rotation, I served a Spanish menu with tapas starters accompanied by my sister’s friend’s randomly found bottle of dry sherry. The tapas included Spanish olives, Marcona almonds and white anchovies. For the main meal I made Valencian style paella with chicken and chorizo sausage – kosher, of course – and Patatas Bravas – roasted potatoes with spicy sauce. Dessert was Flan made with coconut cream to keep it parve.

As I was cooking, I realized the Flan requires several cooking techniques that are important to know, but not necessarily used every day. So, let’s talk about them first. I’ll use these terms in the recipe, so read through this before you start.

Canned Coconut Cream: Flan is a custard usually made with heavy cream. Canned coconut cream works in this recipe, keeping it parve but it doesn’t add coconut flavor. In the can, the thick cream separates from its water so, shake the can before you open it and stir vigorously to make it come together – use a fork or a whisk to make it smooth.

Baine Marie: Baked custard is always cooked in a Baine Marie, water bath – a smaller pan sitting in a larger one filled with hot water. The term Baine Marie, Mary’s Bath, refers both to the method and to the equipment. Apparently, it’s named after a first century woman known only as Mary the Jewess. She was a well-respected alchemist; she is credited with inventing or discovering the water bath cooking method and several other practical devices including the hot ash box.

Prepare your Baine Marie ahead. You need two baking dishes – a square 8x8 or 9x9 baking dish and a larger one. To prepare, boil a kettle of water. Set the smaller dish into the larger one. After the custard

is prepared and in the smaller dish, place both pans into the preheated oven. Carefully pour the hot water into the larger dish until it comes ½ to ¾ of the way up the side of the smaller dish.

CAUTION: 1) DO NOT preheat the oven with the larger pan inside. If that pan is hot when you add the water, it will immediately boil and splash. 2) DO NOT try to take both pans out of the oven while the water is still hot. When the flan is done, carefully lift the smaller pan out of the water bath. Turn off the oven and leave the larger pan inside to cool before handling.

Vanilla Beans: Fresh vanilla beans create a depth of flavor you can’t get with extract. If you haven’t worked with a fresh bean, please do give it a try. You need to remove the soft paste from inside AND steep the bean pod in liquid for the best flavor.

Cut the tips off the vanilla bean. Lay it flat on your cutting board; cut it in half down its whole length. Use your knife to scrape the inside of the bean. Add it and the bean pod to your liquid.

Making Caramel: Caramel is made by melting sugar. Use a heavy bottomed pan. It must be absolutely dry; any water droplets will cause crystals to form, making your caramel grainy or ruining it completely. Melted sugar is super hot and sticky. BE VERY CAREFUL not to get any on your skin. It sticks; you can’t

rinse it off quickly, so it WILL burn you to blister level.

Scalding Milk: To scald milk, or in this case coconut cream, place it in a heavy pan over medium heat. Watch it carefully. Heat until tiny bubbles begin to form around the edge and steam begins to rise from the top. It’s done.

Tempering Eggs: When adding hot liquid to raw beaten eggs, add a little bit first and stir quickly to combine. This begins to warm the eggs. Add the rest of the liquid slowly while stirring. If you dump all the hot liquid at once, you’ll end up with scrambled eggs.

Toasting Nuts: Unless there is some specific reason not to, I always toast nuts before using. Some cookbooks and recipes tell you to toast nuts on a sheet pan in the oven, but I have burned too many nuts to use that method. Just put nuts into a dry skillet or saucepan over medium heat. Use a wooden spoon or rubber spatula to keep them moving until they begin to smell toasty and just begin to brown slightly. Remove from the heat and from the hot pan.

If you have questions about food, email Gayle at food@americanisraelite.com.

Spanish Flan

Serves 6 to 8

Note: You can make this recipe in 6 individual ramekins. I don’t have meat ramekins, so I used a square baking dish.

Ingredients

- ¾ C sugar, divided into ½ C and ¼ C
- 2 C canned coconut cream, mixed
- 3 eggs
- 1 whole vanilla bean or 1-2 tsp vanilla extract
- ¼ C sliced almonds, toasted

Directions

- Steep vanilla in cream.
- Preheat oven to 325°
- Boil a kettle of water.

Make the Caramel

- On the stovetop, heat a heavy saucepan over medium heat for 30 seconds.
- Add the ½ C sugar. With a wooden or silicone spoon, keep the sugar moving constantly until it

is completely melted and caramelized to a rich medium brown. Do Not take your eyes off it; it goes from almost done to burnt in one second.

6. Working very fast, pour the hot caramel into the square baking dish. It starts to cool and thicken immediately.

Make the Custard

- In a bowl large enough to hold all the liquid, beat the 3 eggs with the last ¼ C sugar. (If you’re not using a vanilla bean, add the vanilla now.)
- In the same saucepan that you used for the sugar, scald the cream.
- Remove the vanilla bean.
- Add the hot cream to the eggs; temper first then add the rest of the cream.
- Pour the cream / egg mixture into the baking dish on top of the caramel.

Bake

- Create your bain marie. Put the smaller dish in the larger one.
- Put them in the oven together.
- Carefully add the hot water until it comes

about halfway to ¾ up the side of the smaller pan.

15. Bake uncovered for 50 to 60 minutes, until a knife inserted halfway between the edge and the center comes out clean. Check for doneness after 45 minutes; continue checking every 5 minutes until done. The custard will still be very soft and jiggly.

16. Remove the small pan ONLY from the oven. Place on a rack until lukewarm.

17. Move the whole dish to refrigerator to cool completely and set.

Unmold and Serve

- Run a knife around the inside edge of the flan dish.
- Place a serving plate on top of the baking dish; use both hands to hold on to both pieces and flip the baking dish upside down. The flan should drop out; if it doesn’t drop right away, tap the bottom of the dish.
- Garnish with toasted almonds.



A+ Human Beings

Question: I recently read Raising A+ Human Beings: Crafting a Jewish School Culture of Academic Excellence and AP Kindness by Dr. Bruce Powell and Dr. Ron Wolfson. This book demonstrates that it's possible to create a culture of kindness in schools. My favorite idea is that the principal tells the freshmen in essence, "There are no cliques in this school. Cliques are composed of insecure people who are afraid to reach out to others." Of course, the students roll their eyes, but after repeatedly hearing the concept that they must always reach out to the person sitting alone, this action does become part of their school culture.

I also attended my grandson's 4th grade Grandparents' Day Celebration at the Brandeis School in San Francisco, California, in which the students had been asked to pick a Jewish val-

ue. They were then asked to find a way to represent it creatively, either through art or writing. Then, they had to give an example of how they observe this value in the daily life of the school, and finally, how they might help facilitate this value in the greater community.

My own grandson picked protecting the environment as his Jewish value. He was raised to see this value as a key segment of tikkun olam, repairing the world. He said he observed this value by picking up papers from the hallways and schoolyard. At home, he recycles and composts!

Many parents and grandparents think that when they drop their children off at school, the children are entering a separate space where their teachers alone are helping them learn values of kindness and compassion. The reality is that what children learn in the home directly affects their behavior at school, and parents and grandparents are just as responsible for teaching children how to respect and include others. After these two experiences — reading the book and hearing from my grandchild — I asked myself, "What is the role of parents and grandparents in promoting A+ kindness and raising compas-

sionate human beings?"

Answer: When I thought about how to answer this question, two experiences from my own life came to mind. At my forty-fifth high school reunion, a well-dressed, polished, and sociable woman approached me and said, "Ruth, you were the only one." I was somewhat surprised because I did not recognize her and because I had no idea what she meant. I responded, "What do you mean?" She said, "You were the only one who invited me to your birthday party." For whatever ridiculous teenage reason, my class and I had thought that she wasn't worth being friends with.

I greeted this confession with guilt. Although I had not thought of this incident in close to fifty years, I remember that during my freshman year in high school, as I was preparing my invitation list for my birthday party, my mother said, "Ruth, you must invite Edna (not her real name). You are the popular one. You have been lucky, so you have a responsibility to help others."

My second reaction came fast on the heels of the guilt: I marveled at my mother's wisdom! Of course, I had a wonderful time at my party; it was in no way diminished by Edna's pres-

ence. I learned a lesson that day — why did I want to be so stingy when I could both have a good time and be nice to someone else? I learned that being nice to someone did not change my social status. In fact, it actually expanded my idea of how to create a successful party. With the hindsight of years, I am so grateful to my mother, Sophie Nemzoff, for insisting that I think of others. I rolled my eyes at the time, but I'm now endlessly appreciative of my mother's insistence that day. Parents have a role in helping our children see how a small dose of kindness can have a lasting impact.

I experienced another act of radical graciousness myself when I took my son to his seventh grade orientation interview when he was entering the Solomon Schechter Day School in Newton, Massachusetts. When we arrived, the principal's secretary handed us an invitation addressed "To the New Boy." Roz Weiner — wonderful mother, superb psychologist and fellow Schechter parent — had thought to invite my son to her son's birthday party. My own son is now 50 years old, and I remember that generous offer because, by the first week of school, my son already had friends. What might have been an awkward

and terrifying experience turned into a valuable introduction to the school because other students had an informal opportunity to get to know him, and he them. He was no longer the stranger.

I marvel at the sensitivity of these two mothers. They cared not only about creating a mensch (good human being), but they were also concerned about other children. What better way to teach children to be A+ human beings than to be A+ human beings ourselves? I also marvel at how easy it was to do the right thing. Both of these incidents demonstrate how we can care for others with very little emotional, physical, and logistical cost. These mothers took advantage of the situation to make a teachable moment for their children. Grandparents, too, can share this role by passing stories that model compassion to their grandchildren.

Each one of us has stories in our lives about an unexpected kindness. I hope each of you will share these stories with your children.

If you have any questions for Dr. Ruth Nemzoff, The American Israelite's advice columnist, please send them to publisher@americanisraelite.com.

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DEATH NOTICES

LAPPIN, Robert; Age 98; June 30, 2021; 20 Tammuz 5781

SOLOMON, Susan Risa, née Okrent; Age 74; June 30, 2021; 20 Tammuz 5781

Reuven Bulka, Ottawa rabbi behind a Canadian week dedicated to kindness, dies at 77

(JTA) — Reuven Bulka, the Ottawa rabbi dubbed “Canada’s rabbi” for urging his fellow Canadians to embrace kindness, has died at 77.

Bulka died Sunday, June 27, in New York, the Ottawa Citizen reported, where he had moved to be close to family after being diagnosed with pancreatic cancer earlier this year. The Forward reported that he was buried in Israel.

Bulka joined Machzikei Hadas, an Orthodox congregation in Ottawa, in 1967, and retired in 2015. He was the emeritus rabbi until his death.

“As ‘Canada’s Rabbi,’ Rabbi Bulka inspired Jewish Canadians and people across the country to live with optimism, humility, and devotion to kindness,” Prime Minister Justin Trudeau said on Twitter. “And thanks to his tireless efforts, Canada was the first country to create a National Kindness Week. May his memory be a blessing.”

Jim Munson, the senator who this year shepherded through the bill establishing a Kindness Week in the third week of February, said Bulka was critical in its passage.

“There were acts of kindness taking place at every level, whether people knew it or not” because



Courtesy of JTA; Photo Credit: Michelle Valberg/Machzikei Hadas

Rabbi Reuven Bulka, seen in an undated photo, said people should ask themselves as early as possible in life: “What can I do to make this world a better place?”

of Bulka’s influence, Munson was quoted as saying by the Citizen. “In the Senate. In the House of Commons. In the Prime Minister’s Office. I think everybody recognized that you can have your political fights, but this is costing us nothing and it is giving us everything.”

Bulka was a fixture in Ottawa, speaking each year on Remem-

brance Day, Nov. 11, at the National War Memorial.

“He had such a presence on every Nov. 11,” the Citizen quoted Ottawa Mayor Jim Watson as saying. “He took a solemn occasion and weaved it with humor. People would be talking about his Remembrance Day speeches afterward because they were so well-delivered and always without notes.”

Bulka was well known in the Canadian media, often offering advice as a radio commentator. He converted a conservative talk show host to Orthodox Judaism and was heartbroken in 2003 when she said she would no longer be observant, despairing at the tendency of American Jews to hew to liberal beliefs.

“When she went through the evolutionary stage of her journey, a lot of people were inspired by her own excitement about it,” Bulka told the Forward at the time.

The London native — born on D-Day, June 6, 1944 — was raised in the United States and moved to Canada as a young man. Bulka was just 23 when he assumed his post at Machzikei Hadas, and soon steeped himself in the Cana-

dian sensibilities of commitment to public service and getting along with one another.

“For me, the most important thing is that people should ask the question as early as possible in life as they can: ‘What can I do to make this world a better place?’” he told the CBC earlier this year after announcing his diagnosis.

Bulka received a slew of awards, including the Order of Canada, the nation’s second highest honor, and led the effort in the 1990s for Machzikei Hadas to be the first commonwealth synagogue with a coat of arms. Consulting with the chief herald of Canada, Bulka came up with the image of five Torah scrolls and the tablets of commandments upholding the Tree of Life.

On the tree, the synagogue explains on its website, “are attached intermingled maple leaves and Stars of David — Canadian and Jewish symbols. This artistic integration projects the beautiful fusion between Canada and its Jewish community.”

Bulka is survived by his wife, Leah, and five children with his first wife, Naomi, who died in 2001.

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advantageous for anyone who truly seeks it, perhaps their racist hunger for destruction will subside.

Peace can be a goal that bears actual fruit—such as advancement in all realms of health, agriculture and water technology—not empty words. Indeed, it can provide hope for a better future for all the children of the region.

The United Arab Emirates, Bahrain, Morocco and Sudan, as well as Egypt and Jordan, are living proof of this. They came to understand that Jews belong to this ancient land where they were born and to which they have returned, after centuries of suffering, with the aim of self-determination in a flourishing democracy.

If Europe really wants to involve the Palestinians in a peace process, it should invite them to Brussels within the framework of

the Abraham Accords. It could ask them to follow the example of the above Arab States—the very countries that it embraced until it began kowtowing to Iran—and shun their contempt for the falsely dubbed “supremacist invader,” Israel.

To do this, however, it needs to be honest with itself about P.A. leader Mahmoud Abbas. It must realize that he’s not a potential partner for peace, but rather a dictator who murders his rivals—one who canceled the Palestinian

elections slated for May in order to retain his useless and harmful 17-year grip on power, and keep his hands on all the European money given to the P.A., with which he lines his pockets and funds his “pay for slay” program.

The peace-summit paradigm has got to be rethought. All an umpteenth conference will achieve is to dash any hope for peace that the Palestinian people might have, but are not able voice in the earshot of their leaders.

Journalist Fiamma Nirenstein was a member of the Italian Parliament (2008-13), where she served as vice president of the Committee on Foreign Affairs in the Chamber of Deputies. She served in the Council of Europe in Strasbourg, and established and chaired the Committee for the Inquiry Into Anti-Semitism. A founding member of the international Friends of Israel Initiative, she has written thirteen books.

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North Africa and the New World. As Tevye the Milkman explains in Fiddler on the Roof when he is banished from Anatevka, “Now you know why Jewish adults wear hats; we must always be ready to set out on a journey!” Moreover, each Diaspora was important in its own right, and made its own unique contribution to the text (Oral Law) and texture (customs) of the sacred kaleidoscope which is the Jewish historical experience. Are not the Holocaust memorial books, where survivors try to preserve what little can be kept of lost worlds, examples of our sense that God commanded us to write things down - to remember? Perhaps the

Jews didn’t invent history, but they understood that the places of Jewish wanderings, the content of the Jewish lifestyle, and the miracle of Jewish survival are more important than those hieroglyphics which exalt and praise rulers and their battles. The “secret” Nahmanides refers to may not only be a prophetic vision of our history, but a crucial lesson as to what gave us the strength, the courage and the faith to keep on going, to keep on moving, to withstand the long haul of exile.

If we look at the verse where Moses writes down the journey according to the command of God, we read that Moses recorded “their starting points toward their destinations at God’s command

and those were their destinations toward their starting points”. What does this mean? Why does the same verse conclude “destinations toward starting points?” Fundamental to our history as a nation is that we are constantly traveling - on the road to the Promised Land, on the journey towards redemption. That direction was given to us at the dawn of our history: in Hebron, with the Cave of the Couples, beginning with Abraham and Sarah, and their gracious hospitality to everyone, their righteous compassion and just morality; and in Jerusalem, the city of peace. Even as we move down the road of time, we must always recall the place of our origin.

When S.Y. Agnon received the

Nobel Prize for Literature, he was asked about his birthplace. To the interviewer’s surprise, he answered that he was born in Jerusalem. The interviewer pointed out that everyone knew he had been born in Buczacz, a town in Galicia. Agnon corrected him: “I was born in Jerusalem more than 3,000 years ago. That was my beginning, my origin. Buczacz in Galicia is only one of the stopping-off points”.

Only two princes of tribes who served as scouts reached the Promised Land: Caleb and Joshua; Caleb because he visited the graves of our Patriarchs and Matriarchs in Hebron, and Joshua because the name of God, the author of the revelation was added to his

name. Only these two set out for the Promised Land with their place of origin at the forefront of their consciousness. Only those with a proud past can look forward to a glorious future.

As long as we wander with our place of origin firmly in mind, we will assuredly reach our goal. We may leave our place of origin for our destination, but our places of origin in Israel will remain our ultimate destiny.

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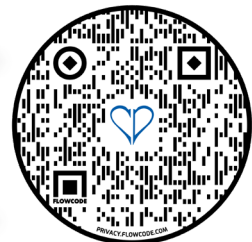
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