

THE GREATER DES MOINES
Jewish PressPublished as a Community Service by the Jewish Federation of Greater Des Moines online at jewishdesmoines.org • volume 24 number 2**HAPPY Hanukah****BEGINS ON THE EVENING OF DECEMBER 4****Senior News****- page 2****Family Mission to Israel** - page 3**Jewish Federation Community School** - page 4*Celebrate Israel at 60***The Keshet Eilon Trio in Concert, November 12**

From Israel's world-renowned Keshet Eilon master violin program comes two young virtuoso violinists, 1st prize winners in international competition, Semion Gavrikov and Hed Yaron-Meirson. A brilliant pianist, Julia Gurchik, rounds out the ensemble. The trio will perform a program of Brahms, Shostakovich, Massenet and Sarasate, 7:00 pm at The Caspe Terrace. As a special treat, the program will be introduced by Maestro Joseph Giunta, Music Director and Conductor of the Des Moines Symphony. Co-sponsored by the Jewish Federation and the Federation's Partnership with Israel region, the Western Galilee. The program is free of charge.

Semion Gavrikov, born in Ukraine in 1985, began playing the violin at age five under Igor Kuzmienko. A laureate of the Odessa competition (1994, 1996), he was 1st prize winner of the Young Virtuoso, Ukraine (1996, 1998), and New Names (1996). Moving to Israel in 1998, he studied at the Israel Conservatory of Music, Tel Aviv, with Lena Mazor and continues to study with Irena Svetlova at the Buchmann-Mehta School of Music, Tel Aviv University. A laureate of the 2004 Rubin Academy Competition and 1st prize winner of the 2006 Claremont Competition, Tel Aviv, Semion has been supported by the America-Israel Cultural Foundation, Joshua Rabinovich Foundation, Buchmann-Heyman Foundation, Isaac Stern Foundation and Zfunot Tarbut. He is a graduate of the Jerusalem Music Center Young Musicians Unit, Perlman Music Program, and the Keshet Eilon Mastercourse, attending masterclasses with Itzhak Perlman, Ivry Gitlis, Ida Haendel, Shlomo Mintz, Vadim Gluzman, Zakhar Bron and Pinhas Zukerman. He has appeared as a soloist with the Israel Philharmonic, Ukraine Philharmonic, and Moskovia Chamber Orchestra.

Hed Yaron-Meirson, born in Israel in 1989, began violin studies at age four, instructed by Sali Bokel, Mira Massin, David Chen, and currently by Hagai Shaham at the Jerusalem Academy of Music. He was 1st prize winner in the 2005 Turjeman (Israel) and 2006 Janacek (Vienna) competitions and laureate of the 2005 Israel Broadcasting Authority and 2006 Jerusalem Academy competitions. He performed with the IBA and the Thelma Yellin High School of the Arts orchestras. Appearances in concerts and festivals in Israel and Europe were broadcast by Israel Radio and TV and by French and Austrian Radio. *continued on page 15*

An Inter-religious Thanksgiving Service, Nov. 18

The Jewish Community Relations Commission will partner with Faith Lutheran Church of Clive in presenting the area's first Inter-religious Thanksgiving Service, Sunday, November 18, 6:00 pm at Tifereth Israel Synagogue. Members of all faith communities are invited to participate in the program, in thanksgiving for our religious freedom in America. The service was constructed by Rabbi David Kaufman of Temple B'nai Jeshurun and Pastor Dave Nerdig of Faith Lutheran Church. For information contact Dorothea at the Jewish Federation at 277-6321 x 218 or dorothea@dmjfed.org. Refreshments will be served.

Tifereth Israel Synagogue**Cantor Adds Depth to Services****Cantor Deborah Bletstein**

The superb voice one hears from the bimah at Tifereth Israel Synagogue these days is that of the synagogue's newly appointed cantor, Deborah Bletstein. Cantor Bletstein earned investiture and a Master's in Sacred Music from Jewish Theological

Seminary in May and began work at the synagogue during the latter part of the summer. In September, she conducted High Holiday services along with Rabbi Padorr. An article about both Rabbi Padorr and Cantor Bletstein recently appeared in the *Des Moines Register* and was carried in the *Chicago Tribune*, as well.

"We are all very excited to welcome Cantor Bletstein on board," said Dr. Marty Rosenfeld, the synagogue's president. "The skills and talents she brings have already begun to enhance our worship services and we know that she will become very popular in our congregation and in the community." *continued on page 9*

COMMUNITY HANUKAH CELEBRATION, DECEMBER 5

Come enjoy the second night of Hanukkah with friends at The Jewish Federation Community School's Community Hanukkah Celebration, 5:30 - 7:30 pm, on Wednesday, December 5th. Join the community for dinner, crafts and games for the kids, and a candlelighting program led by Cantor Deborah Bletstein and Cantorial Soloist Laura Berkson. Dance to the tunes of the Java Jews Klezmer Band. Location: Tifereth Israel Synagogue. RSVP to JFCS so we can make enough latkes and sufganiot for everyone. Contact jcsk@aol.com or call 277-5566.

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Hanukah

Hanukah is one of the few Jewish holidays not mentioned in the Bible. The story of how Hanukah came to be is contained in the books of 1 and 2 Maccabees, which are not part of the Jewish canon of the Hebrew Bible.

These books tell the story of the Maccabees, a small band of Jewish fighters who liberated the Land of Israel from the Syrian Greeks who occupied it. Under the reign of Antiochus IV Epiphanes, the Syrian Greeks sought to impose their Hellenistic culture, which many Jews found attractive. By 167 BCE, Antiochus intensified his campaign by defiling the Temple in Jerusalem and banning Jewish practice. The Maccabees-- led by the five sons of the priest Mattathias-- especially Judah-- waged a three-year campaign that culminated in the cleaning and rededication of the Temple.

Since they were unable to celebrate the holiday of Sukkot at its proper time in early autumn, the victorious Maccabees decided that Sukkot should be celebrated once they rededicated the Temple, which they did on the 25th of the month of Kislev in the year 164 BCE. Since Sukkot lasts eight days, this became the time frame adopted for Hanukah.

About 250 years after these events, the first-century Jewish historian Flavius Josephus wrote his account of the origins of the holiday. Josephus referred to the holiday as the Festival of Lights and not as Hanukah. Josephus seems to be connecting the newfound liberty that resulted from the events with the image of light, and the holiday is still often referred to by the title Josephus gave it.

By the early rabbinic period about a century later--at the time that the Mishnah (the first compilation of oral rabbinic law included in the Talmud) was redacted--the holiday had become known by the name of Hanukah (Dedication). However, the Mishnah does not give us any details concerning the rules and customs associated with the holiday.

It is in the Gemara (a commentary on the Mishnah) of the Babylonian Talmud that we are given more details and can clearly see the development of both the holiday and the stories associated with it. The discussion of Hanukah is mentioned in Tractate Shabbat. Only three lines are devoted to the events of Hanukah while three pages

detail when, where, and how the Hanukah lights should be lit.

Completed approximately 600 years after the events of the Maccabees, the Talmud contains the extant version of the famous story of the miraculous jar of oil that burned for eight days. The Talmud relates this story in the context of a discussion about the fact that fasting and grieving are not allowed on Hanukah. In order to understand why the observance of Hanukah is so important, the Rabbis recount the story of the miraculous jar of oil.

Perhaps the Amoraim--the sages of the Talmud--were retelling an old oral legend in order to associate the holiday with what they believed to be a blatant, supernatural miracle. Although the seemingly miraculous victory of the Maccabees over the Syrian Greeks was certainly part of the holiday narrative, this event still lies within the natural human realm. The Rabbis may have felt this to be insufficient justification for the holiday's gaining the legal stature that would prohibit fasting and include the saying of certain festival prayers. Therefore the story of a supernatural event centering on the oil --a miracle --would unquestionably answer any concerns about the legitimacy of celebrating the holiday.

Hanukah gained new meaning with the rise of Zionism. As the early pioneers in Israel found themselves fighting to defend against attacks, they began to connect with the ancient Jewish fighters who stood their ground in the same place. The holiday of Hanukah, with its positive portrayal of the Jewish fighter, spoke to the reality of the early Zionists who felt particularly connected to the message of freedom and liberty.

Hanukah began to find new expression in the years leading up to the founding of the modern state of Israel. In the post-Holocaust world, Jews are acutely aware of the issues raised by Hanukah: oppression, identity, religious freedom and expression, and the need to fight for national independence. Hanukah has developed into a holiday rich with historical significance, physical and supernatural miracle narratives, and a dialogue with Jewish history.

Courtesy of www.myjewishlearning.com

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to all who have contributed through United Way. Please remember that your gift to Jewish Family Services through United Way has to be re-designated each year.



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Jewish Family Services

senior news

Upcoming Luncheons:

Thursday, December 6th

12:00 Noon, at Temple B'nai Jeshurun
WHAT'S NEW FOR MEDICARE IN 2008- PART D AND MORE. The latest information on Medicare drug coverage for 2008 and other changes to Medicare will be highlighted in a program offered by the PEER Advocate Program. A counselor, Gail Hutchinson, with the Senior Health Insurance Information Program(SHIIP) will present the program. SHIIP will discuss changes to Medicare drug plans for the next year, explain two types of plans offered, and share news about Medicare Part B premiums, deductibles and co-payments.

Thursday, January 10th

12:00 Noon at Tifereth Israel Synagogue
We are looking forward to having Federation President and storyteller, Neil Salowitz, entertain us with his delightful talent. It will be a fun and enjoyable time!



We all had a very eventful and wonderful time at Prairie Meadows. Everyone enjoyed a free buffet lunch and participated in many activities such as the live band music and dancing, playing table games or enjoyed themselves at the slot machines.



Seniors enjoy interacting with a volunteer at a recent luncheon!

Message from the President



Neil Salowitz
President

Friends—

As I write this, it's mid-October. The weather, which has been unseasonably warm, has suddenly turned cool and brisk. This morning, I put on my favorite sweater. It felt like a hug from an old friend.

By the time you read this, it will be November or December. The days will be short and cold, the nights long. At this time of year, can there be a better holiday than Chanukah? The beauty of the lights in the chanukiah, the aroma of frying latkes, the laughter of children playing dreidel—what a great way to bring light and life to the chill of late autumn.

Chanukah, of course, celebrates the military victory of a small band of Jewish zealots over a much larger and better-equipped Syrian-Greek army. It's also a celebration of Jewish identity. Our ancestors chose to fight for their faith. They knew that the odds were against them, but were willing to die fighting rather than assimilate. They didn't have to think about their Jewish identity—they lived it.

When I was a sophomore in college, my Psychology 101 professor gave the class an exercise to complete. He handed out a sheet of paper, on which was printed, twenty times, one under the other, the phrase, "I am _____." He instructed us to quickly complete the twenty phrases, writing the first things that came to mind. The exercise was designed to make us think about how we see ourselves and all the roles we play in our interaction with others.

The first few were easy: "I am a man." "I am a student." "I am hungry." After that, however, it became more difficult to define myself. By the eighteenth phrase, I was writing things like, "I am bored out of my skull in this class."

To my surprise, among the first things I wrote, however, was, "I am Jewish." My Jewish identity had just begun to reawaken after years of neglect. I was one of those kids whose Jewish education ended with Bar Mitzvah. For most of junior high and high school, my Jewish identity lay dormant. Thanks to a perceptive and caring campus rabbi (who remains a friend to this day), I rediscovered who I was.

If you completed the exercise I've described, where would you place, "I am Jewish"? Would it be first or second, right up there with, "I am a woman (or man)," "I am a resident of Des Moines," or, "I am a tennis player?" Would it be somewhere further down the list? Would it appear on the list at all?

We live in a wonderful country, at a wonderful time. Overt anti-Semitism is rare in this country. The Gentile world no longer forces us to acknowledge our Jewish identity. Our employment, marriage and lifestyle choices are no longer dictated by the outside world, or by the iron fist of tradition. Our choices are endless, and therein lies a trap.

Today, we have to CHOOSE to be Jewish. Most of us are born Jewish, of course, but is that enough? Will an accident of birth sustain us as a community and as a people?

It seems to me that in '07, if we're to retain those characteristics that make us Jewish, it's not sufficient merely to say that we're Jewish. We need to do the things that nurture our Jewish identity, things that remind us of who we are, and why.

You've heard the old joke that if there are two Jews, there will be three opinions. There are as many opinions about halacha and Jewish practice as there are Jews in this community. Nonetheless, there are things on which we can all agree. Among these are the ideals embodied in Isaiah 58, the passage we read during our Yom Kippur fast:

"Is not this the fast that I have chosen? To loose the fetters of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh?"

We are not Jewish by virtue of being compassionate, caring and generous. We are these things BECAUSE we are Jewish. Jews certainly don't have a monopoly on compassion or generosity, but our sacred texts and our tradition elevate these concepts to the level of holiness.

The Jewish Federation's 2008 All-in-One Campaign is one way to express your Jewish ideals and identity. Throughout the year, you are solicited by a variety of charities. None, however, are as immediately beneficial to your Jewish community as a whole as the Federation's Campaign. Though your gifts, you can have an immediate impact. You give our children a Jewish education, you care for our elderly, you support and defend Israel and fight against the resurgence of anti-Semitism in this country. But, as well, we should all be thinking about what we can do to build a future for our people. Just imagine what we can do ~ together ~ to ensure there will be a bright future for our grandchildren and their children.

You'll be hearing more about our Campaign. You may be asked to volunteer some time to help with the fundraising effort. I hope that you'll answer the call of your Jewish heart and be generous with your time and your money.

As you kindle the Chanukah lights, think about what it means to YOU to be Jewish.

May the light of the candles warm your heart during the cold days of December.

B'Shalom,
Neil

He will be missed, he will be remembered
Slava Dukarsky

Slava Dukarsky, our dear friend... Death caught him when he was aboard the plane heading to New York. He was going to meet his friend to celebrate the friend's anniversary. It seems that fate has decreed otherwise...

The news about Slava's death was shocking and inconceivable. It is absolutely impossible to imagine him dead, he was so lively, energetic, athletic-looking, handsome, always smiling. Open and outgoing, he was the heart of every company and a very welcome visitor in every Russian-Jewish home.

Slava's background is that of the most exceptional and brightest person: gold medal from high school, diploma with honors from the Technical University, and a position of manager at one of the most prestigious scientific institutes in Moscow. A talented engineer and scientist, he was also intellectual and comprehensively educated. There is hardly a field of knowledge he wasn't an expert on - science, literature, history, music, theatre, languages, to name just a few.

Slava was a devoted father and grandfather, and he was faithful to the memory of his late wife whose burial urn he brought from Moscow. "She will be with me till my very last day," he said. Now, she is forever with him, as their urns are buried side by side.

Like a bright comet, Slava Dukarsky flashed out on Iowa's firmament to make our life brighter, and vanished suddenly from sight. But not from our hearts where he will remain evermore.

Milla Verkhov-Karno,
On behalf of the Russian-Jewish community members

A Family Mission to
Israel Set for June '08

Be part of the excitement! Come celebrate Israel's 60th anniversary of independence – in Israel – with friends and family, on a special Mission prepared by the Jewish Federation in conjunction with Amiel Tours. The ten day trip is scheduled to depart Thursday, June 5th and return on Sunday, June 15th. Subsidies will be available from the Jewish Federation to qualified applicants. For more information, contact the Federation at 277-6321 x 214 or e-mail to [jrcrc@dmjfed.org](mailto:jcrc@dmjfed.org)



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We are always happy to receive articles and contributions for consideration. We reserve the right to edit submissions for space considerations and clarity.

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celebrate

ISRAEL^{at}

5708-5768

Across the nation and around the world, celebrations are planned to commemorate Israel's 60th year of independence. In Central Iowa, the Jewish Federation invites you to join in the year-long celebration – including concerts, a film series, discussions, a birthday party, and a family Mission to Israel scheduled for June 08. The fun starts now!

JEWISH FEDERATION COMMUNITY SCHOOL

HANUKKAH BEYOND PRESENTS

From "Tastes of Jewish Tradition" page 76

When most kids think about Hanukkah, they tend to envision gifts and gelt. It's a challenge to retain the spiritual significance of the holiday that often gets lost in the abundance of gifts.

Creating an atmosphere of moderation while children are young is the key to getting back to the true meaning of Hanukkah. As a family, you can start new traditions that are both fun and rejuvenating by replacing some of the material gifts with personal or spiritual gifts. Every night of Hanukkah can be devoted to a special project or activity that will initiate some thought, feelings, and conversation in your family.

Idea 1: The "Grateful" Menorah: When you light the hanukkiah, ask everyone at the table to share something they are grateful for.

Idea 2: Hanukah Mitzvah Fairy: Draw names from a hat and be a secret pal for the next three days. Do a favor, leave coupons or sweet notes, complete one of their chores, or leave a small treat for the person you picked.

Idea 3: Phone a friend or a relative and as a family, sing one of your favorite Hanukah songs over the telephone, and then wish them a Happy Hanukah.

Idea 4: Potluck Hanukah Brunch: Invite some friends and/or family over for a Sunday morning brunch. Assign a festive dish for everyone to bring. Have a treasure hunt for hidden gelt. Share Hanukah songs and stories.

Idea 5: Bake and decorate Hanukah Cookies as a family project and bring some to someone who doesn't have many family members or friends nearby.

Idea 6: Create-A-Coupon Potpourri: Use your imagination and design coupons for future services for family and friends, i.e. free back or foot massage, bake cookies, wash dishes, brush the dog.

Idea 7: Hanukah Joke and Talent Night: Share your talents. Put together skits and make up Hanukah jokes. For example: What has four feet and plays dreidel? (Two children) Why are some menorahs like old cars? (They both burn oil.)

Idea 8: "Zot Hanukah" (This is Hanukah): The eighth night is called the climax of the festival. What would be a special tradition for your family to start on this night? Leave the most awesome gifts for last. How about candle-making, or a candle light dinner with all the lights turned off in the house?



Jewish Federation Community School students celebrate Sukkot

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Anna N. Kushkova will lecture title Inter-Ethnic and Inter-Confessional Relations:
Offering of Matzoh. Anna has a PH.D. in History and works at the Petersburg Judaica
Center/Ethnology Department for the European University at St. Petersburg, Russia.

She will speak between 10:00 am and 11:30 am at the Temple.

Anna will take orders for a selection of books published by the Petersburg Judaica Center.

We are excited to have the opportunity for Anna to speak in our community.

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PROJECT ELIJAH

Grand Opening of Project Elijah Kosher Meal Packaging Facility

A Letter from Janice Rosenberg, Project Elijah Foundation



The Project Elijah Foundation is really rolling along! Thank you to everyone who sent in your very generous contributions during our Yom Kippur 2007 Appeal. If you have not yet contributed, there is still a need and we will welcome your gifts.

Hopefully as this article reaches you, we will have opened our Project Elijah Foundation Food Packaging Operation in West Des Moines.

We will share this facility with other like-minded groups in the Des Moines

Community to package nutritious meals to send to starving children and their families in Des Moines and in many parts of the world. The Project Elijah Foundation Kosher Meals will be sent to Ieladeinu, a Jewish Orphanage and Care Center in Buenos Aires, Argentina that cares for over 250 Jewish children who are the victims of abuse, neglect and poverty. Watch your Synagogue and Temple bulletins, the Jewish Press and your mail boxes for our "Grand Opening Event!"

What exactly will we be doing at the Project Elijah Foundation Kosher Meal packaging facility? We will be packing highly nutritious kosher meals to send to hungry Jewish children and their families. These meals will consist of enriched soy, rice, dehydrated vegetables, and a vitamin/mineral flavoring mix. We will be packaging these meals in several production lines with 12 people per line, measuring and scooping the ingredients into the bags. The bags will be sealed and boxed to send to Buenos Aires to be distributed there.

Our formula for the meals has been evaluated and approved by the Iowa State University Food Science and Human Nutrition Department. These meals have a 3 year shelf life. To prepare these meals, one only needs to add boiling water. The meals cost around 25 cents and that includes shipping. Rabbi Yossi Jacobson of the Judaic Resource Center will be in charge of the Kosher certification of our meals.

In other news, the Project Elijah Foundation received a \$4000 Discretionary Grant presented to Alan Zuckert by Dr. Eric Schockman, the President of Mazon: A Jewish Response to Hunger to Ieladeinu for the purchase of food. I know the children and the staff were very glad to receive that gift. He has expressed interest in our Project Elijah Foundation meal packets and we are excited to introduce him to our program.

See you in the kosher food packing lines!

Janice Rosenberg, Project Elijah Foundation, Executive Director
1515 Linden Street Suite 205, Des Moines, Iowa 50309-3131 (515) 246-8001



חג חנוכה שמח

Happy Hanukkah!

From my family to you and your family,
We wish you a Happy Hanukkah
and all the hope the New Year brings.

Barack, Michelle, Malia, and Sasha



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Truth by David Friedgood



As I write this piece Yom Kippur has passed. In the Synagogue we are ready to return to the beginning, B'reshit (Genesis). Our cycle of Torah readings has been handed down through generations of Jews for over 2000 years. As our ancestors did, we start each fall season (on Simchat Torah) with our story of creation; having just completed reading the books of Moses (the first five books of the Bible) ending with the story of Moses' death. It is an endless circle of reading, kept alive by Jews the world over. These Torah readings are the centerpiece of our Shabbat and holiday service. In the ancient words, carefully transcribed by the hands of pious scribes, is ultimate truth - or so we are taught. But what is truth? How are we to understand the message rolled up in the yellowed parchment scrolls of Torah?

This time of year I reflect on my family, now departed, whose influence still drives my view and belief. My mother, though having passed some 30 years ago, is still alive in my thoughts. I still wonder how she would perceive my actions. She was a loving, tough-minded woman who, despite her many responsibilities, always made sure her oldest child (me) knew what was expected. I, on the other hand, was less than perfect and always sensed that I did not fully measure up. Even when she was

pleased and congratulatory, I knew there was room for improvement. My Bubbe, on the other hand, made me feel perfect. However meager my accomplishment, it was the best in her eyes - never equaled in the history of mankind. When she scolded or corrected my frequent transgressions, I sensed, even at an early age, the chastisements of love. (Even perfection could be better.) So, what does my childhood experience with different parenting methods have to do with ultimate truth? Let me explain with some examples:

In the first chapter of Genesis God says: "Let us make man in our image, after our likeness... And God created man in His image." (Genesis 1:26-27). Are we to assume then that each of us human beings looks like God? Or, does God have a form and substance (face, nose, limbs) so that He looks like us? No. This would diminish God, subtracting from his all-inclusive uniqueness. Our God is One. We think of our creator as the mystics do - as Ein Sof (without end). He has no form and cannot be contained or defined in our language. His magnificence is not in any way like my image. Another example occurs in the end of the same verse. "Male and female He created them" (Genesis 1:27). Man and woman were created together, as equals. Chapter 2 contains the better-known version of creation where woman is formed from Adam's rib (though Rabbi Kushner has her formed at his side). So what are we to believe? What is the truth? Do we look like God?

Where did Eve come from? Rabbinical scholars have argued about these and many other Biblical inconsistencies for millennia. In 1656 Baruch Spinoza was excommunicated by a Rabbinical court in Amsterdam for daring to question Biblical literal truth. Rambam (Rabbi Moses Maimonides - 12th century) details how these Bible statements and other stories are designed for us, with our limited human understanding, so that we can get a glimpse of that which is beyond comprehension. They are to be understood allegorically, not literally. The Bible teaches us lessons, not literal facts.

My mother would have me learn my Bible lessons and report the story details specifically. In response to my questions I can see her demeanor change ever so slightly and I know it is time to be quiet and stay on task. She would not care for my deviating off course and taking side trips which lead to silly questions and which distract my attention. Bubbe, on the other hand, smiles. With her gaze she pats my head and I know that I please her. Every question is wonderful. Every nuance and innovative way of looking at Biblical text is good. There is not one path to truth. In fact there are infinite directions to take. I do not know where the end of my travels are, but know that each deviation brings me closer. What is the final objective? Who knows? Truth is not reached by completing this journey. It is the trip that is filled with wonder.

*Happy is the man who finds wisdom,
The man who attains understanding...
Her ways and pleasant ways,
And all her paths, peaceful.
She is a tree of life to those who grasp her,
And whoever holds on to her is happy.
(Proverbs 3:13, 17-18)*



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Perspective on Judaism

A Journey to Consolation, Justice and Healing

By Barbara Hirsch-Giller Delivered on Yom Kippur at the Alternative Service at Tifereth Israel Synagogue

Each Fall, for the past four years, my dear friend and colleague, Sandra McGee and I stand before a classroom filled with students enrolled in the Master of Social Work Program for the University of Iowa. We are both veterans of Polk County Crisis and Advocacy Services; we each bring to the classroom a lifetime of challenges and radically different but similar experiences; we are challenged to coach a class of 30 or more students to become culturally competent social workers. Sandra is African American; I am an eclectic Jew. We teach the diversity component for the MSW program: the class is entitled Discrimination, Oppression and Diversity.

Sandra and I both grew up in families who struggled everyday to make the dollar cover daily necessities; we both learned by the example of our parents that compassion and respect for all human life would be the guiding principle by which we lived. We both grew up understanding that the world did not necessarily love us: Sandra lived through the Civil Rights movement of the sixties and while she is the first member of her family to graduate from college (and is completing her doctoral dissertation as we speak), she is still followed through stores by clerks who suspect that she will pocket an item and walk out of the store; the trauma of a high school guidance counselor telling her that she was really only suited for domestic work lurks in her memory, to attack her self esteem periodically.

While I clearly do not face the reality and daily grind of racial discrimination, because "we" can generally "pass" for white, all we need to do is read our email or look in the paper. The worldwide Jewish population has not faced the type of ferocious anti-Semitism that now exists since the early Twentieth Century. I read from an article published in the Washington Post on September 4, 2007; the column was written by British journalist, Denis MacShane:

"Hatred of Jews has reached new heights in Europe and many points south and east of the old continent. Last year I chaired a blue-ribbon committee of British parliamentarians, including former ministers and a party leader, who examined the problem of anti-Semitism in Britain. None of us are Jewish or active in the unending debates on the Israeli-Palestinian question.

Our report showed a pattern of fear among a small number of British citizens ~ there are around 300,000 Jews in Britain, of whom about a third are observant ~ that is not acceptable in a modern democracy. Synagogues attacked. Jewish schoolboys jostled on public transportation. Rabbis punched and knifed. British Jews feeling compelled to raise millions to provide private security for their weddings and community events. On campuses, militant anti-Jewish students fueled by Islamist or far-left hate seeking to prevent Jewish students from expressing their opinions.

More worrisome was what we described

as anti-Jewish discourse, a mood and tone whenever Jews are discussed, whether in the media, at universities, among the liberal media elite or at dinner parties of modish London. To express any support for Israel or any feeling for the right of a Jewish state to exist produces denunciation, even contempt."

And in our country, from an article in the *New York Post*:

November 12, 2006 - "The number of hate crimes in the city is up almost 8 percent from last year, with attacks on Jews and gays spiking the most, according to NYPD stats. The number of crimes against Jews surged 28 percent, to 95 from 74. Anti-gay crimes jumped 20 percent, to 47 from 39. There were 42 crimes against gays in all of 2004 and 44 in all of 2005."

The latest Federal Bureau of Investigation statistics for Crime in the United States deals with hate crimes concerning religion and the breakdown looks like this:

Bias	Incidents	Victims
Anti-Jewish	954	1,076
Anti-Islamic	156	201

Sixty nine percent of the hate crimes are directed against Jews, 11 percent against Muslims. Facts that truly shock the general public.

Sandra's community has witnessed ghosts from the last three hundred years haunt the southern U.S. again this week, as six young men are charged with attempted murder for an attack on a white youth in Jena, Louisiana. Most interestingly, our news

reports of the incidents that led up to this racial conflict, have essentially deleted an important fact of the story: the genesis of the confrontation began with the beating of an African American student who mistakenly sat under what was understood by the white students at the school, as the "white tree." The next day nooses hung from the tree and the specter of the lynching years rose again. While the white students were suspended from school, the African American students, one in particular, faced felony charges that would have demanded years in prison.

And the bottom-line is that Sandra and I share a history and we are bound at the soul level by the trauma of economic need and hatred against our communities. So on Thursday evenings from 5-8 p.m., we stand before our students and share life and experience and pray that, in some small way, we will assist each other in developing small but mighty prophetic voices. Our students teach us and we teach them.

In order to utilize our religion, our faith, as a vehicle toward becoming our own brand of prophet, a catalyst toward Tikkun Olam, we might begin within our Hebrew Scriptures. Both Torah readings for today, (from Leviticus and Numbers) establish an ancient foundation for the atoning/healing rituals that we celebrate today. We conceptualize the ritual in these readings, but it is to the Prophets of the Hebrew Scriptures that we turn for a deep understanding of the why of atonement. *continued on page 15*

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Michael Sachs

From lessons with Ziggy Elman at age six to first chair in the Cleveland Orchestra

He has performed under the greats, including Leonard Bernstein, Sir Georg Solti, and Pierre Boulez and continues to impress critics with his “magisterial gifts,” “spectacular chops” – referring to the strength and agility of his playing – and his “radiant tone.” Recognized internationally as a leading soloist, recitalist, chamber musician, teacher, author and clinician, Michael Sachs is principal trumpet in the world-class Cleveland Orchestra. It is a position he has held since 1988. His artistry may be heard on more than 125 compositions recorded by the Cleveland Orchestra and on other recordings.

Despite all his accomplishments, Michael Sachs remains one of the most down to earth, easy-to-chat-with people one would hope to find.

Jewish Press: Mr. Sachs, we’re delighted to have you with us. Tell us a bit about the musical environment you grew up in?

Michael Sachs: Thank you for having me. We lived in Santa Monica, California. My mother loved playing piano, especially music of Beethoven, Chopin, and Brahms, and also loved listening to the recordings of Toscannini and the NBC Symphony – and anything with Leonard Bernstein. So music was a large part of my earlier years around my house. My father, however, was not musical at all. He ran an advertising agency focusing on children’s toys.

JP: How did you get interested in the trumpet?

MS: Funny story. I have a sister a year older than me. When I was four, I went

to the fall open house at her elementary school. Music in our school system was very strong. The elementary school band played, and a kid got up and played a trumpet solo. (“Never on a Sunday,” I think it was.) I thought it was the most amazing thing I’d ever heard and immediately begged my parents for lessons. There was only one catch: I had no front teeth at the time, so I had to wait two years for them to come in. At that point my mom took me to the local music store where she heard there was a terrific teacher. It turned out that it was the famous big band trumpeter Ziggy Elman – and Mr. Elman became my first teacher. [Elman is famous for his hot klezmer solo on “As the Angles Sing,” recorded with Benny Goodman. –ed.]

JP: How easily did you take to playing?

MS: Getting my embouchure [muscles around the mouth] set up from the beginning and making a sound on the trumpet seemed very natural for me. While the physical aspects of playing came together well for me over the years, I was always extremely diligent with my practicing and routine. After all these years, I still work very hard at improving my playing and musicianship.

JP: Did you know early on that you wanted to play professionally?

MS: Well, both my parents, while very supportive of my trumpet playing, felt I would be best served to get a broader education in college and not get a music degree.

That’s how I ended up getting a History degree from UCLA. I was about 19 or 20 before I was certain I wanted to try to make my living playing professionally, and I only really buckled down and focused solely on my trumpet playing when I got to New York, at age 21, to study at the Juilliard School.

JP: Time out, for a moment, while I present some additional biographical information about you, Mr. Sachs. Prior to joining the Cleveland Orchestra, you were a member of the Houston Symphony Orchestra and taught at the Shepherd School of Music at Rice University. Another interesting tidbit about you is that John Williams (composer of the music for *Star Wars* and an eminent conductor) wrote his “Concerto for Trumpet” for you, as commissioned by the Cleveland Orchestra. That was in 1996. You are the author of two texts, “Daily Fundamentals of the Trumpet” and “Mahler: Symphonic Work, Complete Trumpet Parts.” And I might mention that you serve as the Head of the Trumpet Department and Chairman of the Brass Division at the Cleveland Institute of Music.

Mr. Sachs, who is the most communicative conductor you have played under?

MS: Probably Pierre Boulez would be the “clearest.” He uses an economy of motion and doesn’t necessarily say that much, but his hands communicate everything needed. Christoph von Dohnanyi (musical director during my first fourteen years with the Cleveland Orchestra) always had strong musical ideas and a clear view of the end goals he wanted. He was terrific to work for. The same can be said for my current boss, Franz Welser-Moest, as well as other favorite conductors I’ve had the pleasure to work with, including Georg Solti, Leonard Bernstein, John Williams, Esa-Pekka Salonen, Robert Shaw, Michael Tilson Thomas, Seiji Ozawa, and Kurt Masur. All of these conductors brought a particular energy and vision that made playing for them exciting and inspiring.

JP: Boulez conducts Stravinsky; a 1996 recording with the Cleveland Orchestra features you among the seven solo ensemble musicians on “The Soldier’s Tale.” This is a very colorful and rhythmic piece that readers might obtain to get a flavor of your playing. What impressed you about that recording session with Mr. Boulez?

MS: Any time I’ve had the chance to work with Mr. Boulez has been a tremendous honor for me. He is one of the most brilliant and nicest persons I have ever met. Especially on a piece like “L’Histoire,” which because it’s only involving seven players is so intimate, it really gave us all a chance to get a clear window into his concepts of the piece. Mr. Boulez has an uncanny way of choosing perfect tempos and (with his conducting mannerisms) the ability to just feed your line to you in a way that you can’t help but sound good. [Readers can access excerpts of this recording online by googling “Boulez” “L’Histoire”]

JP: How much practice do you put in to keep your skills finely honed?

MS: How much I practice can vary depending on my rehearsal- or concert- schedule and the demands of those services. I try to approach playing trumpet much like an athlete – the lip is like any other muscle in the body and needs training both for strength

and flexibility. I do about a 45 minute warm-up routine of fundamentals at the start of every day. From there I typically will do anywhere from an hour to three hours of practice (the latter broken up into two hour and a half sessions, usually). On a heavy concert or rehearsal day I’ll do a warm-up and that’s all. At the end of every day I also do a cool down, not unlike a runner stretching at the end of a taxing run. Conditioning is very important as I need to be strong yet remain fresh and flexible. Each week the repertoire changes so my needs physically change as well. I need to stay in a shape that can allow me to flow with my schedule and not ever feel too tired or beat up at any point.

JP: You noted that in your youth you listened to the recordings of the NBC Symphony and later, presumably, recordings of other great orchestras. Were you very attentive to who, particularly, occupied the first chairs on these recordings?

MS: Yes, I quickly became aware of the tremendous trumpet players in those orchestras. Players like Harry Glantz of the NBC Symphony, Bud Herseth of the Chicago Symphony, Tom Stevens of the Los Angeles Philharmonic, Armando Ghitalia and Roger Voisin of the Boston Symphony, and Phil Smith and William Vacchiano of the New York Philharmonic were all great role models for me. Then over the years I was very fortunate to meet and spend quite a bit of time with all but one of them, Mr. Glantz.

JP: Having studied the styles and sound ideals of the trumpeters of the past generation, do you detect a difference in today’s sound ideal?


MS: That’s hard to say. There are definitely subtle changes in how most trumpeters play now as compared to 50 years ago. Back then most of these players were immigrants and sons and daughters of immigrants. Their stylistic concepts were much more rooted in European culture while now most players in American orchestras are American born and trained with a different perspective. This evolution is also due to today’s almost unlimited access to recordings. Fifty years ago you played in an orchestra and were much more isolated from other styles of playing, so many performers developed their own unique approach. With recordings and technical information becoming increasingly available, there is now a much more homogeneous stylistic approach, as compared to back then. That said, just like everyone’s DNA is distinctive, so every player has his or her own particular style and tastes.

JP: One final question. Would you share with us one anecdote about being Jewish?

MS: Sure. I had my Bar Mitzvah in my backyard. A good friend of the family was studying to be a rabbi and we just decided to have me study with him for a couple of years at home and then put a tent up and do it that way. I had a wonderful time and because of this setup, I was involved in many parts of the service. Really a terrific education for me...

JP: Thank you so much for the interview. It is a pleasure to introduce you to readers. Best wishes for continued success, Mr. Sachs.

MS: Thank you.

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40	9.97	9.70	13.57	12.91	18.69	17.80	28.04	26.26
45	12.28	11.30	19.36	16.91	31.15	26.26	51.18	42.28
50	15.13	13.53	26.48	22.47	45.39	37.38	82.33	64.53
55	21.18	17.53	41.61	32.49	75.65	57.41	136.62	101.91
60	30.79	22.78	65.64	45.61	123.71	83.66	219.39	151.75
65	50.64	33.46	115.26	72.31	222.95	137.06	394.72	253.21
70	86.06	53.04	203.81	121.26	400.06	234.96	724.02	438.33
75	178.27	105.55	434.32	252.54	861.08	497.51	1531.25	938.51
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Jews Must Do More To Save Environment

By Rabbi Steve Gutow

As the energy crisis and the ominous reality of global warming loom larger in the public's mind, there is little doubt the United States must immediately engage this issue head on. Fortunately the solution to both concerns require the same shifting of policies, the same courageous actions and the same discipline.

Carbon emissions that are destroying the earth of our children and grandchildren, and a world dependent on tyrants such as Iranian President Mahmoud Ahmadinejad, Venezuelan President Hugo Chavez and Sudanese President Omar al-Bashir are not realities in which Jews can safely relax.

The Jewish community, which has a particular stake in this race because of Israel's vulnerability to enemy nations whose power is derived from the flow of petrodollars, must do more.

Recently I sat with a group of senators in Washington and presented concerns of the Jewish community about energy and the environment. Among the leaders on hand from Jewish organizations were David Harris of the American Jewish Committee and Howard Kohr of AIPAC. Harris made a presentation on Israel; Kohr presented on Iran.

The senators clearly saw climate and energy policy as a paramount concern of the day, and the responsible question is if our community is paying enough attention to these issues. Sadly, it is not.

The Jewish community is right to make Israel's safety and thwarting Iran's pursuit of nuclear weapons top priorities, but

energy independence and global warming are equally important in the long run and deserving of the same level of attention.

While our tradition may not favor a particular policy, it is hardly silent. Deuteronomy explicitly forbids destroying fruit-bearing trees when attacking a city. The verses ask the question: "Are the trees of the field human to withdraw before you into the besieged city?" Our tradition understands that trees are not able to act in their own self-defense and need even more protection than humans. The Torah and the Talmud say that Jews are not allowed to destroy or waste anything.

Unfortunately, this fundamental rabbinic mandate of "not destroying anything," known rabbinically as "bal taschkit," is not well known. It should be. In Psalms the Lord says that the Earth "is the Lord's and everything that is in it." As Jews, action in the world is a basic fabric of our theology and the most important proof of faith in God. Indeed, to be silent and dormant flies in the face of the fundamental nature of Judaism.

From a holistic standpoint there are two sides of the energy equation: We can use less oil and we must increase production of power from existing renewable sources. We must reduce our bloated energy consumption by tapping into the strength of our disciplined tradition and being more cognizant of what we consume. We must open our minds to the continuing dialogue of new and innovative solutions. We must also seek out alternative sources of energy such as wind power, solar power, bio-fuels and geothermal heat to

address our current energy demands.

Investments in the use of these fuels are investments this country must make.

At home, in our synagogues and in our communities we can take substantive actions by reducing our energy footprint, making smart consumer choices, driving less and exchanging inefficient light bulbs for efficient CFL bulbs. As activists, you can make a difference by holding events, and calling and writing your senators, congressmen and other elected officials to tell them that you believe America deserves a smart, comprehensive energy policy.

We are in a battle for survival. Our physical world, our immediate and future security, even the air we breathe are at great risk. We are a people who from our history understand the need to engage. Energy conservation and reducing greenhouse emissions are not luxuries for those who just want to see a "better world," they are necessities and an obligation we have to the world. After all, the Earth is really not ours; it is the Lord's and it should not be wasted or destroyed.

Discipline, innovation and investment will not wait for the next decade or even the next year—they are needed now. Buckminster Fuller, a sage though not a Talmudic one, stated: "If the success or failure of this planet, and of human beings, depended on how I am and what I do, how would I be? What would I do?"

It is our call.

Rabbi Steve Gutow is the executive director of the Jewish Council for Public Affairs.

Cantor from page 1

Originally from West Bloomfield, MI, Bletstein received her Bachelor's in Music with distinction from Ohio Northern University in 1992. In addition to performing with both the opera and musical theatre departments, she created the position of lead singer for both of the ONU Jazz Bands, which had historically never appeared with a vocalist. This led to an opportunity to open for Marvin Hamlisch at The Veteran's Memorial Convention Center in Lima, Ohio. She went on to earn her Master's of Music from Carnegie-Mellon University in Pittsburgh, where she majored in classical voice. While at CMU, she performed leading roles in opera and musical theatre productions, and received rave reviews for her portrayal of Golde in *Fiddler on the Roof*. A member of Actor's Equity Association, she has appeared on the summer stock stages of The New London Barn Playhouse and The Hampton Playhouse, as well as Theatreworks USA in New York and Walt Disney World's MGM Studios in Orlando.

In 2002, Cantor Bletstein began her studies at H.L. Miller Cantorial School at the Jewish Theological Seminary, in New York City. She spent her second year of the program studying at The Conservative Yeshiva in Jerusalem as well as ulpan at Hebrew University. Bletstein has served as guest hazzan and speaker at numerous congregations throughout the US, and is sought after as a concert artist for her abilities to seamlessly cross over genres of opera, musical theatre, classical hazzanut, contemporary Jewish music, jazz, pop and folk stylings. Her writing is published in the inaugural issue of *CJ: Voices of Conservative/Masorti Judaism*.

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DOG

By: Solomon Schechter and Kaufmann Kohler

The dog referred to in the Bible is the semi-savage species seen throughout the East, held in contempt for its fierce, unsympathetic habits, and not yet recognized for his nobler qualities as the faithful companion of man. He is used chiefly by shepherds or farmers to watch their sheep or their houses and tents, and to warn them by his loud barking of any possible danger (Job xxx. 1; Isa. lvi. 10). He lives in the streets, where he acts as scavenger, feeding on animal flesh unfit for man, and often devouring even human bodies (Ex. xxii. 31; I Kings xiv. 11, xvi. 4, xxi. 23; II Kings ix. 10, 36; Jer. xv. 3). At night he wanders in troops from place to place, filling the air with the noise of his barking (Ps. lix. 7-14; compare Ex. xi. 7), and it is dangerous to seize him by the ear in order to stop him (Prov. xxvi. 17). He is of a fierce disposition (Isa. lvi. 11; A. V. "greedy") and therefore the type of violent men (Ps. xxii. 17 [A. V. 16], 21 [20]). Treacherous and filthy (Prov. xxvi. 11), his name is used as a term of reproach and self-humiliation in such expressions as: "What is thy servant, which is but a dog" (II Kings viii. 13, R. V.); or "Am I a dog's head?" (II Sam. iii. 8); or "After whom dost thou pursue? after a dead dog?" (I Sam. xxiv. 15 [A. V. 14]; compare II Sam. ix. 8, xvi. 9; Cheyne's emendation in "Encyc. Bibl." s.v. "Dog," seems unnecessary). The dog known to the Hebrews in Biblical times was the so-called pariah dog, the shepherd-dog (Job xxx. 7) being the more ferocious species. The Assyrian hunter's dog was

probably unknown.
—In Rabbinical Literature:
Two different dogs are mentioned: the ordinary dog and the small Cyprian (not, as commonly explained, "the farmers' dog." The former species resembles the wolf; the latter the fox; and the crossing of these is forbidden as "kilayim" (mixture of species; Kil. i. 6; compare Aristotle, "Historia Animalium," viii. 27, 8, where the one species of dogs is declared to be a crossing of dogs and wolves, and the other [the Laconian] a crossing of dogs and foxes). While the ordinary dog is counted by R. Meir among domestic animals ("behemah"), the Cyprian dog is declared to be a wild animal ("chayyah"; Yer. Kil. 27a). In the dusk the former is difficult to distinguish from the wolf (Ber. 9b). As a rule, the dog does not scratch and tear like beasts of prey (ul. 53a), but when driven by hunger he tears and devours young lambs (B. K. 15b); he bites men, but does not break a bone (Pes. 49b). "With his sharp scent he smells the bread hidden three fists deep in the soil" (Pes. 31b). Shepherd-dogs are fed on bread made of flour and bran (challah i. 8). Two shepherd-dogs are required to save the flock from the attack of wolves (B. M. vii. 9). While dogs hate one another, they are ready to unite against the attacking wolf (Pes. 113b; Sanh. 105a). The dog depends chiefly on the nourishment furnished him by man, but is as a rule greatly neglected, wherefore God has provided him with the faculty of

retaining his food in the stomach for three days (Shab. 154b; Beah 21a). At times, however, he eats his excrement (B. 92b). The excrement of dogs is used for tanning (Ber. 25a; Ket. 77a). The barking of dogs at midnight (Ber. 3a) gives people a feeling of safety, wherefore the rule is given: "Dwell not in a town where no barking of dogs is heard" (Pes. 113a). "A dog in a strange city will not bark, and it takes him seven years to feel at home" ('Er. 61a).
The Keeping of Dogs.
The dog is the most shameless of animals (Ex. R. xlii.); he was one of those who would not abstain from cohabitation in the Ark (Gen. R. xxxvii.). The Mishnah (B. vii. 7) forbids the keeping of dogs unless they are chained; in cities, near the seacoast or the frontier, they may for safety's sake be let loose at night (B. 83a). According to Tosef., B. viii. 17, and B. 80b, the raising of small Cyprian dogs is allowed. These seem to be the little dogs that "eat of the crumbs which fall from their master's table" (Matt. xv. 26, 27). In the time of the Amoraim the ordinary dog does not appear to have been regarded as ferocious; for it is said: "One should not raise a bad dog in the house, this being a transgression of Deut. xxii. 8, 'Thou shalt not bring blood upon thine house'" (B. 16b, 46a; compare Shab. 63a; Yer. B. vii. 6a, with reference to Job vi. 14, "A dog before the house withholds kindness from one's neighbor, because no one can enter the house." A wild dog is

mentioned as dangerous to handle (Gen. R. lxxvii.), as is also a young dog ('Er. 86a). A mad dog is so dangerous that he may be killed even on Sabbath (Shab. 121b). Rabies is the effect of an evil spirit or of witchcraft; and its signs are: the dog keeps the mouth open; his saliva is constantly flowing; his ears hang down; his tail lies closely upon his loins; he walks on the sideways of the street, and does not bark (Yoma 83b). The cure for hydrophobia is the eating of a part of the dog's diaphragm (Yoma viii. 6; see Folk-Medicine).
The Faithful Dog.
In the course of time a certain affection for the dog seems to have been developed among the Jews. In Hor. 13a the dog is said to be distinguished from the cat in that he recognizes his master while the latter does not. In the more recent versions of Tobit vi. 1 and xi. 4 (see Grimm's commentary ad loc.; but compare Abrahams in "Jew. Quart. Rev." i. 288) the dog follows Tobias on his journey from home and back. According to Rab, in Gen. R. xxii., the sign given by God to Cain (Gen. iv. 15) is to be explained that he was given a dog as companion or guardian. Idle housewives were known to play with dogs (Ket. 61b). "For his friendly conduct at the exodus of the Hebrews when he did not 'move his tongue against man or beast' (Ex. xi. 7), God compensated the dog by telling the people that the meat forbidden to them should be cast unto him"
continued on page 14

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ISRAEL'S NUTRINIA BRINGS THE MAGIC OF MOTHER'S MILK TO BABY FORMULA

By Sharon Kanon for Israel 21 C

In the first 24 hours of life, a nursing baby gets a big zing of power from its mother's milk. "This is a mother's first gift to her child," says Professor Naim Shehadeh, head of the Pediatric Diabetes Clinic at the Rambam Medical Center in Haifa, describing the nutrients and vitamins that mother's milk provides the newborn.

Especially insulin.

"Insulin is 100 times more concentrated in the first milk a mother gives her baby than in the blood. Nature must have a reason for enriching the first milk and helping the newborn get over the shock of the first 24 hours," explains Shehadeh, who specializes in pediatrics and endocrinology, and is also on the faculty of the Technion Institute Medical School.

Major benefits gained from breastfeeding, in addition to bonding, have been touted by pediatric research for years. Breastfed babies usually have fewer infections, the incidence of SIDS (Sudden Infant Death Syndrome) is much less, and colic and other digestive problems are usually less prevalent because mother's milk is easier to digest than formula. But Shehadeh's research kept coming back to the emphasis on the need for insulin.

An expert in juvenile diabetes, Shehadeh and others observed the higher incidence of the disease among children who had not been breastfed.

"An alarm went off in my head," he told ISRAEL21c, and the first seed was planted for an idea for a formula for non-breast-fed babies that would come closer

to the benefits of mother's milk - specifically the massive amounts of natural insulin found in mother's nectar.

The result of that alarm is InsuMeal, a bioactive insulin protein that can be added to commercial infant formulas to make them closer to mother's milk. InsuMeal is the first product to emerge from Nutrinia, the company Shehadeh founded together with Dr. Sharon Devir CEO of New Generation Technologies (NGT), and Maabarot Products Ltd., whose subsidiary is Materna Laboratories, the leading manufacturer and marketer of Materna infant formula (Israel's largest manufacturer of baby formula). Nutrinia began as a startup project at NGT, a government-backed incubator in Nazareth.

Giving a big impetus to the need for the product is research cited by Shehadeh that has shown a positive effect of insulin on the gastro-intestinal tract. "The GI tract has receptors for insulin. We have found that insulin has a very positive effect on the entire system, and leads to rapid maturation of the intestinal enzymes. When a premature bottle-fed baby is given insulin-enhanced formula, its GI tract interacts with insulin and matures faster," Shehadeh told ISRAEL21c, adding that the effect is local, meaning the insulin does not go into the blood and interfere with the natural sugar/insulin balance.

"We looked on the market and we did not find any baby formula with insulin. It was lacking in all," said Shehadeh. "The reason insulin is not in formula, is because it is very sensitive to heat and mechanical stress,

and usually destroyed in formulas. We developed a new technology to keep the insulin bioactive. We also have a usage patent."

InsuMeal is comprised of a mixture of insulin, vitamin C and maltodextrin, a carbohydrate derived from starch. Nutrinia's technology micro-encapsulates the mixture (so that it stays bioactive) and creates a powder. It can then be added to any commercial formula.

Other leading manufacturers have introduced probiotic supplements to formulas since 2002. Bioactive fatty acids were the first supplement product added to commercial formulas. But Nutrinia's InsuMeal is the first bioactive insulin supplement, and Nutrinia's first product in a range of bioactive protein supplement products designed to bring infant formula closer to mother's milk.

The global wholesale infant formula market is estimated at \$8.5 to \$9.5 billion per year. The market has shown dynamic growth in the last few years, driven mainly by socio-economic changes, especially in urban areas, where working mothers face longer working hours, shorter maternity leave and hectic lifestyles.

Shehadeh tested the InsuMeal by adding it to the commercial formula consumed by eight premature babies.

"Their increase in weight was faster than babies in the control group; the time needed for a full oral feeding was shorter, and they were more satisfied," he reported.

According to the startup company's special adviser, Dr. Michal Devir, the double blind study conformed to strict safety factors and produced no adverse reactions or side effects.

"It shows the importance of oral insulin for babies, especially during the critical first four months," said Devir, a physician with extensive experience in management and biotech investment.

"We reached the conclusion that if insulin is so high in human milk, and important for the gut, then it should be given to bottle-fed babies as a nutritional supplement," added Shehadeh.

The next step is the launch of a major clinical study, with 100 pre-term and full-term babies, which is expected to begin this fall, with the approval of the Hospital Helsinki Committee. The babies will be recruited by Professor Nehama Linder and her staff at the Beilinson Medical Center in Tel Aviv.

"We believe that InsuMeal is a vital nutritional supplement. When the results of the forthcoming clinical trials are published, and the health benefits demonstrated, we will need a manufacturing base ready to meet the demand," said Shehadeh.

The company recently finished a round of financing and is looking for investors to participate in additional investment to broaden the clinical trials in Europe and Israel, and to begin the regulatory process and marketing and sales efforts. As supplements given with formula for babies become an accepted part of modern motherhood, Nutrinia believes that InsuMeal will become synonymous with healthy baby nutrition. "Our vision is to make milk replacement formula as healthy as mother's milk," said Shehadeh.

For more interesting news about Israel, see www.israel21c.org



Happy Hanukah!

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Debbie Gitchell Joins ICRC



Debbie Gitchell, of Ames, past president of both the Jewish Federation and JCRC, has been appointed to a six year term on the Iowa Civil Rights Commission. She becomes one of seven commissioners on the state agency headed by Ralph Rosenberg (Executive Director) and chaired by Alicia Claypool of Des Moines. The Commission meets bi-monthly, usually at the Grimes Building at the Capitol Complex where the ICRC is housed.

Debbie offers the following about the work of the Commission:

The primary task of the ICRC is to field and process complaints brought to it by Iowans. ICRC's case work consists of processing complaints of unfair or discriminatory practices in employment, public accommodation, education, housing, and financial lending. Complaints are based on race, national origin, color, sex (gender), sexual orientation, gender identity, disability, retaliation, religion, age, familial status, and marital status. In addition, the ICRC is concerned with immigration issues, in relation to human rights, ensuring employer compliance with the National Disability Act, protection of rights through hate crimes legislation, federal pay discrimination issues, and combating predatory lending practices.

As an intake agency, complaints of discrimination may be filed with the ICRC by calling 1-800-457-4416. The process for filing a complaint goes from intake, jurisdictional review, screening, mediation, investigation, cause decision to the decision to proceed to a public hearing, a proposed decision, commission decision, to possible District Court review or an Appellate Court review if necessary. The goal is to have the process completed in 90 days.

Of course, human rights complaints may alternately be directed to a city's human rights or human relations commit-

tee. There are twenty-six cities within Iowa that have such committees, and they form part of Iowa's League of Human Right Agencies, which solicits guidance on issues from the ICRC.

A second, important task of the ICRC is to craft and work on a legislative agenda. Among the agenda items of the agency are sexual orientation and gender equity issues as pertain, for example, to employment, housing, extension of credit and education. It was largely due to the ICRC's efforts that a bill protecting civil rights regardless of sexual orientation went through the state legislature and was signed into law by the governor.

This year, ICRC hopes to bring to public attention the time limit established within which one can file a claim with ICRC. At present the law provides an Iowan 180 days to file a claim of discrimination. ICRC would like to ask the state legislature to increase the filing period to 300 days.

In addition to its duties above, the Commission also holds workshops to explain issues and attends various human rights events occurring around the state.

To members of the Jewish community, Debbie adds the following: "It is important for members of our community to know that religion is one of the areas in which individuals are protected by law against discrimination." She advises those with a prospective complaint to consult with either ICRC or the human rights commission in their city, if one resides in Des Moines or Ames.

Debbie, was on the Ames Human Rights Commission for about six years and served as its chair for a few years. "I've always had a passion for civil rights," she said. "I'm honored to have been selected to serve the people of our state on the Commission."

With her wide experience, dedication, sound judgment, and sense of voluntarism, Debbie has set a high standard for others to follow in improving the quality of life for all Iowans.

European Day of Jewish Culture

BRUSSELS (EJP)—On September 2, Europe celebrated Jewish culture during the 8th annual European Day of Jewish Culture, a day that this year took place in 30 countries to discover the cultural and historical heritage of Judaism.

Thanks to open doors, circuits, exhibitions, lectures and concerts, the wider public is invited to get to know Klezmer music, contemporary art, theatre and to visit synagogues, old cemeteries, ritual baths and ancient Jewish quarters.

The chosen theme for this year, "Testimonies", enabled communities to highlight the imprints which have been left by the Jews everywhere they have lived.

In Austria, Belgium, Bosnia-Herzegovina, Bulgaria, Croatia, Czech Republic, Denmark, France, Germany, Greece, Holland, Hungary, Italy, Lithuania, Luxembourg, Macedonia, Norway, Poland, Portugal, Romania, Russia, Serbia, Slovakia, Slovenia, Spain, Sweden, Switzerland, Turkey, Ukraine and United Kingdom.

In the UK, synagogues built in the 18th and 19th century presented guided

tours as well as special views of their architecture and a number of arts events taking place across the country.

In Manchester, the Jewish Museum featured personal and taped testimonies from Jews talking about life in the Cheetham Hill area while in London's West End, the West London Synagogue held a special concert.

In Leeds, the annual Jewish arts festival starts on Sept. 2 and runs until Sept. 6.

In France, from 2 to 9 Sept. a series of conferences and visits of museums featured the life of personalities of the Jewish community, daily life, architecture, Jewish heritage and its integration in the national culture. Several cities, such as Paris and Strasbourg emphasized Jewish cooking traditions. (www.jecj-france.org).

Over 10,000 volunteers and institutional persons participated in organizing the events: Jewish associations, tourist boards, municipalities, museums, artists, students.

Last year, the day attracted more than 125,000 visitors in 30 countries.

Courtesy of the European Jewish Press, at www.ejpress.org



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In the Kitchen With
Ron Rosenblatt
by Karen Engman



Ron Rosenblatt was born in 1947 in New York City. He grew up in Scarsdale, Westchester County, NY with four brothers and a sister. As a high school freshman, he tutored sophomore Liza Minnelli in biology. Ron said Ms. Minnelli was very sweet and served him home baked cookies but he didn't realize until years later that she was the very famous singer, Judy Garland's, daughter.

He attended Columbia University, where he majored in art history and minored in economics during his undergrad years and then earned a masters degree in economics. Ron taught history, social studies and economics at George Washington High School before receiving his PhD in economics from the University of Idaho. He then taught for eight years at Kansas State University.

Ron's friend Steve Physioc, now a well known personality in the sports-casting arena, did the evening sports report for the local TV station where a very cute Susy Robinette also worked. So Susy's and Ron's first date was a "fix-up" and they attended a Kansas State football game.

The rest is history because they now have two lovely daughters, Betsy, a junior at the University of Pennsylvania and Katherine, a freshman at Tufts University.

In the past, Ron has served as the treasurer for the Jewish Federation board and is currently on the finance committee for Planned Parenthood of Iowa.

Golf and skiing are his favorite sports. He was a caddy in high school but didn't start playing golf until he was 25. Now he can play all he wants since they live on Glen Oaks golf course in West Des Moines. Ron says "it's like heaven." They have the requisite golf cart which makes it easy for the girls to get up to the pool during the warm summer months. They ski in Park City, Utah and now that Ron has recently retired from American Home Mortgage, he'll have more time for playing golf, skiing and traveling.

The Rosenblatts took a family vacation to Australia in August and plan to visit Scotland soon. Next is New York for Thanksgiving and then skiing in Utah in December.

Ron won't be idle since he's formed a partnership with a longtime friend of 50 years from New York to sell Lifetime Settlement Insurance. His clients will be 65-85 years old and he explained it to me as the business of treating insurance as an asset. He would also like to return to teaching at one of the local colleges.

I had the privilege of dining on this recipe of Old English Prime Rib at the Rosenblatt home. It's divine to eat and was such fun to watch Ron crack the meat out of its hard salt crust. Ron does the cooking in the Rosenblatt/Robinette household and this is a tasty recipe that's perfect for the winter months. I think it would be great paired with potato latkes for Chanukah!

The JEWISH PRESS thanks Ron for sharing this recipe with our readers. If you have a recipe to share, call (515-274-3300) or email (aengmandsm@yahoo.com).

Old English Prime Rib

A Recipe from Ron Rosenblatt

Meat

- Minced garlic from the bottle or fresh
- 2 Tbsp Worcestershire sauce
- 1 tsp paprika
- Salt and lots of pepper to taste
- Choice prime or standing rib roast (1/2 lb per serving)
- Ice cream salt

Combine Worcestershire sauce, paprika, garlic, salt and pepper; rub into meat. Line heavy roasting pan with foil; cover bottom of roaster with layer of ice cream salt. Dampen salt lightly with water until just moist. Place roast on salt in standing rib position. Cover roast completely with ice cream salt; repeat dampening procedure. Do not cover.

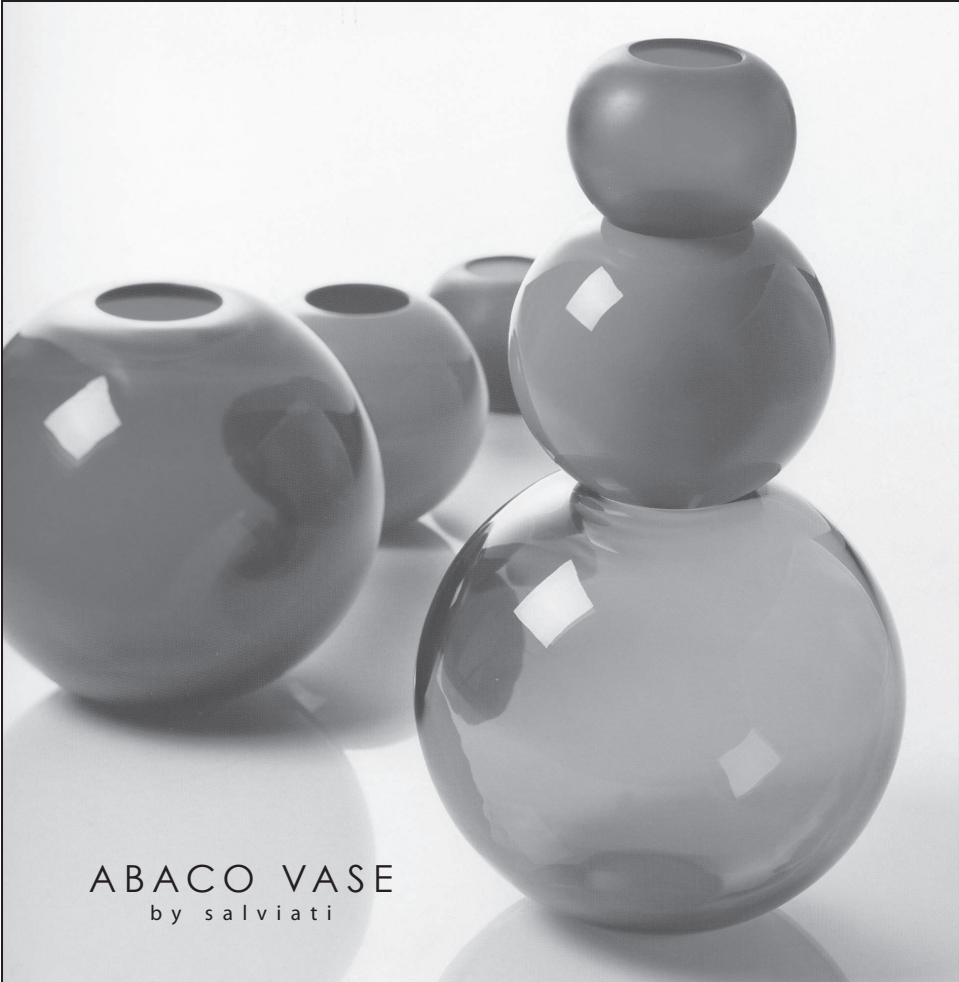
Bake in preheated 500 degree oven for 12-20 minutes per pound, depending on degree of doneness desired. Remove from oven. Crack salt with mallet; pull salt sections away from meat. Brush all salt particles from roast. Place roast on serving platter; cut into serving portions.



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Partnership with Israel (P2K)

Leadership Course to be Offered in the Western Galilee

Twenty Israeli participants attended a preliminary meeting about the leadership course to be held by the Partnership in the coming year.

Israeli Partnership chairman Rami Raz along with Education and Community Task Force chairpersons Dalia Feirman and Avi Hatchuel, welcomed the participants and shared with them their personal perspectives on the project.

At the meeting the participants learned about the project's objectives and the unique model on which Partnership 2000-Western Galilee operates.

The goal of the course is to expand the circle of Partnership 2000 activities by increasing the number of individuals actively involved in the Israeli side of P2K. In conducting this program, P2K is hoping to develop a new cadre of individuals committed to the partnership idea, its goals and its modes of operation – people capable of joining the existing Task Forces and evolving into the partnership's future generation of leaders.

The participants included energetic individuals from Akko, Mateh Asher and the region's organizations, as well as employees of the Partnership 2000 partner

institutions – people with an orientation toward, and experience in, the fields of leadership, management, entrepreneurship and development.

The course will consist of ten sessions and will address a variety of issues relevant to the training of future Partnership leaders, such as: decision making, time management, leadership, marketing and public relations, entrepreneurship, communication, managerial skills, volunteer activity, the Jewish world and its organizations.

Most of the course sessions will be in the form of workshops of several hours' duration; there will also be a two-day sleepover study trip to Jerusalem, and the possibility exists of an additional study trip to the Jewish Partnership communities in the United States.

Participants will be expected to attend all of the course sessions, to submit individual projects, and to play an active role in partnership activities for a period of at least two years.

Organizers of the project will be conducting candidate interviews soon.

To become involved with the Des Moines/Israel Partnership, contact 277-6321 x 214.

[world]

Iranian Opposition Group Claims Iran Building Secret Underground Nuclear Facility

By VOA News 27 September 2007 An Iranian opposition group says the Iranian government is building a secret underground military nuclear facility near its existing complex at Natanz in the central part of the country.

The opposition National Council of Resistance of Iran made the assertion at a news conference in Paris. The claim cannot be independently verified, and the group did not provide any evidence.

The group said its information came from sources within Iran, and indicates that the underground facility is five kilometers from the Natanz complex and will be operational in six months.

The United States and its allies accuse Tehran of trying to build a nuclear weapon and want to impose tougher international sanctions against Iran.

Iranian President Mahmoud Ahmadinejad said in his United Nations speech on Tuesday that Tehran's nuclear program is peaceful and transparent.

France said Thursday it does not believe him. The spokesman for President Nicolas Sarkozy said Paris has some very strong clues indicating that Iran's nuclear program also has military goals.

The National Council of Resistance of Iran is the political arm of the People's Mujahedin of Iran, which the United States and European Union consider to be a terrorist group.

The group five years ago disclosed information about two hidden nuclear sites, including the one at Natanz, helping uncover Iran's nuclear program. However, the group has made other claims in the past that have not been verified.

Dog from page 10 (Mek., Mishpaim, 20, on Ex. xxii. 30). Especially noteworthy is the fact that the story of the faithful dog which Dunlop ("History of Prose Fiction," ch. vii.; see Index, s.v. "Gellert") and Benfey ("Panchatantra," 1859, i. 482) have traced through the various literatures of the East and the West, is found for the first time in Yer. Ter. viii. 46a and Pesich. x. 79b as one of R. Meir's fables used as a haggadic illustration of Prov. xvi. 7. Some shepherds had curdled milk for a meal, when in their absence a serpent ate of it and thus (as was the belief) instilled poison into it. The dog, which had witnessed the act, began to bark when his masters, on their return, proceeded to eat it; but they would not heed his voice of warn-

ing. So he hastened to eat it all up and fell down dead, having thus saved his masters' lives. In gratitude, the shepherds reverently buried the faithful dog, and erected a monument to him which is still called "The Dog's Monument." The Jewish belief was that the howling of dogs betokened the presence of the angel of death, or death itself in the vicinity (compare Wuttke, "Der Deutsche Volksaberglaube," 1869, §268); their cheerful (sportful) barking the presence of the prophet Elijah—that is, some joyful event (B. 60b). "If one goes out to select a wife for himself and hears the barking of dogs, he may divine in their voices an omen of good or of evil" (Gen. R. lix.; the reading, however, is doubtful).

Trio from page 1 Hed has attended masterclasses with Itzhak Rashkovsky, Ida Haendel, Miriam Fried, Arnold Steinhard and Julian Rachlin. He has been supported by the America-Israel Cultural, the Ronen, and the Buchmann-Heyman Foundations. An alumnus of the Keshet Eilon Mastercourse, he plays a violin owned by the late violinist and composer Baruch Liftman, donated to the Keshet Eilon loan program by his family.

Julia Gurvitch, Russian-born pianist, graduated from the Gnesin Music Academy in Moscow. She was a soloist and an accompanist with the Moscow Philharmonic for 11 years. Gurvitch performs extensively in Israel and abroad, and is presently a faculty member of the Buchmann-Mehta School of Music, Tel Aviv University. She has been a pianist at Keshet Eilon since the inception of the project.

For information about our Partnership with Israel, view www.jewishdesmoines.org.

Journey from page 7

The words of the Prophets come to us from the periods in our history when, clearly, we have turned against our God, primarily by turning from each other. From the Prophets of the Assyrian exilic period we hear: Isaiah chap. 10: and Amos chap. 4: and Micah chap. 3:

Over and over, throughout the prophetic stories, we hear of simple people who are called by God and respond with trepidation and sometimes significant hesitation. The Prophets proclaim what God has done, in the merciful deliverance of the Israelites from slavery only to witness their contemporaries enslaved again by self-centeredness and a hunger for power and gain.

It is easy for us to imagine the debauchery of the ancient times...we can envision Sodom and Gomorrah; we can even apply to our times a sense of lost moral boundaries and other modern transgressions. But I truly wonder how often we take stock of our own lives and ask ourselves if we are doing our prophetic best.

This last Thursday evening, Sandra and I had the tremendous pleasure of welcoming to our class the Reverend Carmen Lampe Zeitler who is the Director of Children and Family Urban Ministries. Carmen is one of our annual speakers and we begin our semester with her lecture on the people who come every day to share the breakfast and dinner, the mentoring and the relationship that is nurtured in the confines of their agency on 8th St. between College and Clark, in what is known as the "inner city" of Des Moines. She comes to talk to our students about poverty: about the reality that the people that her agency serves are not indigent people who choose not to work. They are immigrants who have left homes and families in other countries, seeking sustenance for their children and fleeing violence. They are women and children who have fallen into poverty through divorce and abuse. They are men who are educated and willing to work, but suffer from devastating mental illness. They are two-parent families who cannot pay rent and struggle to access transportation to work because the bus lines do not service their area of town. These are families who, when the weekly childcare bill is paid, find that there is not enough left over to buy food. They are the husband and wife who I visited this week in their home, in my

position as a palliative care social worker for Iowa Health Homecare. Because of her severe pulmonary illness, they must choose whether to eat or have the medications that can allow this patient to breathe.

So today we come, in all of our humanness, before our merciful God who loves us. We come in large numbers today to confess our sins, to pray for forgiveness and to resolve to do better. Each of us fails on a daily basis to be the person that we desire to be...and yet, fundamentally, I believe that we are good, that we are created in the beautiful image of our God. And therefore, we can continue on this earthly journey, every day reaching out a little bit farther, being a bit more loving, caring a little more.

When I consider what it is that I believe our God is calling us to do today, I think of the following: We need not be the one person who develops the cure for cancer; we need not be the contributor of millions of dollars to rebuild New Orleans. What we can do to change lives is merely to perform the random acts of loving kindness that present themselves each day. We can phone or email our legislators to ask them to fund the soon to be abolished healthcare bill that insures millions of uninsured children in our country; we can speak for our brothers and sisters in Israel by simply attending an AIPAC gathering to support and learn. But most importantly, we can ask ourselves, on this Day of Atonement, "WHAT IS MINE TO DO?" We can, if nothing else, find some small way to bring hope, comfort or peace to one person. And that is enough. We are enough.

This last week, we read in the newspaper about the story of a 61 year old Alzheimer's

patient who wandered away from a family gathering. Although a suburban police department had been notified of a missing person bearing this description, when the gentleman was brought to the station, the police—not recognizing that he was the missing person—asked that this man—who was wearing one shoe—be returned to the area where he was found. Only the action of a compassionate and persistent citizen empowered the resolution of this sad story. My hope for myself this year, is that I can be a bit more alert to the simple needs of others; to be a bit more patient, a bit less busy; that I can be and speak the prophesy: do justice, act with love and mercy and walk humbly with my God. That I can do what is mine to do. That I can be, and know, that I am enough. This is my hope for all of us at this New Year.

In the words of poet, Judy Chicago:
*And then all that has divided us will merge
And then compassion will be wedded to power
And then softness will come to a world that is harsh and unkind
And then both men and women will be gentle
And then both women and men will be strong
And then no person will be subject to another's will
And then all will be rich and free and varied
And then the greed of some will give way to the needs of many
And then all will share equally in the Earth's abundance
And then all will care for the sick and the weak and the old
And then all will nourish the young
And then will cherish life's creatures
And then all will live in harmony with one another and the Earth
And then everywhere will be called Eden once again.*

the miracle of light

Wishing a Happy Hanukkah To All

Hanukkah is a festival celebrating the miracle of light. Miraculously, a single day's supply of consecrated oil continued to flame for eight days.

This year, Gail and I celebrated Hanukkah on July 30. Miraculously, it was on that day that we experienced the miracle of life. Along with that precious gift, we received early gifts in the form of your prayers and best wishes; gifts which we will remember forever. How long the flame in my heart will continue to glow is beyond my power to control, but there is not a morning or night that I do not give thanks to God for the gift given to me.

May the flame in your hearts continue to glow in health and well being, and may you always appreciate the miracle of life.

With all our love and thanks,

Gail and Stan Richards

Book by Mearsheimer and Walt Contending Jewish/pro-Israel Manipulation of America Deemed “Malignant, Dishonest”

There has been controversy flowing from the recent publication of *The Israel Lobby and U.S. Foreign Policy*, by university professors John J. Mearsheimer and Stephen M. Walt. (Farrar Straus Giroux. 484 pp. \$26) The authors contend that “the Israel lobby” has manipulated Congress, the media, and American administrations into supporting Israel against the interests of the United States.

A variety of book reviews and other articles have appeared which take Mearsheimer and Walt to task for their shoddy scholarship and for playing on the most sinister Jewish stereotypes. Excerpts from a number of reviews are provided below, so that readers can get a generalized view of the matter. It is recommended that readers follow-up by examining the critiques in their entirety. The evaluation by historian Benny Morris, referenced below, is of particular importance.

Any questions or requests for further information on this topic may be directed to [jrcr@dmjfed.org](mailto:jcrc@dmjfed.org)

“Last year, Stephen Walt of Harvard and John Mearsheimer of the University of Chicago published a paper accusing the “Israel Lobby” of having “unmatched power” and managing to “manipulate the American political system” into actions that undermine U.S. interests... Accusations of disproportionate Jewish influence are as old as the pharaohs. The novelty here is the endorsement of respected, mainstream academics ...

First, they have argued that the “Israeli government and pro-Israel groups” have shaped President Bush’s “grand scheme for reordering the Middle East.” ... This argument is debatable. But it is at least as likely as Walt and Mearsheimer’s naive belief that “the U.S. has a terrorism problem in good part because it is so closely allied with Israel” ~ the equivalent of arguing that Britain had a Nazi problem in the 1930s because it was so closely allied with Czechoslovakia.

Walt and Mearsheimer are careful to say they are not anti-Semitic or conspiracy-minded. But their main inference ~ that Israel, the Israel lobby and Jewish neo-conservatives called the shots for Bush, Cheney, Condoleezza Rice, Stephen Hadley, Colin Powell and Donald Rumsfeld ~ is not only rubbish, it is dangerous rubbish. As “mainstream” scholars, Walt and Mearsheimer cannot avoid the historical pedigree of this kind of charge. Every generation has seen accusations that Jews have dual loyalties, promote war and secretly control political structures.

These academics may not follow their claims all the way to anti-Semitism. But this is the way it begins. This is the way it always begins.

~ Michael Gerson, September 21, 2007 *Washington Post* <http://www.washingtonpost.com/wp-dyn/content/article/2007/09/20/AR2007092001959.html?hpid%3Dopinionsbox1&sub=AR>

“[Other than for some relatively minor changes] the book remains true to the malignant and dishonest spirit of the [ir] article. It represents the most sustained attack, the most mainstream attack, against the political enfranchisement of American Jews since the era of Father Coughlin...”

The *Israel Lobby and U.S. Foreign Policy* is a book of continuous astonishments. Each chapter contains assertions of Jewish misbehavior, or criminality. The history of the Arab- Israeli conflict recounted here is comically one-sided, even by the standards of Israel’s revisionist historians. In Mearsheimer and Walt’s telling, Israel is perpetually the aggressor; it has never made a serious move toward peace and compromise; and its existence has never been threatened by the Arabs, who are portrayed as outnumbered, out-funded, and under-armed victims of Zionist aggression. The Israel of Mearsheimer and Walt is simply unrecognizable to anyone who is halfway fair and halfway learned about the Middle East.”

~ Jeffrey Goldberg, October 8, 2007 in *The New Republic* <http://www.tnr.com/doc.mhtml?i=20071008&s=goldberg100807>

I would have no such problems with Mearsheimer and Walt had they openly written the prescriptive book that hides within this putatively dispassionate one. They want the United States to tilt toward the Palestinians in the Middle East conflict and to impose a geopolitical compromise

on the Israelis. ... Yet one learns this agenda only at the end of *The Israel Lobby*. ... In their original-sin perspective, there has been no tangled spiral of causes and effects; only Israel’s actions and policies have destabilized the Middle East. ...”

~ Samuel Freedman, October 7, 2007, *Washington Post*. <http://www.washingtonpost.com/wp-dyn/content/article/2007/10/04/AR2007100402101.html?referrer=emailarticle>

“[T]he sheer recklessness of your analysis is, in my view, bound to make progress towards a two-state solution more difficult. The controversy that has surrounded your earlier paper and now the book will do little to elevate the discussion and debate; it will, because your work is so tendentiously argued, put those within the Jewish community who actively advocate a two-state solution on the defensive lest their advocacy seems to put them in league with you...”

Methodologically, the book is a mess, adding unconnected little truths to one another as if together they constitute one big truth; relying far too heavily on secondary sources such as newspaper clippings and OpEd columns; riddled with internal contradiction.”

~ Leonard Fein, <http://peacenowconversation.org/?p=87> posted Sept. 27, 2007

A substantive, historically-referenced criticism of Mearsheimer and Walt’s 2006 academic paper was issued by Benny Morris in May 2006. *continued on page 19*

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B'nai Mitzvah



Elisabeth Pusin
Saturday, November 17
Tifereth Israel

Lana and Boris Pusin are delighted to announce that our daughter Elisabeth will be called to the Torah as a Bat Mitzvah. Please join us for the ceremony and the celebration.

A Kiddush luncheon will be served following the Morning Service.

Mazel Tov

Brad and Tami Goldman announce the birth of their son, **Samuel Cohen Goldman**, born on Aug 10.

Muriel and Ed Sheppard celebrated their 50th wedding anniversary on Aug 11.

To **Jerry Hadenfeldt**, honored among a select group at the Friends of Iowa Civil Rights Awards Luncheon for Exceptional Service. Jerry is Vice-President of Government Relations at Meredith Corporation.

Share Your Good News

Send a photo and/or announcement of graduations, anniversaries, births and awards by Nov. 26, for publication in the Jan/Feb '08 edition. Send to: Jewish Press, 910 Polk Blvd, Des Moines, IA 50312 or by e-mail to [jrcrc@dmjfed.org](mailto:jcrc@dmjfed.org)

In Cedar Rapids

Dershowitz to Speak on Israel Nov. 8

Noted author, Harvard professor Alan Dershowitz will present a defense for Israel's right to exist in peace at 7:30 pm, Thursday, Nov. 8, at Coe College, in Cedar Rapids. This event is co-sponsored by the Religion and Philosophy Department of Coe College along with the Temple Judah Foundation. Tickets are free to the public, available through the Sinclair Auditorium Box Office at (319) 399-8600..

Website Highlights Music During the Holocaust

[From ORT, www.ortamerica.org] World ORT has launched the single most extensive online resource for researching music during, and associated with, the Holocaust.

By clicking on <http://holocaustmusic.ort.org> internet users can learn about a barely explored aspect of the Shoah with interactive maps, authoritative articles by some of the world's leading experts, and - most evocatively - audio of 68 pieces of music including songs written in the camps and sung by survivors. Audio includes previously unheard recordings made by the Jewish Historical Commission, in Munich, 1946, of survivors singing songs from the camps as well as those, also recorded in 1946, by research psychologist Dr. David Boder, who interviewed survivors as they disembarked in New York.

Tifereth Israel Women's League cordially invites you to

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In Memoriam

We note with sorrow the recent passing of

Svyatoslav Dukarskiy

Rose Epstein

Rachel Leiserowitz

Arnold Levine

Mary Rubin

Harold Schwartz

The Connection

by Stephen P. Blend, M.H.A., Executive Director, Iowa Jewish Senior Life Center

Accompanying these musings is a photograph of Sally Frank, her daughter Chava, and myself. This picture was taken on Rosh Hashanah, after Sally had led The Life Center's divine service.

This year, we had the largest attendance, in recent memory, at our services. Residents, their families, and community members joined together to reflect on the year past and to make a commitment to love and compassion in the year to come.

Recent years have seen dramatic changes in both the physical and cognitive status of Life Center residents. Along with these remarkable changes, the inevitable question arises as to the extent to which our residents are able to fully appreciate the religious liturgy. The simple answer is that, while there might not always be a full appreciation of the ebb-and-flow of the service, the power of Connection is still much in evidence.

During the Rosh Hashanah services, the signs of recognition amongst the residents of a connection to past, more robust, lives were almost palpable. There was a recognition of

an almost ineffable emotional outpouring amongst those gathered around the almemar - in the presence of the Shechinah.

To be with our residents and their families, during this season of renewal, is a truly moving experience. Far from a feeling of seeing residents adrift from their lifetimes of connection with their loved ones and their community, there persists a strong sense of deep-memory and belonging - an enduring sense of Connection.

We are very grateful to Sally (and Chava), as well as to Mark Forman, who led our Yom Kippur observance, for ensuring a continuity of religious observance which serves, at its core, to maintain that Connection which sustains, honors, and enriches the lives of our residents.



Celebrate Israel at 60

Seeds of Sun to Perform Jan 19



A New York-based five piece band which brings new perspectives on World Jazz through Israeli and South American influences per-

forms 7:00 pm Saturday January 19th at The Caspe Terrace as part of the series celebrating Israel's 60th anniversary. This Award winning and critically acclaimed ensemble has transformed old-school Israeli music into an exciting eclectic mix of Jazz-Fusion and Brazilian grooves with a world beat. Tickets are \$5 for adults, free for children 13 and younger. For additional information, call the Federation at 277-6321 x 214

Auschwitz Survivor Visits Camp Dodge

Omaha's Institute for Holocaust Education (IHE) enabled Mr. Sami Jalilov to attend a reunion of the 34th Infantry Division to express gratitude for his liberation by American troops during WW II. Mr. Jalilov, a member of the Red Army, and of the Islamic faith, was taken prisoner by the Nazis, sent to Auschwitz and forced on a forty-day death march to another encamp-

ment. He was liberated at Brescia, Italy in April of 1945 by troops from Iowa. Left,



Mr. Jalilov with JCRC Director Mark Finkelstein, on behalf of the IHE and the Jewish community.

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Story of a Daughter of Zion

Written By Bernard C. Marks in February of 1980

(Excerpted by Janice Rosenberg; IJHS President)

Born in Vilkija, Lithuania five days before Pesach in 1882, Dina Mary Kwesky was the middle child of the five children of Kopple and Baileh Kwesky. At the tender age of ten, Dina Mary was apprenticed to a dressmaker, earning but one ruble a week.

When her father died and conditions became bad, she was determined to find employment as a seamstress in the United States. Eagerly, she accepted the opportunity to live with and to help her ailing great aunt Besheh Rubinovitch (Bessie Robinson, 1833-1907), who was living in Des Moines, Iowa.

Leaving Lithuania was not an easy matter. Dina Mary made two attempts. The first was foiled by the agent hired to haul a group of emigrants to the German border. Anticipating a reward, no doubt, he had informed the local police.

It was dusk when the horse-drawn wagon reached its destination, a shallow point along the river boundary. The wagon halted and the anxious group was cautioned to descend quietly and then to "RUN!!!"

The men, Dinah Mary asserted, had no difficulty. This was not her case however, nor that of another woman who was traveling with a young son. In the time it took for them to climb down, the border guards stationed on a hill nearby were alerted to the activity below.

Dina Mary lifted her skirt and dashed into the cold water. Angry shouts and the sounds of

many hoof beats pierced the darkness. She tried to run faster. Water splashed everywhere. She clutched her throat; her collar was cutting into her neck. She gasped, struggling as she felt herself being lifted by some force above her. She was carried to the riverbank. A Cossack horseman had prevented her escape.

Dina Mary spent the night at the police headquarters and was sent home the next day.

Several weeks later, she tried again with a new driver, and was successful. At Bremen, Germany she booked passage on the USS Maryland and embarked on a 12 day voyage, landing in New York City in the spring of 1899.

Shortly thereafter, on May 16, the second day of Shavuot, Dina Mary continued her journey to Des Moines. On January 15, 1900 she married her great aunt's son Louis Robinson (1875-1952). They made their home in a small room at the back of his hardware store and began housekeeping with a table, 2 chairs and a bed.

Dina Mary and Louis Robinson had three children: Jack Stanley (1902-1973), Rose (b.1904) and Zisel (1914-1917).

This story was written by Bernard Marks who is the son of Rose (Robinson) and Norman Marks. Bernard was kind enough to send photos and stories of the Kweskin Family from Lithuania to the Jewish Historical Society. Are there any more relatives in the Des Moines area?



Dina Mary Kwesky and Louis Robinson (aka Leib Rubinovitch) at their wedding in Des Moines on January 15, 1900.

According to their grandson, Bernard C. Marks: Louis was 25; Dina Mary 17. Trained as a seamstress in Kaunas, Lithuania, she made her wedding gown. It was of a light blue fabric and with white lace trimming. Her fan and veil were also white, and she wore a gold watch and chain.

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[the calendar]

november • december

Thursday, November 1	6:30 pm	Pastels Art Class at The Caspe Terrace
	7:00 pm	JELI classes at The Life Center
Saturday, November 4	10:00 am	James Steadham Bar Mitzvah in Ames
Sunday, November 4	Noon	Tifereth Torah Fund Luncheon and Musical Program
Tuesday, November 6	6:30 pm	The Impressionists & Glass Art Class at The Caspe Terrace
Thursday, November 8	6:30 pm	Pastels Art Class at The Caspe Terrace
Saturday, November 10	10:00 am	Nathan Buchsbaum Bar Mitzvah at the Temple
Sunday, November 11	9:30 pm	JFCS Book Fair & Kushkova program at the Temple
Monday, November 12	7:00 pm	Keshet Eilon concert at The Caspe Terrace
Tuesday, November 13	6:30 pm	The Impressionists & Glass Art Class at Caspe
Thursday, November 15	6:30 pm	Pastels Art Class at The Caspe Terrace
Saturday, November 17	9:00 am	Elisabeth Pusin Bat Mitzvah at Tifereth
Sunday, November 18	6:00 pm	Interfaith Thanksgiving program at Tifereth
Monday, November 19	7:00 pm	Federation Board of Directors at The Caspe Terrace
Tuesday, November 27	5:00 pm	IJSLC Board Meeting
Saturday, December 1	10:00 am	Paul DeShetler Bar Mitzvah at the Temple
Sunday, December 2	6:00 pm	Zarnow 50th Anniversary Concert at Beth El Jacob
Wednesday, December 5	5:30 pm	JFCS Community Hanukah Celebration
Sunday, December 9	5:00 pm	Tifereth Gala Hanukah Dinner
Monday, December 17	7:00 pm	Federation Executive Committee at the Federation
Saturday, December 22	7:00 pm	Grant Oxer Bar Mitzvah at the Temple

Book from page 16

Morris' critique is worth reading in its entirety and is online at www.standwithus.com/pdfs/flyers/Response%20from%20Benny%20Morris.pdf

"Mearsheimer and Walt build their case mainly by means of omission: they tell certain facts while omitting others, sometimes more apt and crucial. And occasionally they distort facts and figures.

The thesis of their study, which was supported by the John F. Kennedy School of Government at Harvard University, is that America's support of Israel runs contrary to American national interests, and that it is not grounded in "a compelling moral case." To establish the latter contention, they deny that Israel is the weaker party in the Arab-Israeli conflict; and that it is a democracy; and that "Israel's conduct has been morally superior to [that of] its adversaries." ...

In their introduction, Mearsheimer and Walt tell their readers that "the facts recounted here are not in serious dispute among scholars.... The evidence on which they rest is not controversial." This is ludicrous. I would offer their readers a contrary proposition: that the "facts" presented by Mearsheimer and Walt suggest a fundamental ignorance of the history with which they deal, and that the "evidence" they deploy is so tendentious as to be evidence only of an acute bias. That is what will be not in serious dispute among scholars.

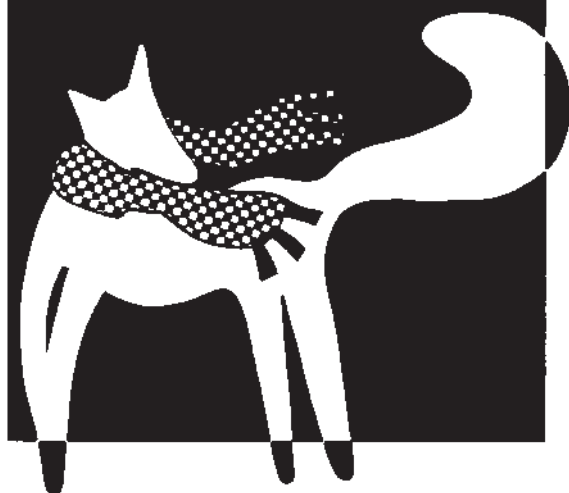
—Benny Morris, a professor of Middle East history at Ben-Gurion University, is the author, most recently, of *The Birth of the Palestinian Refugee Problem Revisited* (Cambridge University Press).

On this topic, CAMERA.org updates links to articles and reviews.

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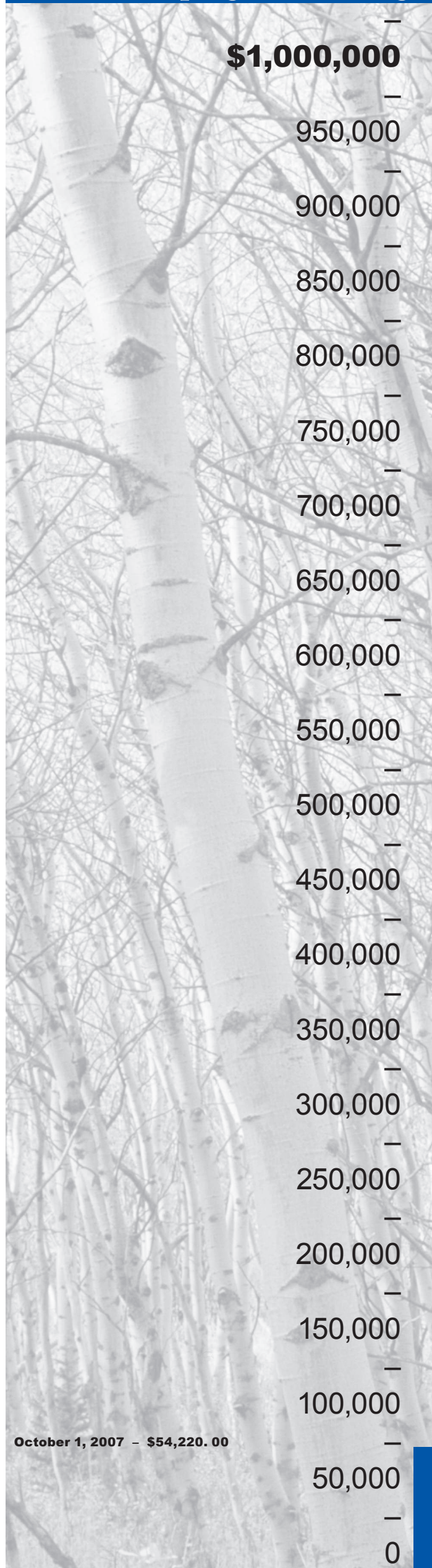
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