

COOKING AS COMFORT | ISRAELI FEMALE HEROES OF OCTOBER 7 | ANTISEMITISM AS AFTERMATH

Hadassah

JANUARY/FEBRUARY 2024

Magazine



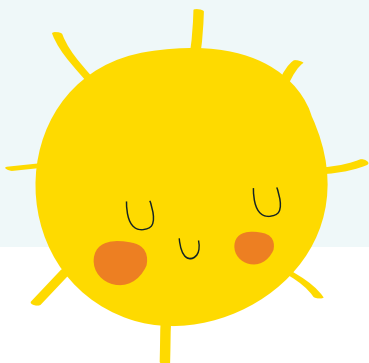
**SHOWING UP
FOR ISRAEL**

**Will the Surge in
Support Last?**

נדחה

PEDIATRIC EMERGENCY ROOM

delivering help.
delivering hope.



360 Degrees of Healing is more than transforming a building. It's also about children in crisis. Help Hadassah keep Israel's children alive and thriving during medical emergencies.

Without funds from our generous members and donors, the Pediatric Emergency Room at Hadassah Mount Scopus would not be able to care for up to 18,000 of Israel's most vulnerable patients. Your generous support helps us provide critical features in this indispensable facility, including an anesthesiology supply system, a computerized nurse's station that centralizes the monitoring of data of all the beds in the department, and an isolation room, among many other advances in emergency care. Thanks to our generous members and donors like you, Hadassah Medical Organization can lead the way toward the best care into the future.



Find out more at
go.hadassah.org/pediatrics



SCAN
HERE.

Delivering Hope

360° of HEALING
HADASSAH MEDICAL ORGANIZATION

Hadassah, The Women's Zionist Organization of America, Inc.

The solicitation disclosure on page 54 is incorporated in this advertisement.

A copy of Hadassah's latest Financial Report is available by writing to the Hadassah Finance Dept., 40 Wall Street, New York, NY 10005.
©2024 Hadassah, The Women's Zionist Organization of America, Inc. Hadassah and the H logo are registered trademarks of Hadassah, The Women's Zionist Organization of America, Inc.

HADASSAH





VALLETTA

Explore more *culture*



VisitMalta



Hadassah on the Ground: In Peace and War.

Hadassah has been on the ground in the land of Israel for more than 110 years.

Throughout our remarkable history, we have provided treatment for the sick and injured, as well as short- and long-term rehabilitative and mental health care — for all Israelis. We have also assured the security, education and safety of young people residing in our Youth Aliyah villages.

Here in the US, your giving guarantees that Israel always has the voice of Hadassah advocating in Washington and that American youth always have an opportunity to learn about Judaism and Israel.

Every contribution made to Hadassah is meaningful and helps us fulfill our mission. With your support, we can remain ready and able to help in times of peace and war.

**Give Now.
Every Dollar Counts.**



Scan here.

go.hadassah.org/israelatwar-hmagad

Hadassah reserves the right to direct any excess emergency funds raised for this crisis to future emergency crises in accordance with Hadassah's emergency crisis and response protocols.

HADASSAH, THE WOMEN'S ZIONIST ORGANIZATION OF AMERICA, INC.

PHOTO: ARIEL JEROZOLIMSKI

The solicitation disclosure on page 54 is incorporated in this advertisement.

A copy of Hadassah's latest Financial Report is available by writing to the Hadassah Finance Dept., 40 Wall Street, New York, NY 10005.

©2024 Hadassah, The Women's Zionist Organization of America, Inc. Hadassah and the H logo are registered trademarks of Hadassah, The Women's Zionist Organization of America, Inc.

HADASSAH



Hadassah Magazine

JANUARY/FEBRUARY 2024 | VOL. 105 NO. 3

Magazine



IN EVERY ISSUE

- 4 President's Column
- 6 The Editor's Turn
- 8 Letters to the Editor
- 10 Cut & Post
- 32 Hadassah News
- 43 Crossword Puzzle
- 55 About Hebrew
- 56 Question & Answer

On the Cover

Close to 300,000 supporters of Israel attended the March for Israel rally in Washington, D.C., on November 14. See story on page 16. Photo by Michael Brochstein/ZUMA Press Wire/Alamy.

Join the Conversation

- facebook.com/hadassahmag
- @HadassahMag
- @hadassahmagazine

16 A 'GREAT AWAKENING' FOR AMERICAN JEWRY

By Sue Fishkoff

The current widespread support for Israel comes after years of angst by mainstream Jewish organizations about an increasing disconnect between Israelis and Jews in the United States, especially among younger unaffiliated Jews and those in the liberal movements. But will this closer identification to Israel last when the crisis is over? Or is this a blip, the kind of united front American Jews adopt whenever Israel is threatened and usually abandon once the crisis is past?

22 HEROES ON THE BATTLEFIELD AND HOMEFRONT

By Leora Eren Frucht

Most of the Israeli women who answered the call of duty on October 7 will never be known. And even those who are—a soldier from Modi'in, a medic from Ramat Beit Shemesh, a midwife from Kibbutz Alumim, all profiled in this issue—will not get a medal or a mural for their courage. But many in Israel owe them their lives.

28 'TOGETHER, WE WILL WIN'

By Barbara Sofer

Hundreds of volunteers, including teenagers, seniors, medical professionals and those in unrelated fields, have offered their help to Hadassah's hospitals since the war began, filling the gaps left by some 360 staff members who have been called up for military service. Those efforts come as the Hadassah Medical Organization has been working to serve a country at war, from treating wounded soldiers to providing trauma care for a grief-stricken nation.

DEPARTMENTS

12 COMMENTARY

An action plan for antisemitism

14 ESSAY

Clinging to Mizrahi heritage—and amulets

34 FOOD

Israeli comfort cooking

38 ARTS

- Public art as therapy
- Alex Edelman on tour

44 BOOKS

- Poetry and prose in the wake of October 7
- Dan Senor on 'The Genius of Israel'—even now



Sentinels on Our Walls

A duty and privilege to defend Israel—by showing up

By Carol Ann Schwartz

SOME 20 YEARS AGO, I TRAVELED to Israel on a solidarity mission. It was during the second intifada, a time of Palestinian uprising, when tourism was down. The country felt isolated, but I was gratified, at least, that there were five full buses of visitors from Cincinnati, my hometown. One memory that stands out is of a man who was in Israel for the first time. I asked him, “Why now?” He replied: “Israel needed me to show up.”

I was sure his response had an unspoken subtext: “I needed to be here.”

On October 7, 2023, Israel suffered the worst wave of terror in its history, a shock that will be etched in Jewish history. If there was any comfort in the first days after the attack and ensuing war, it was the swelling of the ranks of people who suddenly knew that “Israel needed me to show up.” People showed up for the November 14 March for Israel, when almost 300,000 supporters—including myself and Hadassah members from all over the country—assembled on the National Mall in Washington. Others demonstrated support by giving time, service or money. We know from experience that many of those who show up in hard times will stay with us for good, because Israel needs them, and because they need Israel.

When I was nominated last July to be Hadassah’s 28th national president, I understood the weight of the assignment as well as the honor. Through the strength of our institutions and our determination over the generations, our organization has

become a pillar of Israel, of American Jewish life and of women’s empowerment. I also knew I stood on the shoulders of great leaders going back 112 years.

I couldn’t have known in July that the Jewish horizon would change so radically. But as I assume my presidential responsibilities this month, I am bolstered by you, the 300,000 powerful, compassionate and committed members, Associates and supporters of Hadassah.

BY FINDING COMFORT IN YOUR COMMUNITY, YOU ALSO FORTIFY IT.

IN BOTH THE BEST AND WORST OF times, Hadassah protects and heals all the people of Israel. In the aftermath of October 7, the Hadassah Medical Organization treated survivors from the towns and kibbutzim near the Gaza border and from the Nova music festival as well as those injured by Hamas rockets. One rocket hit a mosque in Abu Ghosh, an Arab village on the outskirts of Jerusalem, and Hadassah Hospital Ein Kerem treated 20 injured patients from that community.

We also treated many wounded Israeli soldiers. As the only Level 1 Trauma Center in Jerusalem, HMO received some of the most serious cases. The war put immense strain on Israel’s health care system because of the critical need for emergency equipment and supplies. All this as some



360 HMO staff members were called up for reserve duty when the war began.

Our Youth Aliyah villages mobilized to house refugees evacuated from the border regions under threat from Hamas and Hezbollah. At Hadassah Neurim Youth Aliyah Village, the vast majority of Ukrainian students who had been asked by their parents if they wanted to return home opted to remain in Israel. Sadly, we also buried Neurim alumni killed in the terror attack and the war.

Many of you have already shown up for Israel, but for those who haven’t, it’s never too late. By donating, advocating and rallying, you strengthen Hadassah and Israel. And by finding comfort in your community, you also fortify it.

When discussing my commitment to Israel, people sometimes ask if I have family there. I reply that my son lives there, but that my Israeli family consists of nine million people, including Jews, Muslims, Christians and Druze.

There’s a popular Hebrew song inspired by the Book of Isaiah that goes, “On your walls, oh City of David, I have stationed sentinels, all day and all night.” Just as Israel protects all Jewish life, it is our duty and privilege to act as sentinels to defend Israel—by showing up. **H**

save the date.

Hadassah's National Assembly and Special Programming

July 28-30, 2024

Las Vegas

More details to come!

Meeting Co-Chairs:
Michelle Hubertus and Geri Lipschitz

For any questions, please email
meetingsandtravel@hadassah.org.

HADASSAH



Hadassah, The Women's Zionist Organization of America, Inc.

©2024 Hadassah, The Women's Zionist Organization of America, Inc. Hadassah and the H logo are registered trademarks of Hadassah, The Women's Zionist Organization of America, Inc.

CHAIR Ellen Hershkin

EXECUTIVE EDITOR Lisa Hostein

DEPUTY EDITOR Libby Barnea

SENIOR EDITOR Leah Finkelshteyn

DIGITAL EDITOR Arielle Kaplan

EDITOR EMERITUS Alan M. Tigay

DESIGN/PRODUCTION Regina and Samantha Marsh

EDITORIAL BOARD

Roselyn Bell	Ruth B Hurwitz	Marcie Natan
Ruth G. Cole	Francine Klagsbrun	Nessa Rapoport
Nancy Falchuk	Anne Lapidus Lerner	Sima Schuster
Gloria Goldreich	Curt Leviant	Susan S. Smirnoff
Blu Greenberg	Joy Levitt	Barbara Topol
Dara Horn	Bonnie Lipton	

HADASSAH NATIONAL PRESIDENT Carol Ann Schwartz

ADVERTISING

Celia Weintrob, Advertising and Marketing Manager

Phone: (212) 451-6283

Email: cweintrob@hadassah.org

Randi O'Connor, Advertising Sales Associate

Phone: (212) 451-6221

Email: roconnor@hadassah.org

Sara Ruderman, Ad Sales Representative

Phone: (585) 233-2050

Email: adsales.hadassah@gmail.com

CHANGE OF ADDRESS/MEMBERSHIP INQUIRIES

800-664-5646 • membership@hadassah.org

TO SUBSCRIBE DIRECTLY

hadassahmagazine.org/subscribe • (212) 451-6283

LETTERS TO THE EDITOR

letters@hadassah.org

EDITORIAL INQUIRIES

(212) 451-6289 • magazine@hadassah.org

GENERAL HADASSAH INQUIRIES

(212) 355-7900

Hadassah Magazine is published in print bimonthly. © Copyright 2024, Hadassah, The Women's Zionist Organization of America, Inc. issn 0017-6516. Periodicals postage paid at New York, NY, and additional mailing offices. Postmaster: Send address changes to *Hadassah Magazine*, 40 Wall Street, New York, NY 10005-1387. Subscription: \$36.00.



Member
American Jewish Press Association
Magazine Publishers of America



Hadassah does not endorse any products or services advertised in *Hadassah Magazine* unless specifically noted. The acceptance of advertising in *Hadassah Magazine* does not constitute recommendation, approval or other representation of the quality of products or services, or the credibility of any claims made by advertisers including, but not limited to, the kashrut of advertised food products. Use of any products or services advertised in *Hadassah Magazine* is solely at the user's risk and Hadassah accepts no responsibility or liability in connection therewith.

THE EDITOR'S TURN



A Powerful Picture of Unity

Reacting with courage and strength to challenges in Israel and America | By Lisa Hostein

THE MARCH FOR ISRAEL THAT brought close to 300,000 people to Washington, D.C., on November 14 may seem like old news now, but it's not. As the largest public Jewish gathering in American history, it symbolized the strength of our community in all its varied and complex forms. It showed that unity is possible, especially when it comes to existential matters like Israel's security and unleashed antisemitism.

And it provided a powerful picture of how the events of October 7 and its aftermath, far from receding from our memory, have galvanized American Jewry. For some, the dual crises in Israel and at home have reaffirmed their commitment to the Jewish state and Jewish life; for others, they have reawakened a connection or perhaps created one for the first time.

The question, as Sue Fishkoff explores in our cover story, "A Great Awakening for American Jewry" (page 16), is whether that strength, unity and connection will last beyond the current crises we are facing. It's a question that Rabbi Diana Fersko, the author of a new book on antisemitism, also addresses in her commentary (page 12).

It is inspiring to witness how both Israelis and Americans are responding to the trauma and heartbreak of the Israel-Hamas war.

One example is the attention to the heroes of October 7—the women and men who sacrificed or risked their lives to save others. Leora Eren Frucht profiles three courageous women in "Heroes on the Battlefield and Homefront" (page 22).

Israeli artists, meanwhile, are creatively depicting the impact of the Hamas attack and the subsequent war, as Eren Frucht illustrates in "Public Art as Therapy" (page 38). And across Israel, volunteers are everywhere, including at the Hadassah Medical Organization, as Barbara Sofer reports in "Together, We Will Win" (page 28).

Meanwhile, Israeli chefs in the United States are finding solace (and, in some cases, raising funds) by sharing Israeli comfort recipes, as Adeena Sussman reports (page 34).

This spirit of resilience and coming together doesn't surprise Dan Senor, the author of *The Genius of Israel* explains in an interview (page 45).

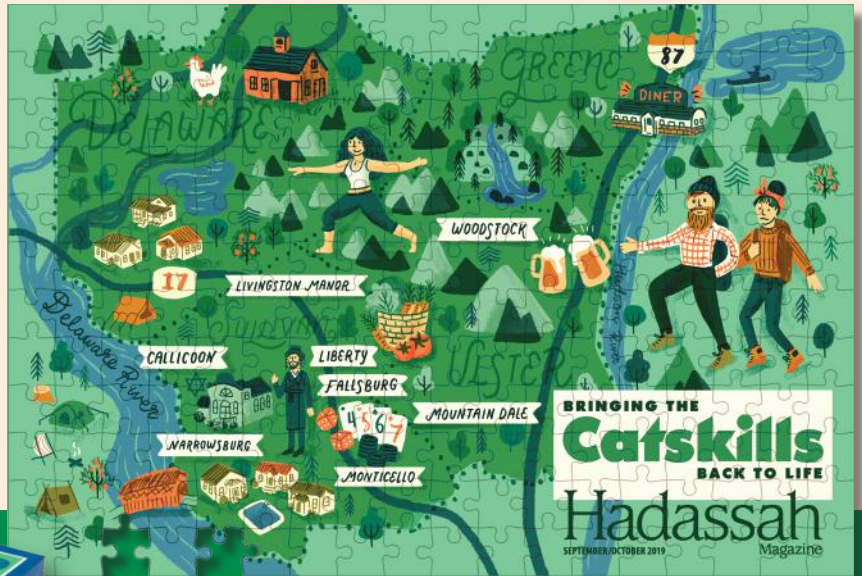
In the United States, attorney and mother Elizabeth Rand couldn't sit idly by as she watched university campuses erupt with record levels of Jew hatred, so she founded the Facebook group Mothers Against Campus Antisemitism (page 56). And comedian Alex Edelman, who brought attention to antisemitism in his Broadway debut, explains why his show, now on a national tour, feels more urgent at this time (page 40).

Lastly, as Hadassah welcomes a new national president, Carol Ann Schwartz (page 4), *Hadassah Magazine* is also welcoming a new chair, Ellen Hershkin (page 32). At the same time, we say a fond farewell and heartfelt thank you to Marlene Post, who, as chair for the past eight years, brought insight, warmth and tremendous support to all of us.

We pray and hope for a peaceful, healing 2024. **H**

Happy Tu B'Shevat!

Celebrate the Jewish New Year for Trees and the environment with our verdant Catskills jigsaw puzzle. Makes a great winter activity for you and your loved ones—and a valued gift for your favorite magazine.



With each \$250 donation to Hadassah for the Hadassah Magazine Circle, we'll send you or a gift recipient of your choice one limited edition of this fun jigsaw puzzle.

Of course, any contribution is welcome and will help Hadassah continue to produce the magazine you love.

☒ **Yes, I'd like to support the Hadassah Magazine Circle**

Please accept my donation of: ☐ \$1,000 ☐ \$500 ☐ \$360 ☐ \$250 ☐ \$180 ☐ \$100 ☐ \$36 ☐ Other \$ _____

Your Name(s) _____

Address _____

City _____

State _____ Zip _____

Daytime Phone _____

Email _____

☐ Yes, I would like to receive periodic email communications from Hadassah.

With my donation of \$250 or more, send the jigsaw puzzle to:
Please check one:

☐ Send to me at the address above — OR — ☐ Send as a gift(s) to:

1. Recipient Name _____

Address _____

City _____

State _____ Zip _____

2. Recipient Name _____

Address _____

City _____

State _____ Zip _____

☐ I do not wish to receive the jigsaw puzzle in exchange for my donation in which event my entire donation will be tax deductible.

☐ Check here if you do not want your donation to be acknowledged in the magazine.

Mail this form and check to: (make payable to Hadassah)

The Hadassah Magazine Circle
40 Wall Street, New York, NY 10005

To donate by credit card:

Online at hadassahmagazine.org/make-a-gift
Or call 212-451-6221

Email questions to: magazine@hadassah.org

©2024 Hadassah, The Women's Zionist Organization of America, Inc. Hadassah is a registered trademark of Hadassah, The Women's Zionist Organization of America, Inc. The solicitation disclosure on page 54 is incorporated in this solicitation. Contributions are tax deductible to the extent permitted by law. In accordance with IRS tax laws, only the amount of your gift that exceeds the fair market value of goods and services received in consideration for your gift is tax deductible as a charitable contribution. The fair market value of the puzzle offered in connection with your contribution is \$36. This value represents the portion of your gift that is not tax deductible. If you want the entire amount of your contribution to be tax deductible, you may decline the puzzle by checking the appropriate box on the form.

'CANCEL CULTURE' NOT THE SAME AS BANNING

As a Hadassah life member and an editor of many books for teens currently being challenged and banned, I was encouraged to read your coverage of these devastating book bans in "And the Ban Played On" in the November/December 2023 issue.

However, I want to clarify the distinction between actual censorship and the separate issue of criticizing books containing racist content—described by many people as "cancel culture." The article notes that "the publisher" of Dr. Seuss's books (a publisher for which I work, but I had no involvement with the Dr. Seuss books) ceased publishing several titles. In fact, it was the Seuss estate that made this choice, a key distinction because it's not censorship for an owner of a copyright to decide to alter or withhold their own books.

This conflation of actual bans springing up across the country with people speaking out to criticize books that may portray negative stereotypes of characters from marginalized identities is itself quite dangerous. I hear people equate "cancel culture" with book bans in part because of misinformation like this about who makes the decisions to edit or not publish a book, or even who makes the decision to carry a book on shelves. A bookseller deciding not to carry a title because they deem it racist is an ocean apart from a law that restricts the bookseller's rights to decide what books to carry and sell.

*Liesa Abrams
Nutley, N.J.*

I want to make one addition to the feature about book banning. Illinois was the first state to ban censorship of books, preceding California. The Illinois legislature and Governor

J.B. Pritzker, who is Jewish, led the way on this particular issue. The more that alternatives to censorship are recognized and given positive acknowledgement, the more likely it is that other states will follow.

*Deborah Pizer Hermalyn
Naples, Fla.*

A HEALTHIER HANUKKAH

While your tribute to Dunkin' Donuts founder William Rosenberg ("At Hanukkah, It's Time to Make the Donuts," November/December issue) is a laudable commemoration of American Jewish innovation, I am disturbed by your applause for a "chemical confection." A typical Dunkin' jelly donut contains over 50 ingredients, many of them processed and artificial.

Since the time of Maimonides, Jews have enjoyed special Hanukkah foods fried in oil. Yet our ancestors did not know frying is unhealthy, did not have refined sugar and did not know sugar is a cause of cancer. Jewish traditions evolve according to culture and time. Therefore, in the same creative spirit that made Rosenberg a success, let's update Hanukkah customs and find healthier ways to celebrate. Personally, along with my menorah, I'll be putting out olive tapenade and winter pesto made with olive oil, parsley and walnuts.

*Yael Bernhard
Phoenixia, N.Y.*

AUTHORS FOR ISRAEL

Thank you, *Hadassah Magazine*, for the focus on Jewish books and authors in the November/December issue. The magazine's Guide to Jewish Literature gave me another opportunity to introduce my book, *Moe Fields: The Special Bond Between Fathers*



and Sons, which relates my dad's story of becoming a boxer during the Depression to support his parents.

I've decided to donate all book earnings over the next quarter to Israel and I'm asking all the authors and publishers featured in *Hadassah Magazine* to join me in solidarity with Israel. As writers, we create stories in hopes of inspiring change in the world. Now is the time to take the added step of donating profits to help Israel. My father-in-law fought in Israel's War of Independence and my wife was born in Ramat Gan. Today, my cousins hear the missiles north of Tel Aviv. I also do this to honor my parents, who taught me the responsibility of *tzedakah*. Only Israel matters now.

*Stuart Goldstein
Monroe Township, N.J.*

WE WANT TO HEAR FROM YOU!

Please email letters to the editor to letters@hadassah.org. To read more letters, visit us online at hadassahmagazine.org.

ISRAEL IN LA

featuring

ONE BOOK, ONE HADASSAH LIVE

**Live from Los Angeles!
February 22, 7 pm PT**

Ayelet Gundar-Goshen, award-winning Israeli author of *The Wolf Hunt*, in conversation with Hadassah Magazine Executive Editor Lisa Hostein

The Wolf Hunt follows an Israeli family in California as they confront antisemitism and racism and explore the complexities of Israeli identity in America.

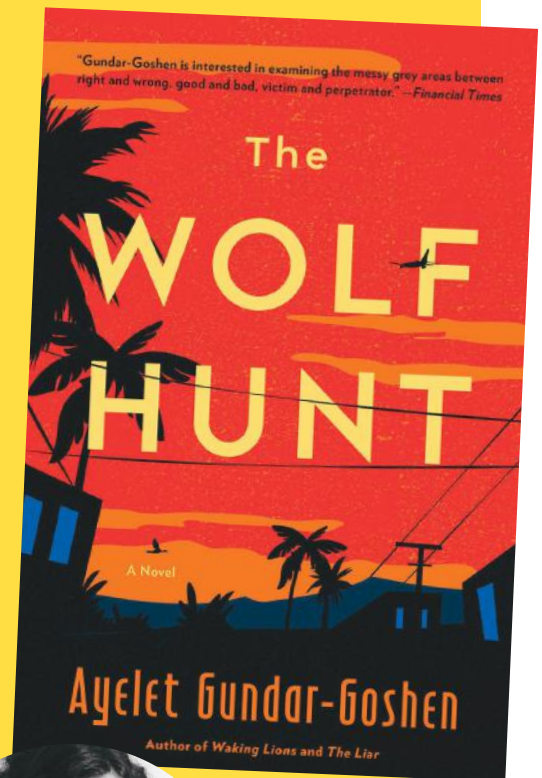
Gundar-Goshen, a psychologist as well as a writer, will also share her experiences with the current situation in Israel.

Don't miss this timely, Israel-focused, first in-person gathering of our popular reading series!

The event will be broadcast simultaneously.



To register for this event (in-person or by Zoom) go to **go.hadassah.org/oboh-live** or use this QR code.





Promoting and Feeding Community

Sisters Aliya Fastman and Shaendl Davis are the proprietors behind the Tel Aviv-based cooking studio Citrus & Salt, where they offer workshops in Israeli food, mostly to tourists. That was, until Hamas attacked Israel on October 7. The pair, Berkeley, Calif., natives who made aliyah several years ago, immediately put their successful business on hold to launch Citizen's Kitchen, a volunteer initiative to feed soldiers, bereaved families and others who have been evacuated from the southern and northern border areas, one of a number of food-focused charitable pop-ups in Israel since the start of the war.



Shaendl Davis, Aliya Fastman and Alon Sharaby

Working with Citrus & Salt's Chef Alon Sharaby, the sisters, both in their 30s, have gathered hundreds of volunteers, many of them fellow *olim*, and solicited tens of thousands of dollars in donations to cook and deliver 400 to 700 fresh meals daily. In the first month of the war, Citizen's Kitchen had distributed more than 10,000 meals. For their rapid response to the evacuee crisis in Israel, Citizen's Kitchen became one of the local partners of World Central Kitchen, the nonprofit organization founded by celebrated chef José Andrés that provides free meals in the wake of natural and humanitarian disasters.

Fastman said all the

volunteers in Citizen's Kitchen "are in shock from what's been going on around us. But when we come together, we feel the incredible spirit of our country. We feel the community around us. We feel hopeful."

Fastman and Davis as well as their mother, Rabbi Sara Shendelman, who has been instrumental in raising funds and awareness for Citizen's Kitchen, are Hadassah life members with a proud family history in the organization.

"My mother, Esther Wainman Shendelman, intended to go to Israel and be part of the kibbutz movement in the 1940s, but her father died, and she could not leave her mother," said Shendelman, a Berkeley resident. "She turned to Hadassah and devoted her life to it, eventually ending up on the national board."

—Jordana Benami

Children Affected by Trauma Embrace Israeli Treatment

Even after a horrific terror attack such as what Israel experienced on October 7, never underestimate the power of a hug, especially when it comes from Hibuki. Meaning "my hug" in Hebrew, Hibuki is both a method of therapy for child trauma survivors and the moniker for a stuffed dog with large mournful eyes and long thin arms that attach with Velcro to wrap children in a therapeutic embrace.

Trained mental health professionals encourage young patients to "project their anxieties onto the toy and handle their fears through treatment," according to Hibuki's website. The dog and method were created in Israel in 2006 by

psychologists Shai Hen-Gal and Avi Sadeh to help children cope with the trauma caused by the Second Lebanon War. Since then, Hibuki has been used with young earthquake victims in Turkey and Japanese children orphaned in the 2011 tsunami.

The therapeutic protocol initially was for one or two sessions with children ages 4 to 8. However, psychologist Dafna Sharon-Maksimov created a longer-term version called Hibuki Therapy in response to the war in Ukraine. A native of Belarus who made aliyah in 1997, she had studied with Hen-Gal and con-

A Ukrainian patient with Hibuki



tinues to work with him.

With Sharon-Maksimov's help, Ukraine has seen a large-scale application of Hibuki Therapy, which involves increased parental involvement and an individualized approach for children up to age 16 for eight to 10 sessions. "No two kids are the same," she said, "and no two traumas are the same."

Hibuki Therapy is provided free of charge through the support of private donors and with the Genesis Prize grant money that Sharon-Maksimov received, along with a cohort of other charitable organizations, including Hadassah, in 2023 for aid work in Ukraine. Sharon-Maksimov has trained over 4,500 practitioners in Ukraine who, in turn, have used her method to help over 20,000 children.

Closer to home, in the first 48 hours after the Hamas attacks, Sharon-Maksimov said she received more than 100 requests for Hibuki Therapy from kindergarten teachers, child psychologists

and parents. Since then, Sharon-Maksimov has personally provided treatment for hundreds of Israeli children and is anticipating many more.

"The need is enormous," she said, "but our work has never felt more immediate or more important." —Avi Dresner

The author serves as a volunteer board member of Hibuki International.

Dafna Sharon-Maksimov



Haredi Women Contribute to War Effort

There is a strong tradition of volunteering among Israel's ultra-Orthodox, or *haredi*, population. Some of the Jewish state's largest charitable organizations, such as Yad Sarah for medical and health support and Yad Ezra V'Shulamit for nutritional support, were founded by *haredi* men.

During Israel's war with Hamas, volunteering has been at an all-time high, and many *haredi* women have been spearheading important initiatives. That trend is noteworthy because these women typically are busy raising large families and working outside the home. Two examples are Iron Sisters and the Memory Chain Project.

Social entrepreneur Sarah Tancman founded Iron Sisters to mobilize ultra-Orthodox women to provide an array of services.



A Memory Chain necklace

Members of the group prepare hot meals for soldiers and civilians; lend a friendly ear and, if needed, referrals to mental health professionals; visit the wounded and bereaved; and organize childcare for displaced families and the families of soldiers called up to the reserves.

Working the phones out of donated space in a wig shop, Iron Sisters recruited more than 1,000 volunteers and 150 neighborhood coordinators within the first week of the war. And illustrating how

Israel's *haredi* Jews are no longer shunning the internet but harnessing its power for constructive purposes, Iron Sisters developed a Google Doc where people in need of their services can register.

Also using an online process, the two *haredi* women who run Tachshik, a chain of jewelry stores in ultra-Orthodox communities throughout Israel, launched the Memory Chain Project, offering free personalized necklaces for bereaved family members of fallen soldiers.



Iron Sisters coordinate aid from within a wig store.

Chani and Chavi—they prefer to share only their first names—rely on donations to fill orders for a heart, circle, Magen David or map of Israel necklace charm engraved with a likeness of the soldier based on a picture submitted online. Six weeks into the war, the women had made and delivered 1,420 Memory Chains for mothers, sisters, grandmothers and wives. They have brought many directly to a shiva house.

"It's impossible," said Chani, "to say no to the mothers and fathers and grandparents of fallen soldiers." —*Jordana Benami*

Edible Crafts for Tu B'Shevat and Beyond



Deborah Bonelli decorates a Tu B'Shevat sugar-cookie tray.

Deborah Bonelli takes playing with food to a whole new level. In her Bronx, N.Y., kitchen, little animals cut out of pineapple inhabit a Noah's Ark made from melon while crushed lollipops bedazzle rice crispy cereal treats on an edible rainbow menorah.

"One of the things I love about doing Jewish food art," said the trained pastry chef, "is trying to find something in the biblical story—an element that can be recreated with food in 3D."

Bonelli is the creative force behind the website **NoshArtFun.com**, which provides step-by-step instructions for Jewish holiday-inspired food crafts. For Tu B'Shevat, the new year for trees that falls this year on January 25, her ideas range from assembling trees out of marshmallows, crackers and donuts to a multi-day project making a sugar-cookie tray filled with dried fruits, nuts and seeds.

Growing up with a Jewish mother and an Italian Catholic father, Bonelli celebrated

Christmas and Easter at home and visited her mother's relatives for the Jewish holidays. Her mother made beautiful gingerbread houses with Hansel and Gretel figurines that Bonelli would bring to school and inspired her to make edible creations of her own as an adult.

After living in Israel for two and a half years in the early 1980s, Bonelli learned more about Judaism and wondered at the lack of Jewish-themed food crafts in the United States. Bonelli was walking down Madison Avenue in Manhattan one December evening in 1985, shortly after returning from Israel, when she was struck by the sight of gingerbread Hanukkah houses displayed in a bakery window.

"I felt it was mimicking the Christian traditions," Bonelli said. "When you're in Israel, everything around you is Jewish. Back here, it was shocking to see Jewish people buying things that were not Jewish. That was my inspiration" to create uniquely Jewish food crafts.

—*Alexandra Lapkin Schwank*



Toppled headstones at Mount Carmel Cemetery in Philadelphia

Time for a Reassessment Among Jewish Americans

Now that we're finally awake to antisemitism, what's next?

By Rabbi Diana Fersko

WHEN I BEGAN TRAVELING around the country last summer to speak to the Jewish community about my newly published book, *We Need to Talk About Antisemitism*, Jewish Americans had one basic set of questions: How can we keep our kids in the Jewish fold? How worried should we be about rising antisemitism? How can we fight it?

Then, on October 7, when Hamas murdered over 1,200 people and kidnapped some 240 others, everything changed, not only for Israel but also for Jews in the United States.

American Jews started asking an entirely new set of questions that were unimaginable for many just the day before: Are we safe here? Should we buy a gun? Which colleges are safe for our children, if any? Can I trust my neighbors? Should this change how I vote? Why are groups of young people openly chanting for the demise of Israel and the death of Jews? How can this be?

Politically liberal people who, on October 6, considered Fox News a virtual swear word are now glued to the cable news channel.

Jews in this country are in a period of profound reassessment. Maybe we were wrong—about a lot of things.

And of course, I hear the age-old question: Why do they hate us? The answer to that is unchanged. To understand why, first accept that antisemitism is a collection of non-sense contradictions. Fascists once called Jews communists while communists called Jews capitalists. Poor Jews are attacked and bullied, but rich Jews are maligned and resented. Orthodox Jews are criticized for being too distinct, for clinging to “tribal” roots, while liberal Jews are criticized for assimilating, for passing, for privilege.

Jews in America are hated by white supremacists and yet are accused of being white supremacists. We are despised by the elite and also called the elite. For centuries, Jews were despised for being a nationless nation, a wandering people with no home. Now, Jewish nationhood is portrayed as the source of all evil.

So why do people hate the Jews? It's not because we are economically rich or poor, religiously Orthodox or liberal, politically left or right, or

whether there is a Jewish state or not. People hate the Jews because we are Jewish. That's the definition of antisemitism.

IF ANTISEMITISM IS A FACT, THEN what can we do about it? Historically, there are three options: Stay and fight, leave and rebuild, or do nothing.

If we stay and fight, we can try to change the trajectory from within. We can write letters, form Facebook groups and use leverage. Right now, Jews around the country are doing exactly this—withdrawing donations from problematic universities or calling representatives to let them know where we stand. We can speak up and speak out; counterprotest and counterprogram; fundraise and organize. We can remind people that just as we have every obligation to fight for the dignity and justice for others, we also have every right to be a part of that work. We can stay on college campuses and in social justice groups and muster the chutzpah to shame the shaming of Israel.

Then, there's option two: Leave and rebuild. We can literally leave and move to Israel, much like the Jews of France have been doing for the past several years at record numbers. Or we can leave on smaller levels. If an institution doesn't want us or doesn't protect us, we can leave it and build our own newer and better structures or join those organizations and institutions that already work within the Jewish world. If we don't feel the Diversity, Equity and Inclusion complex supports us, for example, we can build our own social justice mechanisms that reflect our values of *gemilut chasadim* (acts of lovingkindness) and *tikkun olam*, visiting the sick and lifting up the fallen, to name a few.

There is plenty of precedence in Jewish history for shedding institutions and building new ones. When the Romans destroyed the Temple in Jerusalem and burned the city down, we lost the central institution of the Jewish people, but we were not defeated. Instead, the rabbis and scholars of the time kept going—eventually writing the Talmud, which gave us nothing less than the basis of the rabbinic Judaism we know today. Their insistence on reinventing and rebuilding is why 15.3 million people still exist under the umbrella of this thing we call the Jewish people.

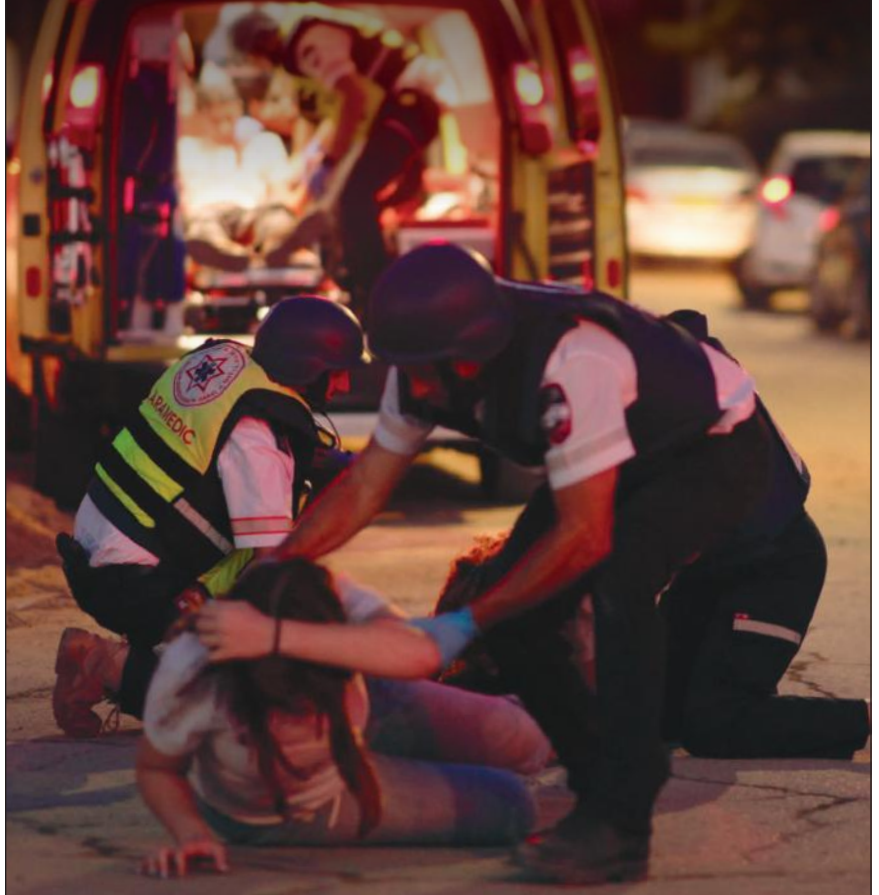
And then there's option three: Do nothing. Rabbis like to say there are no wrong answers, but in this case, there is one wrong answer. Doing nothing is not an option. It would lead to an outcome we absolutely cannot tolerate. Ignoring antisemitism enables it and helps it to flourish. I beg you not to choose this option.

Originally, I wanted to title my book *Wake Up and Shake off the Dust*, a reference to that call to action from Isaiah that is paraphrased in *Lecha Dodi*, which we sing each week during Kabbalat Shabbat. The great prophet implored: “*hitna'ari, me'afar kumi...*”—“Wake up, shake off the dust, Sit on your throne, Jerusalem! Loose the bonds from your neck, O captive one, fair Zion!” Isaiah's vision is about being awake, aware and free as a Jewish people.

When I wrote my book, I felt like I had to shout my message of awakening to be heard. Now, suddenly, Jewish Americans are wide awake, perhaps seeing clearly for the first time what's been there all along. **H**

Rabbi Diana Fersko is the spiritual leader of The Village Temple in Manhattan and the author of *We Need to Talk About Antisemitism*.

NOW, MORE THAN EVER, ISRAELIS NEED YOUR HELP.



In times of crisis, no organization in Israel saves more lives than Magen David Adom.

Your support provides the crucial vehicles, equipment, and protective gear the men and women of MDA need to save lives in any emergency.

Visit Magen David Adom at afmda.org/give or call 866.632.2763.



afmda.org



My Grandmother's Afsa

Clinging to my Mizrachi heritage and history during war | By Sarah Sassoon

INSTEAD OF THE STAR OF DAVID that so many are proudly wearing nowadays, I wear an afsa on a chain around my neck. A pendant made of gold chains braided around two oak gall nuts, an afsa is an Iraqi Jewish amulet that resembles two breasts with a small hamsa placed between them. It is traditionally pinned to a newborn's blanket by the mother for protection. My Iraqi-born paternal grandmother gifted me the afsa when my son, the eldest of my four children, was born. These days, that son is serving in the Israel Defense Forces.

These days, I cannot stop clinging to my afsa.

I think of this moment as a time of mothers, a war for mothers. It began with the merciless Hamas massacre of towns and kibbutzim in the South that spared neither women nor babies. The long hours of Hamas carnage were captured in real time on mothers' WhatsApp groups. I saw frantic texted pleas of "help" and quick tutorials on how to lock safe rooms. Reports of grenades, shooting, the smell of burning. Questions pinged: "How do you breathe in a safe room filled with smoke?" A voice note from a mother: "My baby is dead."

In the weeks after October 7, many mothers in Jerusalem stopped taking their children to the park, fearful of being outdoors during an air raid siren. I opened my home and backyard garden to neighborhood mothers with small children terrified by loud booms in the sky. The mothers came together in my home—some whose husbands have gone to the

northern and southern fronts, some whose sons are serving and some who are grieving the murder of family members. I offered them a break in the form of tea, books for their children, art lessons and games of chess. For a couple of hours each week, it felt like we were O.K., that together we could protect our children.

I keep thinking about Kibbutz Be'eri, one of the southern kibbutzim attacked by Hamas. Founded in 1946, among its early members were a group of Iraqi Jews who walked through the desert to find a place to escape the antisemitism that had reached a tipping point with the 1941 Farhud massacre.

"Farhud" means violent dispossession in Arabic. For two days starting on June 1, 1941, during the holiday of Shavuot, over 1,000 armed Iraqis slaughtered members of the Baghdadi Jewish community. The official tally is between 150 and 180 murdered, but there is a mass grave in Baghdad that holds over 600 unidentified Jewish bodies. Over 600 were injured and many were raped. Some 1,500 Jewish homes and businesses were looted. A few days before the Farhud, Jewish homes were marked with red hamsas.

In Iraq, every Jew was suspected of being a traitor. I shudder when I hear the angry anti-Israel chants on the streets of Paris, London and New York City. They are echoes of the chants of the Farhud.

"*Allahu Akbar!*" (God the Almighty!)

"*Idhbab Al Yahud!*" (Butcher the Jews!)

"*Mal el Yahud-Halal!*" (Sanction

to rob the Jews!)

All four of my grandparents left Iraq in 1951. They were part of the Israeli airlift that brought some 120,000 Iraqi Jews in the mass exodus called Operation Ezra and Nehemiah. They left Baghdad so their children and grandchildren would never have to hear those chants again. It was not safe in their country. Jews were being jailed, fired from jobs, barred from universities and attacked on the streets as Zionists. Their bank accounts were frozen and their property was confiscated.

My afsa is meant to protect children. My Iraqi grandparents tried to protect me as a child from their own story. When I was young, they never told me why they fled their native country. I had to reconstruct their stories as an adult.

MY PATERNAL GRANDPARENTS arrived in Israel with one suitcase for their family of seven. They were sent by the government to transit camps, called *ma'abarot*, which were poorly run with unsanitary conditions. In Israel, they faced discrimination as Mizrachi Jews, but at least they were safe.

From living in a tent in the transit camp, they rebuilt their lives and grew their family. Their first house was in Zichron Yaakov. Then, 16 years later, they moved to Sydney, Australia, to be with family who had moved to Australia decades earlier. That is where I grew up. In her home, my grandmother fed me *kubbeh bamyia*, *sambousek* and *baklava* infused with cardamom. She fed me

with the flavors and textures of the land that she described as the “Garden of Eden,” but would not tell me why they left. She modeled for me how to feed my children steady, wholesome meals. The kind of meals that hold you together in a war.

In keeping with Mizrahi Jewish tradition, she would light seven Shabbat candles, then more on Saturday night and more still throughout the week to dispel the darkness in the world. These days, in the Jerusalem home where I have lived since making aliyah 10 years ago with my husband and children, I cannot light enough candles.

When people protest that Israel is a white colonizing and occupying entity, I ask myself, where is my Iraqi Jewish anger? But I was not brought up to express anger. I quash it down.

Over 850,000 Jews from Arab lands were displaced in the wake of adverse reaction to Israel’s statehood. Almost all found refuge in Israel, and over half of Israel’s current Jewish

population is of Mizrahi and Sephardi heritage.

There are only three Jews in Iraq today. Our prophets’ tombs and the ancient synagogues lie in ruins or have been turned into mosques. The Iraqi Jewish *nakba*, catastrophe, is real, but we don’t talk about the sad things.

My great aunt made that clear when I asked her about the death of my maternal grandmother’s 2-year-old son in the transit camp. “Why speak about sad things?” she told me.

The mothers in my Jerusalem garden could only whisper their fears about the October 7 pogrom above their children’s heads: *It can happen here*. We lock our doors now in Jerusalem. A few mothers who came to my garden lamented that half of Jerusalem does not have safe rooms. One shared that they shelter under their dining table when the sirens sound. I have a small basement safe room—safe enough—and I am happy to share my shelter with these women.

I shelter, too, under my history. Through research and writing, I am piecing together my lost 2,600-year-old Babylonian Jewish history and identity. I grew up in silence, in not speaking about sad things. I cannot stop reading and writing about my Iraqi Jewish past. I wear it around my neck.

The gall nuts that form an *afsa* are not actual fruit but rather a woody deformity that an oak tree produces to protect itself. It has antibiotic properties. In Iraq, it was crushed to make the ink used for writing Torah and phylactery scrolls.

My *afsa* represents my grandmother’s love and wisdom. It’s my history and memory. I will pass it to my son when it is his turn, *insh’Allah*, with God’s help, to pin it to his own child’s baby blanket. **H**

Sarah Sassoon is an Iraqi Jewish writer, poet and educator living in Jerusalem. Her newest children’s book, *This Is Not a Cholent*, is set to be published in May 2024 (sarahsassoon.com).

Taking Shelter Mothers and their children enjoy relaxing and creating art in Sarah Sassoon’s backyard garden in Jerusalem; (opposite page) the *afsa* given to the author by her grandmother





'A Great Awakening' for American Jewry

Will this closer identification to Israel last when the crisis is over?

By Sue Fishkoff

WHEN DANIEL BLOCK traveled from Philadelphia to join the March for Israel in Washington, D.C., on November 14, such activism was still relatively new for him. The 35-year-old, who works in impact investing, had never gone to a pro-Israel event before the brutal Hamas attacks of October 7. Since then, he'd been to two smaller gatherings in Philadelphia and then the one on the National Mall, where he joined an estimated 300,000 people from around the country.

What he described as his "dormant feelings of connection" to the Jewish state had "surfaced" following the terror attacks on Israel's southern border with Gaza.

Noting that he was raised as a "cultural Jew," Block has now started wearing a kippah—"off and on," he clarified. He was wearing one at

the rally in Washington along with a T-shirt given to him by an Israeli soldier 15 years ago during a Birthright Israel trip.

"I'm not an activist," he said, "but I just cannot stand silently any longer as my people are slaughtered and the world celebrates."

Noe Klein, 31, an English teacher in Cupertino, Calif., a town in Silicon Valley, recalls spending the first two or three days after the Hamas attacks "doing 'proof of life' checks on our family in Israel." Klein's mother is Israeli.

Despite her family connections, she hadn't been part of a Jewish community before the terror attacks. "I was feeling isolated and scared," she said. "I wanted to be with others experiencing what I was feeling, where I didn't have to explain myself."

Several weeks into Israel's war with Hamas, she went to a Happy

Hour sponsored by Jewish Young Adults Silicon Valley, her first time at an organized Jewish event. "It was just nice to be with other young Jews and young Israelis," Klein said. "It felt like a safe space, and spaces have not felt safe recently."



Daniel Block



Showing Up Almost 300,000 men, women and children from across the Jewish world attended the March for Israel in Washington, D.C.; (opposite page, top) pro-Israel students rallied in October at the University of California Santa Barbara.

In the wake of the Hamas attacks and the ensuing war, Jews across the United States have grieved over the loss of life and worried about the fate of the hostages and Israel as well as the alarming increase in antisemitism at home and abroad. At the same time, there has been a palpable sense of unity across most of the American Jewish spectrum, from secular to ultra-Orthodox, in support of Israel. And Jews of all ages have been seeking stronger community connections.

The widespread support for Israel comes after years of angst by mainstream Jewish organizations about an increasing disconnect between Israelis and Jews in the United States, especially among younger unaffiliated Jews and those in the liberal Jewish movements.

But will this closer identification to Israel last when the crisis is over? Or is this a blip, the kind of united front American Jews adopt whenever Israel is threatened and usually abandon once the crisis is past?

Block and Klein both say that for them, the impact of the terror attacks will not fade once the war itself is over. Block has begun donating to Israel-focused charities and wants to reorient his work in global impact investing “to incorporate more proximity to Israel and Judaism.” Klein

said she is “honestly considering” moving to Israel, where she has citizenship through her mother.

Rabbis, Jewish organizational officials and observers, however, are reluctant to make predictions regarding the longevity of this outpouring of love and concern for Israel. It’s “too soon to tell” is the response of many.

“I am not a prophet, nor do I think it’s time to talk about any silver lining,” opined Rabbi Elliott Cosgrove of Park Avenue Synagogue, a prominent Conservative congregation in Manhattan.

THE IMMEDIATE IMPACT OF the October 7 attacks and resultant war with Hamas was tremendous. There were pro-Israel rallies and vigils, large and small, on college campuses and in towns and cities across the nation. Synagogues reported larger than usual crowds at worship services. Celebrities came out in support of the Jewish state, posted videos on social media and spoke at mass gatherings. Indeed, more than 700 Hollywood stars and studio executives signed an open letter in October condemning the Hamas attack.

Rabbis of all denominations joined solidarity missions to Israel since the war broke out, adding to missions run by federations and other



Diaspora organizations, including some aimed at college-age students over their winter break. The Modern Orthodox community, in particular, has been sending groups to visit and volunteer in droves.

At the same time, fundraising for Israel went through the roof, as American Jews dug deeper into their pockets than ever before. By mid-November, Israel Bonds reported raising \$1 billion. And in the first four weeks of the conflict, the Jewish Federations of North America (JFNA) raised more than \$600 million through its local communities.

All those donations are “testament to American Jewish love for Israel,” said Neta Katz Epstein, head of the North American delegation of the Jewish Agency, which is funded by JFNA. JFNA released the results of a poll in November that found that 57 percent of American Jews said they “probably will” or “definitely will” give to a cause related to the war.

Wealthy foundations and philanthropists affiliated with the Jewish Funders Network gave an estimated \$1 billion in “crisis-related donations,” reported Andres Spokoiny, the group’s president and CEO.

“They are giving significantly more, and whatever they give is

above and beyond” their usual philanthropy, Spokoiny said. “A lot of them are refocusing their secular giving to Israeli giving, and that’s important.”

But along with the giving came widespread fear as American Jews worried about friends and family in Israel and prepared for—and experienced—the expected backlash at home. As Israeli forces moved into Gaza, Jews everywhere found themselves being blamed for it.

“October 7 was a great awakening for American Jewry, and not for altogether comfortable reasons,” said Cosgrove. “American Jewry has historically tried to make a distinction between antisemitism and anti-Zionism. What happened on October 7 and the subsequent reactions of the world signaled that, for our enemies, that is not a distinction.”

According to a survey released November 9 by JFNA, more than two-thirds of American Jews—70 percent—felt less safe than they did before the Israel-Hamas war erupted. And that fear is being borne out by statistics.

Antisemitic incidents increased by 316 percent in the first month after the Hamas attacks, according to a November 10 report by the Anti-Defamation League.



An empty Shabbat table at Southern Methodist University draws attention to the hostages.

Between October 7 and November 7, the ADL documented 832 antisemitic incidents of assault, vandalism and harassment, up from 200 incidents reported during the same period in 2022. Of those, 124 took place on college campuses, which, already beset for years by anti-Israel and antisemitic vitriol, exploded with acts against Jewish students.

In an online briefing in November, Adam Lehman, president and CEO of Hillel International, said his organization had documented 412 antisemitic incidents on campuses in the first month of the war, many of which were not reported to ADL. “We have seen individual students targeted,” he said. “We have seen dorm rooms set on fire, swastikas drawn on students’ doors, students accosted on the way to class.”

Zach Weinstein, 23, a senior at San Francisco State University (SFSU) who is active in Hillel, said there has been a big uptick in anti-Israel vandalism and rallies on campus and it has exacerbated an already difficult atmosphere. “There’s been a general unease among Jewish students,” he said, noting that he has seen Jewish students he knows to have been lukewarm toward Israel,

even anti-Zionist, before the Hamas attacks “now going around campus posting pro-Israel stuff.”

At the same time, he said, “there’s a lot of pressure right now for students to take a side. A lot of them are afraid to do so, if they’re pro-Israel. They’re afraid of being ostracized.”

BLOCK AND KLEIN ARE MILLENNIALS (between ages 27 and 42); Weinstein is Gen Z (between 11 and 26). They are members of generations that have never known existential fear for Israel’s safety, generations that never, or rarely, experienced antisemitism.

“Their grandparents lived through the Shoah and a world without Israel,” explained Marc Dollinger, a historian of American Jewry at SFSU. Some of their parents experienced the Six-Day and the Yom Kippur wars, “where the existence of the State of Israel was threatened. The current generation of students had neither.”

Reports on college-age Jews for decades have shown that they feel less connected to Israel than their elders. One of the most recent, a Pew Research Center survey released in May 2021, revealed that two-thirds of Jews 65 and older say they are “very” or “somewhat” emotionally attached to Israel, compared with 48 percent of those ages 18 to 29.

But the Hamas attack and the ensuing anti-Israel sentiment and Jew



A New York University student rallies for Israel.

DALLAS/PAPARAZZO/LAWY (TOP); MILO HESS/ZUMA PRESS WIRE/ALAMY

hatred that have exploded around the world caught younger Jews unaware, shaking many of them to the core.

“The older generation tried to tell us what evil is, but we didn’t understand,” 32-year-old Shai Weingarten said at the November 5 opening plenary of the Z3 Project conference in Palo Alto, Calif. The event, held annually, examines the Israel-Diaspora relationship and regularly features high-profile political and academic figures from Israel and Jewish communities around the world. This year’s conference was packed, with 1,200 participating in person and more watching online.

Many were there for the first time, including 18-year-old Daniel Mendelson of Walnut Creek, Calif., who attended with his NCSY group, the youth arm of the Orthodox Union. He spent last summer in Israel and said the events of October 7 further strengthened his connection to the Jewish state. “I have friends there now,” he said. “In times like these, I want to contribute as much as possible. It’s the most connected I’ve felt in my entire life.”

Throughout the American Jewish world, rabbis and organizational leaders are reporting the same phenomenon: Jews who had never, or rarely, been involved in Jewish life are showing up—at worship services, at pro-Israel rallies, at Jewish social events and on social media.

“I am seeing that Jews really need to be together right now,” said Rabbi Josh Weinberg, vice president for Israel and Reform Zionism at the Union for Reform Judaism, the

umbrella body for some 850 Reform congregations in North America.

“People are looking for language, for people they can relate to,” said Aliza Kline, CEO of OneTable, a national organization that sponsors subsidized Shabbat dinners for the post-college crowd. Her group has seen a “staggering increase” in attendance at their Friday night dinners.



Post-college Jews in Los Angeles find community and support over Friday night dinners subsidized by OneTable.

The gatherings, which are promoted on OneTable’s digital platform and usually hosted by peers in their own homes, drew 4,352 participants on October 6, the night before the Hamas assault, and more than double that—10,000—on November 17.

Applications to host dinners were also up, she reported, from the usual 70 applications per week to hundreds, at least through November. “People want to do two things,” she said. “Get together with other Jews

they don’t have to explain themselves to and actively do something that expresses their Jewish identity.”

Hosts are encouraged to set a topic of conversation before each dinner. Not surprisingly, Israel was reported as the main topic at 42 percent of the dinners in November. Before October 7, just 2 percent of dinners focused on Israel, Kline said.

“Hosts are hearing deep sadness, worry for themselves and the Jewish community, feelings of heightened anxiety,” she related. “People desperately want to talk about it.”

Another place where Jews are talking about Israel is online. “This is a social media war,” said Diana Diner, the Zionist educator at Hadassah, The Women’s Zionist Organization of America. As part of her job, she monitors social media platforms for anti- and pro-Israel content.

As anti-Israel and antisemitic content has skyrocketed on social media, Diner said, pro-Israel young women are pushing back by sharing more about Israel and Zionism. “I have seen a huge uptick in the number of women, college age and older, saying enough is enough.”

What individuals are experiencing is happening at the congregational level as well. Rabbis are discussing Israel from the bimah, even at synagogues that had stopped or stepped down their Israel talk in past years to avoid painful discussions among congregants with opposing views on Israeli politics and policies.

This is particularly true within the liberal streams of Judaism in America, where identification with Israel is generally less pronounced than



‘Staunchly Zionist’ Rabbi Shira Wallach of Shearith Israel (top, in center, and above, on the right) led congregants from her Dallas synagogue on an Israel trip last summer.

among Orthodox Jews.

“I would dare say that every single one of our synagogues has been talking about Israel these past six weeks,” Rabbi Jacob Blumenthal, president of the United Synagogue of Conservative Judaism, the umbrella organization for North America’s more than 560 Conservative shuls, said in mid-November. “Even if it wasn’t top of the agenda before, it certainly is now.”

THE WAR IN GAZA HAS smoothed over pre-existing tensions, at least in the short term. Rabbis and leaders in the Reform and Conservative movements note that recent concerns about the Netanyahu government’s judicial overhaul plans—as well as longstanding concerns about control over Palestinian territories, social equality and religious pluralism in Israel—have been set aside in the

name of Jewish unity.

“Our shul has always been staunchly Zionist,” said Rabbi Shira Wallach of Congregation Shearith Israel, a large Conservative synagogue in Dallas that took a congregational trip to Israel last summer. But while the attachment to Israel has not changed, she said, “what has changed is, we have unity.” Whereas congregants’ conversations about Israeli policies could get heated in the past, “now we’ve left those differences on the side. We are all going through this trauma together.”

But once the Israel-Hamas war ends or at least abates, say experts, those social and political concerns shared by many Diaspora Jews will resurface. But will those concerns be aired in quite the same way as they were before?

“It doesn’t mean they’ve gone away,” said Blumenthal, “but it’s hard to know whether we will look at

them through a different lens.”

Clergy in the liberal movements find themselves and their congregants having to balance seemingly contradictory perspectives.

“It’s complicated,” said Cantor Regina Lambert-Hayut of Reform Temple Beth Emeth in Ann Arbor, Mich. People are feeling that anti-Israel sentiment is directed at them as American Jews, she said. And they are asking, “How do I feel sympathy for Gazans fleeing their homes and still support Israel trying to protect itself?”

To help congregants navigate their various reactions to the conflict, Beth Emeth organized a series of small-group discussions. “I feel sad and confused,” said Sonya Lewis, 51, one of the participants. “The enormity of the tragedy has forced me to reckon with issues I need to understand better. I’ve struggled with knowing what’s O.K. to think, what’s O.K. to say.”

ONE LASTING IMPACT OF this conflict may be a collapse, or at least a softening, of the American Jewish left. Many progressive Jews who marched for Black Lives Matter, supported LGBTQ rights and called for immigration reform have, since the Hamas attacks and the ensuing war, found themselves isolated from former political friends. And they’re not quite sure where they belong.

One of them is 26-year-old Ellie Parker of Atlanta. A host of One-Table dinners and an Orthodox Jew, she describes herself as a longtime leftist, involved with many progressive causes as a law student at Emory University. Before October 7, she said, many of her Jewish friends did not consider themselves Zionist. Now that has changed. “Every conversation I have about Israel now, it’s the

most Zionist I've ever felt," she said. "It's changed everything I think about politics; it's a time of recalibration for me and my friends."

Parker said she feels "incredibly" disappointed by those politically on the left. Not only have few progressive organizations publicly supported Israel after the Hamas attacks, many have been vocally anti-Israel. "I've felt let down before, but never targeted," she said.

The sense of betrayal, of feeling isolated from non-Jews they considered allies, has been felt particularly in congregations and Jewish communities that embrace the progressive label.

"Friendships have ruptured over this," said Rabbi Rachel Nussbaum of The Kavana Cooperative, a non-denominational community in Seattle that is part of the Jewish Emergent Network. Kavana includes a wide range of attitudes toward Israel and Palestine, she said, and as time has passed since the Hamas attack, conversations have begun to shift.

"The traumatized shock and grief at the beginning gave way to a concern about how we hold multiple truths together, how we navigate the particularist-universalist tensions" within Judaism, she said.

"There is a desire to be in solidarity with Jews here and in Israel—we can't not do that—and we also can't unplug from our humanity regarding the suffering people of Gaza."

Some community observers suggest that the lasting impact of this crisis will not be simply a stronger iden-

tification with Israel among American Jews. Rather, they say, those Jews who already care about Israel will care more, and those who oppose the existence of a Jewish state will become firmer in their stance.

"October 7 concretized existing trends," said historian Dollinger. "It didn't change anything, just exacerbated what was already there."

Israeli Donniel Hartman, the president of the Shalom Hartman Institute in Jerusalem, which focuses much attention on the Israel-Diaspora relationship, attended the mass rally in Washington and saw hope for the future. It was "exhilarating" and "deeply moving" to see close to 300,000 people show up and say, "We love Israel; we're standing here with Israel," he reported on his podcast, *For Heaven's Sake*.

Comparing that demonstration of a united people with the fractures that have long plagued the Israel-Diaspora relationship, he said, "This demonstration showed a tremendous amount of love and care." The questions now, he asked, are: "What prevented it in the past?" and "How do we build on it?"

The task, according to many interviewed, is to find ways to channel the

commitment into something more lasting and widespread across generations.

Hadassah's Diner, who has spent her career in Zionist education, suspects that once the current war subsides, so will the enhanced concern for Israel, especially

Simmi Barrocas of Potomac, Md., was among the hundreds of thousands at the March for Israel.

among younger American Jews.

"I don't mean to be skeptical, but my generation tends to forget things quickly," said Diner, who recently turned 40.

That's why initiatives to engage younger Jews with different backgrounds and perspectives are so important, she said. She cited plans to work with Evolve, Hadassah's young women's division, to hold "What Zionism Means to Me" programs in different cities around the country. "We will be discussing a variety of hot-button topics," she said. "We want to make it very well known that Hadassah is the place to have safe, bold conversations about Zionism."

While most of those interviewed were reluctant to forecast a permanent change in the American Jewish relationship with Israel, many agreed that something has shifted and that the overall commitment most American Jews have to the Jewish state will prevail.

"With the murder of 1,200 people, the Jewish state and the Jewish people have received a permanent emotional scar," said Cosgrove, the Manhattan rabbi. "What the vision of Israel will be moving forward, what the relationship of American Jewry to Israel will be, I can only hope, as always, it will be a vision of a secure democratic and Jewish state. That was my hope before October 7 and it is my hope today." **H**

Sue Fishkoff is the former editor of *J. The Jewish News of Northern California* and the author of *The Rebbe's Army: Inside the World of Chabad-Lubavitch* and *Kosher Nation: Why More and More of America's Food Answers to a Higher Authority*.

Journalist Gabe Stutman contributed reporting from Washington, D.C.



Heroes on the Battlefield and Homefront

Many Israelis owe their lives to women who answered the call of duty on October 7 | Leora Eren Frucht



(ABOVE AND OPPOSITE PAGE, LEFT) COURTESY OF SHARON AND MICHAEL NIMRI

ON THE MORNING OF OCTOBER 7, Eden Nimri awoke to a cacophony of air raid sirens and mortar fire. The 22-year-old Israel Defense Forces captain grabbed her rifle and dashed off in her pajamas, along with four fellow female soldiers, to the nearby *migunit*, a freestanding bomb shelter on the Nahal Oz army base in the South of Israel where they were staying that Shabbat.

The last photo Nimri took that

day—and the last ever—was from inside the bomb shelter, a place that usually provides safety from rockets and mortar fire. On that day, however, it would become a death trap. The photo shows the four other soldiers in position, one of them kneeling with her gun cocked and aimed toward the entrance of the shelter.

What happened after that is a story of tragedy, bravery and one small miracle.

On that day, women in Israel from all walks of life found themselves cast into situations they could never have imagined—both on and off the battlefield. Against the dark events of October 7, many shone as heroes, among them, Eden Nimri.

It was only by chance that Nimri and her squad were at Nahal Oz, an army outpost located a mere quarter mile from the Gaza Strip and adjacent to Kibbutz Nahal Oz. As an officer in the Artillery Corps' Rochev



Portrait of Bravery Sharon and Michael Nimri remember their daughter, Edén, an army captain who died in battle on October 7; Nimri stood in the field and (opposite page, in the center) addressed her all-female squad.

Shamayim, or Skyriders unit, Nimri's job was to provide reconnaissance for elite commandos by setting up small drones to observe and photograph the enemy. She was constantly on the go throughout Israel but was told to stay somewhere in the South that weekend. There happened to be room for her and her squad of four at the Nahal Oz base.

Also in the bomb shelter were around 30 other female soldiers who had been stationed near Gaza in their duties as spotters, known as *tatzpitaniyot* in Hebrew, a word with a feminine conjugation since all spotters in the IDF are women. As they huddled in the shelter, the mortar fire continued almost unabated. Then, a message came in on Nimri's communication device: "Infiltration! Infiltration! Infiltration!"

Nimri gestured to her soldiers to load and cock their guns and aim them at the rear entrance of the bomb shelter. She did the same, positioning herself facing the front entrance. The spotters, unarmed, crouched against a wall in terrified

silence. That's when Nimri snapped the photo and sent it via WhatsApp to others in her company to let them know the situation.

Minutes later, a bearded Hamas terrorist wearing a green bandana burst into the shelter—through Nimri's side—brandishing a Kalashnikov. She and her soldiers fired at him, killing him instantly.

Then, three hand grenades were thrown into the shelter. There were explosions, smoke, chaos. Nimri's soldiers, along with six of the spotters, dashed out through the back of the shelter while Nimri single-handedly battled the terrorists who stormed through the front. With her firing, the 10 women were able to escape and ran into two nearby rooms on the base, locking the doors. They hid there for hours as terrorists sang, danced and shouted in rapture right outside their rooms. The terrorists tried to pry open the locked doors several times. They could easily have entered through a broken window if they had noticed it.

After six and a half hours in

hiding, the 10 soldiers were rescued by paratroopers who had arrived at the base.

NIMRI, WHO HAD NEVER been in a combat situation before, died fighting. Nearly all the other women on the base, including those who remained in the bomb shelter with her, were either killed or kidnapped. All except for the 10 who snuck out while Nimri alone fired at the terrorists. Many other soldiers who had been stationed at the base were also killed in the attack, as were 14 civilians at nearby Kibbutz Nahal Oz; numerous others were wounded or kidnapped, some of them since released in hostage-prisoner exchanges.

That Saturday morning, Sharon and Michael Nimri, Edén's parents, had planned to drive from their home in Modi'in to Nahal Oz to share a picnic lunch with their daughter. "We woke up at 8:30," recalled Michael Nimri. "We didn't know it at the time, but by then Edén was no longer with us."



Of Service Medic Naomi Galeano headed south on the morning of October 7 'to see for myself that there were still living people among us, people I could help.' A map on her phone highlights where terrorists were active that day.

The details of what happened at the base were relayed to Nimri's mother and father by the soldiers of her squad. Her parents weren't surprised by her conduct.

"She was always a fighter," said her father, pointing to Eden's years as a competitive swimmer and her determination to make it into the air force's pilot training course, which she did—one of just 24 women in the group of 300 trainees. As an accomplished swimmer, she could have opted for the army's Outstanding Athlete Track, which includes lighter service requirements, but instead chose combat service, he noted.

"She was never one to cut corners just to try to save herself; she took her responsibility for others seriously," said Sharon Nimri, who also recalled another, softer side of her daughter. "She would come home in her dirty, smelly uniform after two weeks in the field, go up to shower and emerge transformed, looking like a princess. And then she would kind of melt—she loved getting hugs and massages at home, cuddling with me on the sofa."

Nimri was one of at least 37 female combatants killed that day out of the thousands who fought. In

no Israeli war have so many women excelled on the battlefield in such an array of positions as on that Black Saturday, as October 7 has become known in Israel, and its aftermath. Among them was an all-female tank crew—apparently the first anywhere in the Western world to engage in combat—whose members killed some 50 terrorists, saving at least one kibbutz in the process. The actions of soldiers like Nimri and the female tank crew have put to rest the long-simmering debate in Israel about the suitability of women serving in combat.

IT WAS NOT ONLY FEMALE SOLDIERS who proved to be brave, determined and resourceful on that grim day. So, too, did civilians—women like Naomi Galeano, a 30-year-old volunteer medic with United Hatzalah. That morning, Galeano, who works as a coordinator of a Sherut Leumi (National Service) program, was preparing her two small boys for Simchat Torah celebrations at their synagogue in Ramat Beit Shemesh, west of Jerusalem. When air raid sirens went off, Galeano, who is observant, turned

on her special radio device and heard the plea from the head of the local branch of the United Hatzalah emergency service.

"There is something terrible going on in the South," she recounted him saying. "We need help. Anyone who is sober, please contact me urgently." Many had been drinking as part of the Simchat Torah festivities the previous evening,

Galeano explained.

After the third call for volunteers and a brief talk with her husband, Galeano packed her medic's bag and headed off with her neighbor, Avi Bar-Lev, a United Hatzalah ambulance driver. Just blocks from her Ramat Beit Shemesh home, they encountered a rocket stuck into the side of the road, a remnant of that morning's barrage from Gaza some 30 miles away.

Just before noon, they reached the Heletz Junction, which intersects Road 232, the north-south highway that runs parallel to the Gaza Strip. It would be hours before the IDF would arrive in the area. Other United Hatzalah members advised them to keep a weapon in arm's reach at all times. Bar-Lev drove with one hand on his gun, the other on the steering wheel, while Galeano held the spare magazine with bullets as they made their way further south. "Through the thick smoke and fires, all we could see were overturned cars and bodies," she recalled. The pair had received some reports that something extremely out of the ordinary was unfolding in the South but had no idea about the extent of the carnage.

When they finally saw the lights of a border police car, Galeano breathed a sigh of relief—until they noticed that the car was upside down, with seven or eight dead soldiers surrounding it. Maneuvering so as not to run over bodies—they had been instructed by a United Hatzalah area supervisor not to stop anywhere along the way—they eventually arrived at their first destination: an airfield where they treated and loaded injured soldiers onto helicopters, working nonstop through air raid sirens and booms.

Next, they were summoned to Kibbutz Sa'ad, a border community about halfway between Sderot and Kibbutz Be'eri. Upon arriving, guns were pointed at them by members of the kibbutz security squad and someone with a megaphone yelled at them to get out with their hands up and identify as Jews. "With my hands up, and shaking like crazy, I started screaming '*Shema Yisrael*,'" Galeano recalled. "They apologized and explained that some terrorists had tried to take police cars and ambulances, so they had to take precautions."

Bar-Lev and Galeano entered the gates of the kibbutz to find that a gun battle was in progress. "The kibbutz security team yelled at us to lay down on the ground," she said. "Bullets were whizzing by and there were cries of '*Allahu Akbar*,' and I was just praying I'd stay alive."

At any point, Galeano could have turned back and gone home. The United Hatzalah field coordinators repeatedly gave all volunteers that option—but Galeano said she and Bar-Lev never considered it.

"I had seen so many dead people by then," she recalled of that day, "I felt I had to see for myself that there were still living people among us,

people I could help."

She also felt that she was continuing a family tradition. "My grandfather was a medic in the paratroopers," she said. "My grandmother was a commander in Nahal," one of Israel's main infantry brigades. "I come from a family that fought to be here."

Galeano and Bar-Lev dashed, often under fire, between kibbutzim, the helicopter base and a makeshift treatment center set up at the Heletz Junction for the next few days. They treated injured soldiers, kibbutz members and concert-goers from the Nova music festival, which had been a prime target of Hamas. One man had a hand that was badly bruised, almost deformed. "He told us he had been holding the handle of the door of the safe room for 11 hours while the terrorists tried to pry it open it," Galeano recounted.

Michaela Koratzki



Later, friends in her religious community would ask her repeatedly how, as a mother, she could have "abandoned her children" that day—a characterization that makes her bristle. "I tell them that they were perfectly safe with my husband, and the reason I went was because that was my way to keep them even safer."

ON OCTOBER 7, THE BOUNDARIES of the battlefield and homefront in Israel disappeared, bringing war into the kitchens and living rooms of ordinary women like Michaela Koratzki, a midwife at Kibbutz Alumim, another community along the border with Gaza that is home to about 100 families.

Koratzki, who works in Soroka Medical Center's obstetrics department in Beersheba and as a community nurse at her kibbutz, was in the saferoom of her home that Saturday morning after the first air raid siren sounded. Accompanying the 45-year-old were her husband, four children and in-laws.

Not long after they entered the room, her husband, Zvi, a member of the kibbutz security team, received a radio report from a colleague alerting him that terrorists had infiltrated the grounds. "At first I didn't believe that could happen here," she said. "I felt real fear, but of course I didn't show it in front of the children."

A battle between the kibbutz's 12-man security squad and some 20 heavily armed Hamas terrorists was raging right outside their home, near the entrance of the kibbutz. The terrorists had already massacred many of the



The Aftermath at Alumim Days after the attack, security teams and rescue agencies took in the carnage outside the gates of Kibbutz Alumim, where, on October 7, midwife Michaela Koratzki treated her wounded neighbors under her kitchen table as bullets whizzed past the windows.

foreign farm workers housed on the outskirts of the community.

Koratzki, used to handling complications of birth, was now focused on fending off death once the squad began bringing the wounded straight into her kitchen.

She recalls that it took her a few minutes to make the switch from domestic mindset to battle mindset. “When they brought the first injured man, a neighbor of mine, into my home, my first thought was, ‘Oh no, blood is dripping on my clean floor,’” she said with an embarrassed smile. That passed as she began treating her neighbor, Amichai Shacham, who had “a hole in his upper arm” and shrapnel in his hand. She tended to him under her kitchen table to keep them both out of range of bullets whizzing past the window. She had only basic first aid equipment at home, but she improvised.

Minutes later, Shacham’s next-door neighbor, Ayal Young, also a member of Alumim’s security squad, was brought in gasping after sustaining three bullet wounds in his upper back. With the help of other kibbutz members, Koratzki was able to get hold of more dressings—she had run out—and oxygen. But she knew

that Young, who was spitting blood, would not survive if he didn’t get to a hospital soon.

With a gun battle still underway, no ambulances could enter the kibbutz. Koratzki’s husband used his own car to evacuate Young while terrorists fired RPGs intermittently at vehicles exiting Alumim.

“Ayal arrived at Soroka hospital unconscious and in shock,” Koratzki said. “They stabilized him and took him right into the operating room. If he had arrived just a few minutes later, I was told that he would not have made it.”

Koratzki felt that Young’s wife, Reut, had to be informed about his condition in person. So, when the fighting moved from right outside her house to another corner of the kibbutz, she hurried over to the couple’s home accompanied by an armed neighbor, Eran Schlissel, whom she had just treated for bullet wounds. “I was scared,” she remembered. “I knew there were terrorists on the kibbutz, but I felt it was my duty.”

There were at least three incursions of terrorists on Alumim that day. The security squad fought off the first on their own. Much later, IDF forces arrived and helped retake con-

trol of the kibbutz. There were no fatalities among kibbutz members that day, and all the injured security squad members treated by Koratzki are recovering or already back on their feet.

When her family was evacuated the following day, they saw how close they had come to a different fate. Terrorists’ bodies were strewn on the kibbutz lawns and paths, including, ironically, at Hadar Garden, named after soldier Hadar Goldin, who was killed during Operation Protective Edge in 2014 and whose body has since been held in Gaza by Hamas.

IT WILL PROBABLY TAKE YEARS TO tell the stories of the female heroes of October 7 and the ensuing war. A few are etched in the consciousness of Israelis and many around the world. They include Rachel Edri, who kept the terrorists holding her and her husband hostage in their Ofakim home distracted for 17 hours by plying them with cookies and tea—until a special force was able to kill their captors and rescue the couple.

And Inbal Rabin-Lieberman, the security coordinator of Kibbutz Nir Am who, with quick thinking and good organization, got the security



Superheroes Murals in Tel Aviv commend the lifesaving heroics of Inbal Rabin-Lieberman (right) and Rachel Edri, who recently visited the street art depicting her likeness.

squad armed and ready before the terrorists arrived at the gates, making it one of the few kibbutzim in the South whose residents suffered no deaths or major injuries.

Both women have been honored in multiple ways, including with

gigantic murals of their images on walls in Tel Aviv.

Most of the women who answered the call of duty that dark day will never be known. And even those who are—a soldier from Modi'in, a medic from Ramat Beit Shemesh, a midwife

from Alumim, to name just a few—will not get a medal or a mural for their courage. But many in Israel owe them their lives. **H**

Leora Eren Frucht is a Canadian-born feature writer and editor living in Israel.

ART AND PHOTOS BY GRAFITIYUL



There has never been a better time to choose IsraelPharm

**Brand-name
prescription
medicines
delivered to
your door.**

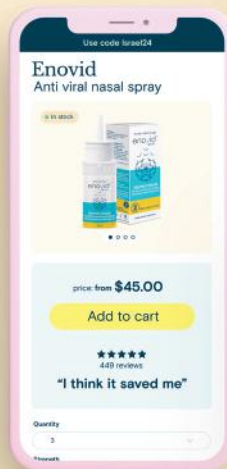


Use code **Israel24**

Save 10%

1-866-288-3828
support@israelpharm.com
www.israelpharm.com

**The
medications
you need.
The prices
you deserve.**





*Magen David Adom
bringing wounded
soldiers to Hadassah
Hospital Ein Kerem*

‘Together, We Will Win’

Volunteers at HMO echo the nationwide desire to support each other and Israel

By Barbara Sofer

MEIRA FRUCHTER SELLA, 22, was sure she had the best volunteering job in the world. She passed out the gifts that mothers receive after giving birth in the maternity ward at Hadassah Hospital Mount Scopus. Each of these moms stops by the narrow supply room on the sixth floor, wheeling her newborn wrapped in pink or blue blankets in a transparent basinet, and chooses from among the car seats, nursing pumps and other gifts, all from the hospital’s Birthing Club.

“Seeing these moms and babies made me happy and took my mind off worrying about my husband,” said Sella, a newlywed from Neve Daniel whose husband, Yinon, left two days after their wedding to serve in an Israel Defense Forces unit stationed in the West Bank.

Their wedding had been scheduled

to take place on October 11 with 400 guests in a large hall in Ashdod, but the hall canceled the event because of the frequent rocket attacks. Instead, they had a small wedding that day in Efrat, a town across the road from Neve Daniel, with 80 family and friends.

“We were both watching the sky under the outdoor chuppah,” said Sella, who no longer volunteers at the Mount Scopus campus daily but remains on call if help is needed at either Hadassah Mount Scopus or Hadassah Ein Kerem. “Thankfully, no rockets came our way.”

Sella is among the hundreds of volunteers, from teenagers to seniors, both medical professionals and those in unrelated fields, who have offered their help free of charge to Hadassah’s hospitals since October 7. The volunteer efforts come as the Hadassah

Medical Organization has been working to serve a country at war, including treating wounded soldiers, providing trauma care for a grief-stricken nation and assisting those who had to evacuate from both the North and South of the country.

THERE HAVE ALWAYS BEEN VOLunteers at HMO, but their numbers increased by 30 to 50 percent after the Hamas terror attacks, said Raya Mizrahi, volunteer coordinator at the Mount Scopus campus. Over 200 people, she said, have signed up at that hospital alone.

More than double that number are registered as volunteers at the larger Ein Kerem campus, according to Talia Hershman, director of Hadassah Ein Kerem’s volunteer services. Those numbers don’t include the countless visitors who show up laden with bas-



Offering Help, in Any Way They Can (from left) Jen Fruchter and her daughter, Meira Fruchter Sella; Hana Wolff and Eliana Haddad, working in the Hadassah Hospital Mount Scopus kitchen; and nursing student Tamar Segal have all helped fill gaps in HMO's staffing due to the war.

HADASSAH ON CALL

Hadassah On Call, Hadassah's premier podcast, helps decode today's top developments in medicine, from new treatments to tips for staying healthy. In each episode, journalist Maayan Hoffman, a third-generation Hadassah member, interviews one of the Hadassah Medical Organization's top doctors, nurses or medical innovators.

In the podcast's special multipart series, "At War: Heal Israel Now," Hoffman reveals Hadassah's response to the Israel-Hamas conflict and talks to HMO experts in trauma care and rehabilitation as well as HMO Board Chair Dalia Itzik and Israel's Economy Minister Nir Barkat, among others. Subscribe and share your comments at hadassah.org/hadassahoncall or wherever you listen to podcasts.

kets of home-baked cookies or with musical instruments to perform for patients and staff.

The growth in volunteering echoes the nationwide desire among civilians to come together and contribute to the war effort. Indeed, the often-repeated mantra of the volunteers is "*Yachad nenatzeach*" ("Together, we will win").

The volunteers at HMO are there to fill the gaps left by some 360 staff members who have been called up for military service. Still others have, at times, been unable to come to work because of their children's school clo-

sures and other war-related obstacles.

Sella moved back to her parents' home in Neve Daniel after her husband was called up. Her mother, Jen Fruchter, an administrator for a non-profit, saw the listing for a volunteer to distribute the Birthing Club gifts on a WhatsApp group. She jumped on it, offering to do the job together with her daughter.

"I had volunteered at the hospital a few years ago," said Fruchter, "but dropped out because we live a 30-minute drive away. Once the war started, I knew I wanted to reactivate my volunteering."

Yuval Avivi, from Kiryat Gat, is a third-year occupational therapy student at the Hebrew University-Hadassah School of Occupational Therapy. When the opening of the school was delayed after the war started, she decided to volunteer five days a week to support the professional staff at the Rehabilitation Center at Mount Scopus. The 26-year-old spends time with the patients, including wounded soldiers and civilians, helping them with the repetitive exercises needed to regain coordination and full motion in their limbs.

"When I sit with a patient, it encourages them and makes exercising easier, like having a private trainer," she said. "It's emotional for me working with the wounded sol-

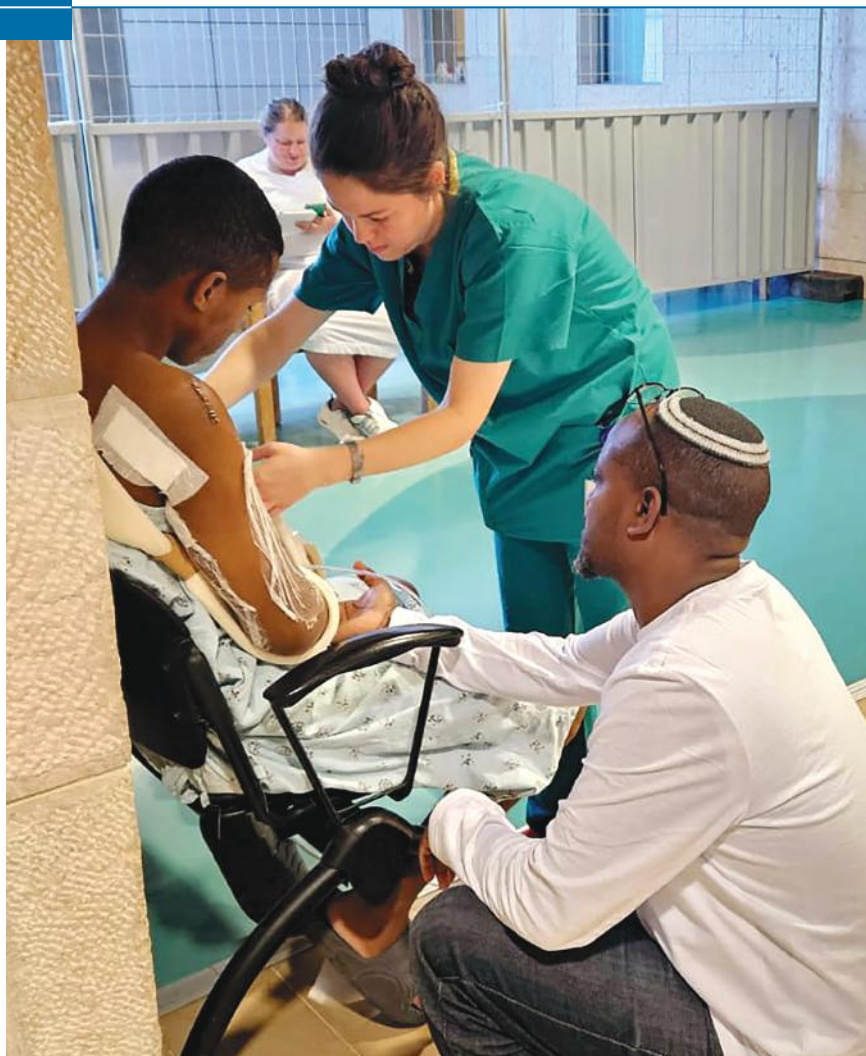
diers. They're used to being strong and independent, and suddenly they're working hard to do the exercises. I leave the hospital every day knowing I have made their days a little better."

Back at the Ein Kerem campus, Tamar Segal is a second-year nursing school student who volunteers in the gynecology department, where she did her post-high school National Service two years ago.

"Since I'm familiar with the hospital, I can be really helpful," the 22-year-old said. In addition to taking vitals, preparing the medical carts and checking supplies, she runs errands. "I go to the pharmacy to get medications, bring machines to the engineers to be repaired and make sure there is enough hand sanitizer," she said. "I also take women down to the delivery room, but I don't consider that an errand because it's dealing with a patient—and that is a privilege."

Both Avivi and Segal are students in medical fields who can be integrated easily into the medical teams. But Hana Wolff and Eliana Haddad, both 22, are, respectively, students in management and computer science. They have volunteered in the Mount Scopus kitchen, where they chop giant piles of tomatoes and cucumbers for Israeli salad as well as help with other food preparation.

"When the war started, we felt



That Healing Touch A soldier who saw recent combat receives personal attention at the Hadassah Mount Scopus Rehabilitation Center.

it our duty to help,” said Wolff. “A friend’s father works here, and we heard they were short-handed, so we came in, got our aprons and started to work.”

“In addition to being sous chefs,” said Haddad, “we got the carts ready to deliver food to the patients. You’d be surprised how satisfying it is to make sure patients get their food in an aesthetic way and on-time.”

Other students, including a large group of local Bnei Akiva youth movement teens, have taken up brooms and used sponja—those quintessential Israeli floor-washing sticks—to mop the floors, filling in for absent members of the cleaning crew.

VOLUNTEERS ALSO CAME FROM abroad. Massada Hacker, an Israeli neonatal nurse living in Potomac, Md., whose husband serves in the Israeli Embassy in Washington, D.C., flew to Israel for several weeks immediately after the war started. She came to Hadassah Ein Kerem in time to assist with preparations to secure the hospital campus for the war. “I arrived just as the NICU was being transferred from the sixth floor in the Bloomberg Mother and Child building to the pre-op area in the underground operating room, making the most vulnerable newborns safe,” said Hacker, who had worked at HMO before her move to the United States in early 2023. “The

staff was glad to have an extra set of hands, and I was going crazy in America not being able to help.”

According to HMO Director-General Dr. Yoram Weiss, more than 200 doctors from abroad have offered to fill in for mobilized medical personnel. “Hadassah department heads and our human resources team carefully screen all inquiries and are continually assessing the needs of each department. Additionally, each volunteer registers with the Israeli Ministry of Health,” he explained. “We are committed to integrating volunteers only where it is mutually beneficial for both the hospital and the medical volunteers.”

So far, 15 doctors whose specialties are needed and who have a working knowledge of Hebrew have joined the staff as volunteers. The others have been placed on a list arranged by specialty and may be called as the war continues and the medical center’s needs change.

Among those who have done a stint is Dr. Jason Brookman, 48, an anesthesiologist from Silver Spring, Md., who works in the R Adams Cowley Shock Trauma Center at the University of Maryland. At Hadassah Ein Kerem, where he volunteered for a week in October, he took part in war-related surgeries, including on several Israeli soldiers hurt in battle. “The actual work was close to what I do at home,” he said, except the wounds were from high-velocity projectiles at close range, which caused more tissue damage.

Dr. Brookman said that during his time at Hadassah, he was inspired by the close relations among Jews, Muslims and Christians on staff. “Even with a war going on and everyone tense,” he said, “politics always stayed outside. The appreciation I received from the staff for coming



Private Concert Some volunteers visit Hadassah and perform for bedridden soldiers, others come to support professional staff, such as occupational therapy student Yuval Avivi (right), who is at the Hadassah Mount Scopus Rehabilitation Center five days a week.

from abroad to volunteer was really moving. I felt so proud as a Jew to contribute.”

Dr. Paul Weinberg, another anesthesiologist who volunteered at Hadassah Ein Kerem, works at Nassau University Medical Center in East Meadow, N.Y. He said he came to HMO out of a *hakarat hatov*, a sense of gratefulness. “For 75 years, we Jews in the Diaspora enjoyed a strong Israel having our backs, and I’m grateful,” he said, noting that his mother was in Auschwitz and his father served in the United States Army during World War II. “I am grateful to Israel, and particularly to Hadassah, where both my wife and I were patients when we were in a car accident in Israel several years ago. We received care that was second to none in the world, including the United States.”

In addition to the many registered volunteers, every day, numerous groups of young musicians show up to lift the spirits of both patients and staff. An eight-girl troupe of singers and guitar-players from Kiryat Arba High School brought a broad smile one day to the face of a Golani

infantry soldier recovering from multiple gunshot wounds.

Among these musical volunteers are professionals. One day, famed Park Avenue Synagogue Cantor Azi Schwartz, accompanied by IDF Cantor Shai Abramson, sang “*Adon Olam*” in a room on the fifth floor Orthopedics Department in Hadassah Ein Kerem. They succeeded in getting a wounded soldier who had fought for six hours with his arm in a self-made sling to sing along. On another day, the popular Israeli singer Sagiv Cohen set up his band in the atrium of the Sarah Wetsman Davidson Hospital Tower, adding patriotic songs to his typical repertoire of romantic ballads.

Short-handed as they are, the staff members themselves have taken on extra shifts and new missions. Among them are the mental health professionals who regularly visit evacuees from the South and North at the hotels near the Dead Sea and around Jerusalem where they are staying. Psychologists have also been putting in extra hours, seeing patients with untreated or lingering trauma.

In addition, 23 dentists from the Hebrew University-Hadassah Faculty

of Dental Medicine have volunteered in the efforts to identify the disfigured and burnt remains of victims of the October 7 massacre. Dr. Essi Sharon-Sagie, who heads the Oral Rehabilitation department on the Ein Kerem campus, is a regular volunteer for the Israel Police identification unit, which is tasked with that job.

“We have never before faced a challenge of this magnitude,” she said. “Matching up the dental records, some from long ago, is tough, but we keep at it. I know that this is a national mission of the highest importance, so I find I have the strength, together with the remarkable team of volunteers.”

When Israeli President Isaac Herzog visited Hadassah Ein Kerem in mid-October, he not only spent time with patients and medical staff but also took a moment to express how impressed he was by the volunteers. “You see the spirit of volunteering, a mosaic of Israeli society in the hallways,” he said. “I support and wish strength to the entire Israeli medical establishment, a source of national pride.” **H**

Barbara Sofer, an award-winning journalist and author, is Israel director of public relations for Hadassah, The Women’s Zionist Organization of America.

COURTESY OF HMO



Caring for Our Children, and Ourselves

Members express wartime resolve and determination

How to Explain the War to Children

AT A TIME WHEN THE HEBREW phrase “*ayn milim*” (no words) is commonly heard in reaction to the atrocities of October 7 and the Israel-Hamas war, an Israeli non-profit dedicated to children’s welfare and with links to the Hadassah Medical Organization is helping parents find the appropriate language to talk to their children about the situation.

Dr. Eitan Kerem, head of pediatrics at HMO, is the chair of Jerusalem-based Goshen, which has developed

what it is calling a dictionary to assist parents and caregivers. Titled *What Do You Say When There Are No Words? Age-Appropriate Explanations for Conversation With Children About the War*, the guide is aimed largely at Israeli parents of preschool and elementary school children.

Available in English and Hebrew through Goshen’s website, the guide provides explanations for over a dozen expressions and terms that children have been hearing on the news and on social media as well as from friends, from “terrorists” and “Hamas” to “shiva” and “hostage.”

Each term is presented with several suggested phrases tailored to a child’s age and level of understanding. (The guide is not meant for children who have experienced severe trauma due to the war.)

“There are no ‘right’ words to describe a reality that is so wrong,” the authors note in the guide’s introduction. “At the same time, providing space to have a conversation with children is very important.”

“The dictionary is supposed to help children emotionally and also help parents find the right words to talk to them in a war situation,” Adit Barnett, director of resource development at Goshen, wrote in an email.

Barnett has personally found the guide valuable in her own life. “I have a child on the spectrum. He is 14 years old and high functioning,” she explained. “Although the dictionary is intended for younger children, it has helped me to communicate to him concepts that sound very threatening and scary.”

In addition to the new guide for parents, Goshen has also recently offered webinars on trauma with HMO experts.

—Leah Finkelshteyn

HADASSAH MAGAZINE WELCOMES NEW CHAIR

Pointing to the very origins of Hadassah when it was founded in 1912, Ellen Hershkin, the new chair of this magazine, expressed excitement for her role by recalling that “Hadassah began as a study group of like-minded women. *Hadassah Magazine* is an extension of those historical underpinnings, still featuring relevant articles that stay true to the totality of our full name—Hadassah, The Women’s Zionist Organization of America.”

Hershkin, who took up her portfolio on January 1, is a longtime leader within HWZOA. She became a Hadassah member in 1973 and went on to lead the Dix Hills, N.Y., chapter and Suffolk region before assuming a number of national portfolios, culminating with her term as national president from 2016 to 2020. Since then, as chair of Hadassah Travel, she has been instrumental in coordinating Hadassah’s tours to Israel.

“I am very proud to have been appointed *Hadassah Magazine* chair,” said Hershkin, who is part of a four-generation Hadassah family. “I am likewise proud to follow my predecessor, Marlene Post.” Post, another former national president, had served as magazine chair since 2016.



Ellen Hershkin



Israeli pop star Noa Kirel sang 'Hatikvah' next to Israel Ambassador to the United Nations Gilad Erdan in New York City on October 14.

ZIONISM...DID YOU KNOW?

Jews worldwide express unity with Israel by singing "Hatikvah." Legends abound about the tune's musical origins, but the established history includes several interesting points. What do you know about Israel's national anthem?

- It began with a nine-stanza poem, "Tikvateinu" ("Our Hope"), written by Jewish Ukrainian poet Naftali Herz Imber in the late 1870s. The poem's opening stanza



The Zionist anthem as advertised in the early 20th century in a pack of Nebo cigarettes

was soon adapted into the familiar lyrics of "Hatikvah."

- The music has a more complex history. The melody has traveled the world for 600 years starting, many musicologists say, with a Sephardi prayer for dew (*Birchat haTal*). After the Inquisition, with Sephardi Jews scattered, the tune found its way to Italy, where it became a popular love song. Next, it evolved into the Romanian folk song "Cart and Oxen." In 1888, when Shmuel Cohen, a Romanian immigrant to Palestine, used the tune with Imber's poem, "Hatikvah" caught on with Zionists. It was sung at a meeting in Vienna in 1896 in the presence of Theodor Herzl. By the Seventh Zionist Congress in 1905, "Hatikvah" had become the unofficial anthem of the Zionist movement. It was not until 1947 that final orchestration was created by German American composer Kurt Weill.

- At the end of the Shoah, on April 20, 1945, at a Kabbalat Shabbat in Bergen Belsen, a group of survivors sang "Hatikvah" as a BBC cameraman recorded the moment.

- On November 10, 2004, "Hatikvah" was adopted by law as Israel's national anthem. The decisive vote in favor was cast by Druze Knesset Member Ayoub Kara.

- In the days immediately after Hamas attacked Israel on October 7, residents in many urban centers sang the anthem from their balconies, rooftops and windows at 6 p.m.

**NOW YOU KNOW...
MORE ABOUT ISRAEL'S
NATIONAL ANTHEM**

Keep Calm and Craft

IN THE WAKE OF ISRAEL'S WAR WITH Hamas, some Hadassah members are turning to crafts to occupy their anxious minds and busy their hands. Indeed, the phenomenon of crafting as a means of expression amid trauma or other mental health crises—sometimes called craftivism or trauma-informed crafting—has long been known to ease anxiety, depression and stress, according to Dr. Michelle Elisburg, a pediatrician and president of Hadassah Louisville,

who is herself a longtime crocheter and scrapbooker.

"The repetitive movement of needles and the soft touch of yarn releases serotonin in the brain that lifts the mood and provides relief from any kind of physical pain," Dr. Elisburg said, citing yarn art as one example. "As per a study conducted by Harvard Medical School's Mind and Body Institute in 2007, knitting regularly also lowers your heart rate by 11 beats

per minute and promotes a sense of calmness."

Since the terror attacks of October 7, Dr. Elisburg has scrapbooked the war and, as part of an initiative coordinated by *Tablet* magazine, crocheted Guatemalan worry dolls that will be sent to children in Israel. The custom is for youngsters to

whisper their fears to their doll before bed in the hopes of sleeping soundly.

Are you a Hadassah crafter? If so, what craft projects have you taken up since the war started? Please email stories of your handiwork, along with photos, to magazine@hadassah.org for possible inclusion in the magazine or on social media. **H**



Dr. Michelle Elisburg's crocheted Guatemalan worry dolls and pages from her post-October 7 scrapbook



Cooking as Wartime Comfort

Culinary stars share Israeli pride and flavor on Instagram | By Adeena Sussman

ON OCTOBER 6, 2023, AFTER A festive Shabbat and Erev Simchat Torah meal with my family in New Jersey, I fell asleep full and happy, of course unaware of the new reality we would wake up to the following morning. When news began streaming in about the brutal Hamas attack in southern Israel, I had already been out of Israel, where I live, for over a month, midway through an American tour for the launch of my new cookbook, *Shabbat*.

It would take days for the full magnitude of the situation to take shape, but the horror and shock were immediate. With another six weeks remaining of my book tour, during which I was slated to talk almost nightly about the relatively lightweight topic of Israeli food, I had to ask myself: Could I continue? And should I?

It turns out I wasn't the only Israeli abroad feeling lost. For a number of Israel-centric social media food personalities, including those who left the country years ago, October 7 compelled them to reconsider whether skillet of baharat-spiced meatballs and fluffy loaves of challah had any place on social media at all—and how they should move forward on their platforms.

"At the beginning, my hands felt really tied," said Sivan Kobi, the 45-year-old creator of the Sivan's Kitchen Instagram account, which has close to 250,000 followers. "I was just sitting on my *tuches* scrolling and crying," said the married mother of four. Partially to help process her

own emotions, she pushed through her confusion, returning to social media a few days later with an emotional video supporting Israel while Hamas terrorists were still inside its borders. That post exposed her to internet vitriol like she had never experienced before.

"It hurt me a lot, and there was a lot of block-and-delete," Kobi said. "But I also had some good conversations with people that I think opened their eyes." At the same time, she realized she had a chance to comfort her audience through cooking.

Within days, she began posting recipes, from savory one-skillet dinners inflected with Israeli spices to a chocolate cake enhanced with Israeli Elite brand instant coffee, doubling down on her commitment to use her platform to showcase the breadth of the country's cuisine.

"Cooking and baking are my therapy, and I thought, if I need it, maybe other people need it, too," said the Israeli-born Kobi, who moved to

Los Angeles with her parents—an Iraqi Jewish mother and Ashkenazi father—at the age of 4 and has lived there since.

The child of Jewish bakery owners, Kobi began making custom cakes for friends about 10 years ago. On a lark, her daughter started to post her recipes—for cakes and savory creations—during the pandemic. She has found a devoted following with comforting, sunny, Mediterranean-infused food (see her accompanying recipe for Lemon-Pistachio Olive Oil Bundt Cake).

Since October 7, Kobi has traveled throughout the United States and to Canada to lead challah bakes for large groups of women. "It feels good to be doing something productive that helps people heal," she said of connecting in person with other Jews.

LIKE Kobi, RUHAMA SHITREET took time to find her footing after the terror attacks. "Initially, I was just in a fog," said



Adeena Sussman (center) and Chanie Apfelbaum held a fundraising dinner in New York City for United Hatzalah, Magen David Adom and the Hadassah Medical Organization.



Lemon-Pistachio Olive Oil Bundt Cake

Serves 10 to 12

FOR THE CAKE

- 4 large eggs at room temperature
- 3/4 cup granulated sugar
- 1 cup olive oil
- 3/4 cup fresh lemon juice
- 3/4 cup water
- 2 cups all-purpose flour
- 1 full package (3/4 cup) vanilla instant pudding
- 1 tablespoon baking powder
- 1 cup crushed pistachios
- Zest of one lemon

FOR THE ICING & TOPPING

- 1 1/2 cups confectioners' sugar
- 1/4 cup fresh lemon juice
- Crushed pistachios
- Lemon zest

1. Preheat oven to 350°.

2. In a large bowl, whisk the eggs and gradually add in the sugar, oil, lemon juice and water, all the while whisking.

3. Sift directly into the wet mixture the flour, vanilla pudding and baking powder.

4. Add the crushed pistachios and zest from one lemon. Mix and combine till you get a nice, smooth batter.

5. Generously grease a Bundt pan and pour in the batter. Tap the pan twice to release any air pockets. Bake for about 55 minutes or until the edges of the cake begin to recede from the pan.

6. When the cake is in the oven, prepare the lemon icing by whisking the sugar and lemon juice; cover until it's ready to be used.

7. Once the cake is fully cooled, drizzle with icing and top with extra crushed pistachios and lemon zest. The cake can be made ahead and frozen; for best results, store in refrigerator. Can be kept on the kitchen counter for about four days.



Sivan Kobi

Shitreet, the Boston-based creator of the Instagram account Ruhama's Food, which has more than 330,000 followers. "I wanted to speak up for my country, but I'm not Noa Tishby," she said, referencing the Israeli-born television producer and former Israeli special envoy to combat antisemitism who has been extremely vocal and visible in her Israel advocacy—both before October 7 and after.

Shitreet, who is of Iraqi descent, relocated to New England from Israel for her husband's job 17 years ago. The mother of three turned a longtime passion for home-style cooking into a wildly successful online presence. On Instagram, she's become known both for creative comfort food, like Roasted Cauliflower With Green Tahini, as well as her Israeli-accented English voiceovers that accompany her videos.

Within a week of the terror attacks, she decided to channel her love of Israel into the most comforting Israeli dish she could conceive of—One Pan Chicken and Ptitim (Israeli couscous; see accompanying recipe). "Cooking is my therapy," Shitreet voices as she measures and mixes on Instagram, "and in this difficult time, I make food that connects me to my homeland."

"It was painful, but in that voiceover I made to go with the recipe, I spoke from my heart," she told me. "People wrote me, thanking me for bringing light into the darkness." That post garnered more than 500 mostly supportive messages.

There have been harder moments, too, like the reaction to her first post after the attack—a single Israeli flag—that resulted in her losing 5,000 followers. "I was shocked, but my husband said that eventually I would receive more love because I stood up for my country," said Shitreet, who in addition to her social media career works as the Hebrew language specialist at a local Jewish day school.



Ruhama Shitreet

With every post, Shitreet gains more clarity about her role in these challenging times. “I learned that my people need me especially on tough days,” she said. “My recipes and my smile remind them that Israelis know how to bring joy and look on the bright side.”

AND WHAT OF MY OWN BOOK tour? Immediately following the attacks, I began refashion-

ing some of my events as fundraisers for Israel. A book signing at Seed & Mill Tahini in Chelsea Market in New York City became a bake sale co-organized with The Jewish Food Society.

Many prominent Israel-connected chefs, including Einat Admony, Jake Cohen, Lior Lev Sercarz, Eden Cohen and Ben Siman Tov (aka Ben Gingi), donated baked goods, books and other items for sale.

A dinner I co-hosted with Chanie Apfelbaum, of Busy in Brooklyn fame, as part of the New York City Wine and Food Festival became a fundraiser for United Hatzalah, Magen David Adom and the Hadas-

sah Medical Organization.

In short, I opted to carry on with most of my previously scheduled appearances. It ended up being a deeply meaningful experience, allowing me to connect live with thousands of people in Jewish communities around the United States and Canada, most of whom I had only interacted with online.

Now back in Israel, I've resumed my own Instagram cooking and posting, using my platform to share the dual experiences of sadness and joy that Israelis know all too well. **H**

Adeena Sussman is the author of *Shabbat: Recipes and Rituals from My Kitchen to Yours* and *Sababa: Fresh, Sunny Flavors from My Israeli Kitchen*. She lives in Tel Aviv.

(THIS PAGE AND OPPOSITE) IMAGES AND RECIPE COURTESY OF RUHAMA SHITREET

AMERICANS FOR
BEN-GURION
UNIVERSITY

**EMERGENCY
APPEAL**

**NEGEV
PREVAILS**

**BEN-GURION UNIVERSITY'S
EMERGENCY RESPONSE**

DONATE NOW

a4bgu.org/negevprevails

HADASSAH

**Our new website
is just like Hadassah.**

**Bold, powerful and
action-oriented.**

**SEE FOR
YOURSELF.**

hadassah.org

**Hadassah, The Women's Zionist
Organization of America, Inc.**

©2023 Hadassah, The Women's Zionist Organization of America, Inc. Hadassah, the H logo, and Hadassah the Power of Women Who Do are registered trademarks of Hadassah, The Women's Zionist Organization of America, Inc.

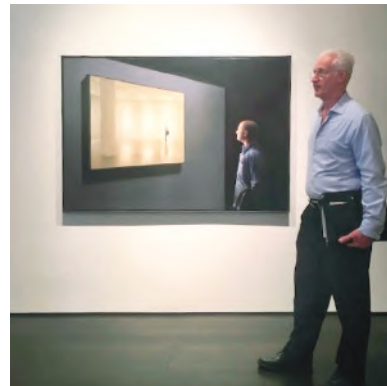


One Pan Chicken and Ptitim

Serves 6

- 2 pounds boneless chicken breast, cut into cubes
- 1 cup uncooked Israeli pearl couscous (ptitim)
- 1 teaspoon salt
- 1 teaspoon turmeric
- 2 teaspoons sumac
- 1 teaspoon garlic powder
- 1 1/2 tablespoons tomato paste
- 1 tablespoon date syrup
- 1/4 cup olive oil
- 2 1/2 cups boiling water
- Chopped fresh parsley or cilantro, for garnish

1. Preheat the oven to 420°.
2. In an oven safe pan or dish, scatter the couscous and then top with the chicken cubes. Add the salt, turmeric, sumac, garlic powder, tomato paste, date syrup and olive oil, then mix to combine. Spread the chicken and couscous mixture evenly in the dish. Pour in the boiling water.
3. Cover the dish with slightly damp parchment paper and then top with a layer of aluminum foil. Bake for 35 minutes. Remove the foil and parchment paper and bake uncovered for 15 minutes more.
4. Garnish with chopped parsley.



Art Tours of New York

Stimulating series of four weekday art gallery tours
Chelsea, Upper East Side, Lower East Side, Tribeca
Variety of media and styles. Explanation of meaning

Relevant biographical and historical information
Explanations of how works of art are made
Spring season begins early April

Professor Howard Rosenthal

BFA Rhode Island School of Design, MFA Pratt Institute

Contact Professor Rosenthal: 718-873-3465
or howardrosenthal@verizon.net
or arttoursofnewyork.com

WHO WILL SAY KADDISH?

HADASSAH'S PERPETUAL YAHRZEIT PROGRAM ENSURES THAT KADDISH WILL BE RECITED IN JERUSALEM FOR YOUR LOVED ONES. EVERY YEAR. FOREVER.

PERPETUAL YAHRZEIT

Kaddish will be recited annually for your loved one in perpetuity in the Fannie and Maxwell Abbell Synagogue at Hadassah Medical Center beneath Marc Chagall's iconic stained glass windows.

ENHANCED PERPETUAL YAHRZEIT

Kaddish will be recited for your loved one daily for 11 months after burial, after which Kaddish will be recited annually.

ADVANCE YAHRZEIT

A reservation to ensure Kaddish will be recited for you and your loved ones upon their death. Available in standard and Enhanced Perpetual Yahrzeit.

hadassah.org/yahrzeit

For further information, or to establish a Yahrzeit, call 877.212.3321 or email yahrzeit@hadassah.org.



HADASSAH, THE WOMEN'S ZIONIST ORGANIZATION OF AMERICA, INC.

©2023 Hadassah, The Women's Zionist Organization of America, Inc. Hadassah and the H logo are registered trademarks of Hadassah, The Women's Zionist Organization of America, Inc.
The solicitation disclosure on page 54 is incorporated in this advertisement.

HADASSAH





INTERNATIONALLY RENOWNED Ukrainian-born Israeli artist Zoya Cherkassky was among the first to break the visual silence. In a series of mixed-media works on paper—widely shared on social media—she expressed the shock and horrors of that day, with many of the pieces referencing famous artworks.

Perhaps most well-known of the series is *7 Oct. 2023*, which depicts a terrified family at Kibbutz Be’eri holed up in the darkness of their *ma’amad*, or safe room. The only light comes from the jagged-edged beam of a ceiling bulb—a conscious recreation of the same ceiling bulb that appears in Pablo Picasso’s iconic painting *Guernica*. Picasso’s 1937 work was created in response to the Nazi bombing of the Basque town of Guernica in which over 1,000 people were killed. As Cherkassky explained in an interview with the *Forward*, “*Guernica* is the first image that my memory brought to me. Because it’s so similar: It’s just a massacre of innocent people.”

The art that has emerged in the wake of October 7 serves a range of purposes, explained Rahat, the first being simple self-expression. But there is also art as activism, she noted, including the installations meant to create an international call for the release of all the hostages in Gaza.

And then, she said, there is art for the purpose of *hasbara*—defined as education, explanation or public relations. That was partially the inspiration for Oren Fischer’s mixed-media drawing that also focuses on the *ma’amad*, ironically titled *Unsafe Room*.

In the naïve, almost childlike work—shared widely on social media and accessible on Fischer’s Instagram feed—a man struggles to prevent gun-toting terrorists from prying open the door to a safe room. Inside, his

Public Art as Therapy

‘An outlet for feelings that words could not convey’

By Leora Eren Frucht

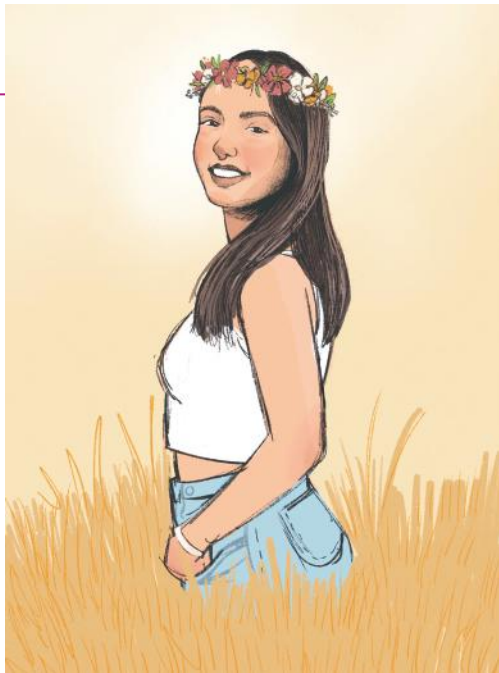
A FULLY SET SHABBAT TABLE with 240 empty chairs stretched bleakly across the plaza of the Tel Aviv Museum of Art. Two hundred and thirty empty beds in all shapes and sizes filled up a Jerusalem square. Thirty blind-folded teddy bears sat, some tied together, next to a fountain in Tel Aviv. Those are just a few of the dozens of installations that popped up all over Israel and have been replicated since in cities throughout the world in response to the plight of the hostages kidnapped by Hamas on October 7.

The installations were among the earliest and largest examples of art produced in the wake of what has

come to be known, in Israel, as Black Saturday and the subsequent war with Hamas.

Since then, streams of powerful, painful, piercing works have made their way into the public sphere. They include installations and pop-up exhibits as well as renderings on social media and online art magazines.

“October 7 left an entire country speechless and in shock. We had no words to express this unprecedented incident,” said Merav Rahat, a curator, artist and researcher who writes about the Israeli art world and contemporary design. “And from this place emerged this enormous flow of art, which provided an outlet for feelings that words could not convey.”



Images of the Past Reut Bortz's portrait of Avia Ganot, killed on October 7, was posted to the Names & Faces project (left); 'Kibbutz Be'eri, The Red South' by Michel Kichka is one of the illustrations available on Wrapping Memory.

family is hiding as carnage unfolds just outside the room. The words “Never Forgive, Never Forget” are scrawled in Hebrew across the top.

“A few days after October 7, I started to see people posting things on the internet that denied what happened—conspiracy theories mixed with antisemitism,” Fischer said. “So, I decided to paint what happened there, the way I understood it, with all sorts of details based on the testimonies I heard.”

Injecting irony and dark humor into the artistic discourse is illustrator Dana Barlev. She has compiled her own works and those of other Israeli illustrators into an online comic book titled *Gaza Strip* (danabarlev.com/merystrip). The artist admits to having “hesitated about whether humor is appropriate now,” she said. “But you want people to laugh as a way to lighten their load.”

In one featured work by Leo Atelman, a masked Hamas terrorist with bloodied hands opens the front door of the ruins of his bombed-out house in Gaza and announces: “Honey, I’m home.”

The tone of the caricatures, cartoons and illustrations in *Gaza Strip* varies. The first edition—there have been two to date—includes 42 pages of works, some poignant and searing,

like the cover image by Or Yogev of a woman with downcast eyes clasping redheaded babies, surrounded on all sides by dark and looming terrorists. The reference is to Shiri Bibas and her two young boys, who, as of mid-December, were the only child hostages still in captivity.

A NUMBER OF ARTISTS HAVE made a conscious choice to commemorate the people lost or places affected, rather than depict atrocities.

“In the first few days after October 7, the internet was inundated with images and clips of the horror that we all saw,” said illustrator Or Segal. “We felt there was a need for these people who were hurt by all that happened to be portrayed in a respectful and empathetic manner.”

That was the impetus behind the Names & Faces project, which Segal launched on Instagram ([Instagram.com/namesandfaces.il](https://www.instagram.com/namesandfaces.il)) with three other Israeli illustrators—Shahar Tal, Yael Volovelsky and Maya Bar Yehuda. In the project, various artists depict individuals affected by the October 7 attack and its aftermath.

The resulting illustrations—some 60 to date—have also been projected on outdoor screens in Tel Aviv and are set to be part of an upcoming

outdoor exhibit in Jerusalem.

Notably, the works are titled in three languages: Hebrew, English and Arabic.

“It’s in Hebrew for Israeli society and the illustrators themselves for whom the work is an attempt at healing,” Segal explained. “It’s in English in order to share this with the world—for the purpose of *hasbara*.”

As for Arabic, Tal explained that “among those killed and kidnapped are Arabs and Druze. We have a shared destiny and it’s important for us to try to speak to everyone and to include everyone who is a part of this story.”

A different initiative seeks to commemorate the places that were razed that day. “I wanted the kibbutzim and communities of the South to be remembered not just through the terrible images of evil and destruction, but for the beauty of the area before the disaster,” said illustrator Amit Trainin, who heads Bezalel Academy of Art and Design’s department of visual communication and is the creator of the Wrapping Memory project (wrappingmemory.bezalel.ac.il).

The initiative consists of illustrations—70 to date—created by Bezalel faculty and final-year students that capture the magical atmosphere of the region pre-October 7. There are



ALEX EDELMAN ON THE ROAD

TAKING A SHOW ABOUT IDENTITY AND ANTISEMITISM NATIONWIDE

BY CURT SCHLEIER

After finishing up a Broadway run last August, comedian Alex Edelman has taken his critically acclaimed one-man show, *Just For Us*, on a national tour (justforusshow.com), traveling to California, Illinois and other states. In the show, now scheduled to run through February 2024, Edelman talks extensively about his Jewish background, identity and antisemitism, critical topics at this time of rising Jew hatred.

Despite the weighty focus, *Just For Us* has plenty of yucks. At one point, Edelman describes when he first realized as a child that being Jewish means being different. He was at a friend's birthday party and reached for a slice of pizza with sausage topping, and his grandfather told him he couldn't have it because he's Jewish.

"What does that mean?" Edelman asked.

"It means you'll never be happy" was his grandfather's answer.

Edelman is certainly making his audiences happy, or at least has them laughing. But his performance isn't stand-up in the traditional sense. Edelman is a storyteller, and his stories have won him kudos and awards around the world. His debut show, *Millennial*, received a prestigious Edinburgh Comedy Award in 2014, the first American-authored performance to be so honored in nearly two decades.

The main story that Edelman relates in *Just For Us* is about a meeting of white supremacists he attended in 2017, believing that he could persuade them to change their minds. The comedian learned about the gathering after a

discussion on Twitter (now X) with an avowed antisemite. Those exchanges prompted a torrent of hate to be directed at Edelman on the platform. His tongue-in-cheek response: creating a Twitter list of accounts belonging to the worst "haters" that he dubbed "Jewish Nat'l Fund Donors," knowing that the name would outrage those on the list.

Not surprisingly, that list generated even more trolls—and an invitation of sorts. One of those flagged accounts was asking followers to attend a gathering in Queens, N.Y., to learn more about their whiteness. As an Ashkenazi Jew, Edelman figured, he looks white and would therefore be welcome.

The 34-year-old, who splits his time between New York City and Los Angeles when he's not touring, grew up in a Modern Orthodox family in Brookline, Mass. He attended Jewish day schools and spent a year in a Jerusalem yeshiva after high school. But his real education, he has said, was at the Boston-area comedy clubs where he honed his craft starting in his teens. This interview has been edited for brevity and clarity.

***Just For Us* was a favorite of Jewish audiences during its successful run on Broadway. What inspired you to create such a Jewish comedy?**

You think it's Jewish? I never thought of this as a specifically Jewish or non-Jewish show.

I wrote the show for non-Jews, too. Sort of like *kiruv*, outreach. The truth is that most

Jewish programming is not very good because it's made specifically for one audience, and there's something condescending about that. I never thought, "Now I'll make a Jewish show." I just talk about things in my life that resonate with audiences that are Jewish because it makes them feel seen.

How did the events of October 7 and the subsequent rise of antisemitism impact you and the show, which began its national tour soon after Hamas's attack on Israel?

If I'm being honest, it's made the show feel more urgent for me. I was worried about how the show would be perceived. Is it going to be weird because it's just weeks after the events?

I called Modi [Israeli-born comic Mordechi Rosenfeld], who is a close friend of mine, and he told me about how before a recent appearance of his, he looked out at the audience from backstage. They were all on their phones looking at the war. Then he went on for an hour and a half, and it was a nice escape for everyone.

And I thought, well, maybe the show will be a nice escape for me, too. And it really was a nice break from a really crappy time. October 7 made the shows feel a little more special. I talk to everyone after the show. I wait for them [either on the stage or at the stage door]. Anyone who wants to can ask me a question. It's one of the nice delights.

What has the audiences reaction been to the show post-October 7?

Everyone was saying, "Thank you. I haven't laughed in a while. I needed a laugh. I needed this show." I know the feeling. I'm also on my phone every day looking at the news and being scared and sad and upset and confused.

I did a radio interview the other day and the announcer asked, "How are you able to make jokes at a time like this?" And I was like, "Buddy, it's the only thing I can do. It is the only thing I feel comfortable doing." It's the number one thing that's been saving me. I feel I can't wait to start the show tonight. I'm going to run to the theater.

Curt Schleier, a freelance writer, teaches business writing to corporate executives.

bucolic landscapes, fields of scarlet anemones and quaint scenes of kibbutz life, depicted using a variety of techniques, including watercolor, markers, pastels and digital illustration. Each can be purchased and downloaded with the money going to help rebuild the destroyed communities.

Trainin, who grew up on a kibbutz in the South that wasn't infiltrated, noted the benefits of the project on those most directly affected by the horrors. "Although this wasn't my intention from the start, I discovered from therapists that the project also has a healing role in processing



Artist Or Yogev's tribute to Inbal Rabin-Lieberman, who defended Kibbutz Nir Am from Hamas attackers, is in 'Gaza Strip.'

the trauma that happened," he said. "Often in trauma, memory is damaged, and these illustrations help restore the gap in memory of what was before and

enable people to touch the wound indirectly, from a safe distance."

Rahat, the artist and researcher, believes that therapy is one of the main roles of the Israeli art that has emerged since October 7. "I think it's the first time that there's been such a severing of the boundaries between therapeutic processes and art as a tool of self-expression," she said.

The hunger to create and share these works of art is a testament to the widespread trauma that gripped Israeli society. "We are the first generation of this trauma," Rahat added. "All of us experienced it—we all know someone affected. And all of us need an outlet that words cannot provide to let out this scream." **H**

Leora Eren Frucht is a Canadian-born feature writer and editor living in Israel.

Looking for more arts coverage?

Go to [hadassahmagazine.org/arts](https://www.hadassahmagazine.org/arts) for a talk with the designers behind the hostage poster project that has become a flashpoint in conversations about Israel and Hamas worldwide.

OR YOGEV/COURTESY OF 'GAZA STRIP'

Ayelet's Traveling University Unforgettable Tour To **CUBA**

Professor Stephen Berk



December 8-15, 2024

Full Itinerary, Registration & More:

<https://secure.ayelet.com/BerkCuba2024.aspx>



More
JEWISH HERITAGE
Adventures
Worldwide

EASTERN EUROPE
PROF. BERK - JUNE 2024



GREECE
ESTER AZARIA - JUNE 2024



SCANDINAVIA
BILL CARTIFF - JULY 2024



SPAIN
PROF. STROM - NOV 2024



Ayelet Tours: Hadassah's official
travel partner for over 25 years

800-237-1517 / 518-783-6001 | www.ayelet.com | ayelet@ayelet.com

Ayelet Tours, Ltd.

SUPPORTING HEROES: HOW YAD SARAH HELPED TZIPI REGAIN INDEPENDENCE

We owe everything to heroes like Sergeant Tzipi Ya'akobian, a 21-year veteran of the Jerusalem police force who suffered a vicious terrorist stabbing attack, severing her spinal cord and leaving her paralyzed from the shoulders down. After a year in the hospital, Tzipi was finally able to come home - but how would she manage?

Yad Sarah steps in to help.

We showed Tzipi equipment and accessories she didn't know existed, like an adjustable bathroom chair. We also demonstrated how to cook with some simple adaptations, practice, and patience. Like any of us, Tzipi was delighted to be home, "I finally had peace. I can't describe to you the happiness I felt when, for the first time in a year, my children came and cuddled with me in the morning."

Now, Tzipi has hope again: "The sky is the limit."

**YAD SARAH IS PROUD TO
SUPPORT THOSE WHO DEVOTE
THEIR LIVES TO ISRAEL.**



Tzipi Y.
Jerusalem Police Force Veteran,
Yad Sarah client



866.YAD.SARAH
shalom@friendsofyadsarah.org

445 Park Avenue, Suite 1702
New York, NY 10022
Tel 212-223-7758

FriendsOfYadSarah.org
f @YadSarahFriends
@Friends_Of_YadSarah



A Biblical Root for Zionism

By Jonathan Schmalzbach

ACROSS

1. Infomercials, e.g.
4. Reassemble after a setback
11. "A Doll's House" playwright
16. Red or Dead
17. Words from one in need of a massage
18. Designer Ashley
19. Quote part I
21. From the stonecrop family, with a yellow hue
22. Ending with switch
23. Great bond rating
24. Deflect
25. Quote part II
30. Epoch
32. Sew back on
34. Oy follower: var.
35. Catty comment?
36. Mo. named for a Caesar
37. Mme., in Madrid
38. From Innsbruck: var.
40. Wrath
41. Quote part III
44. Bank deposit
46. Letters before financing
47. Stopping point
51. Quote part IV
57. "Dear" one
58. Explosive effect

61. Her name

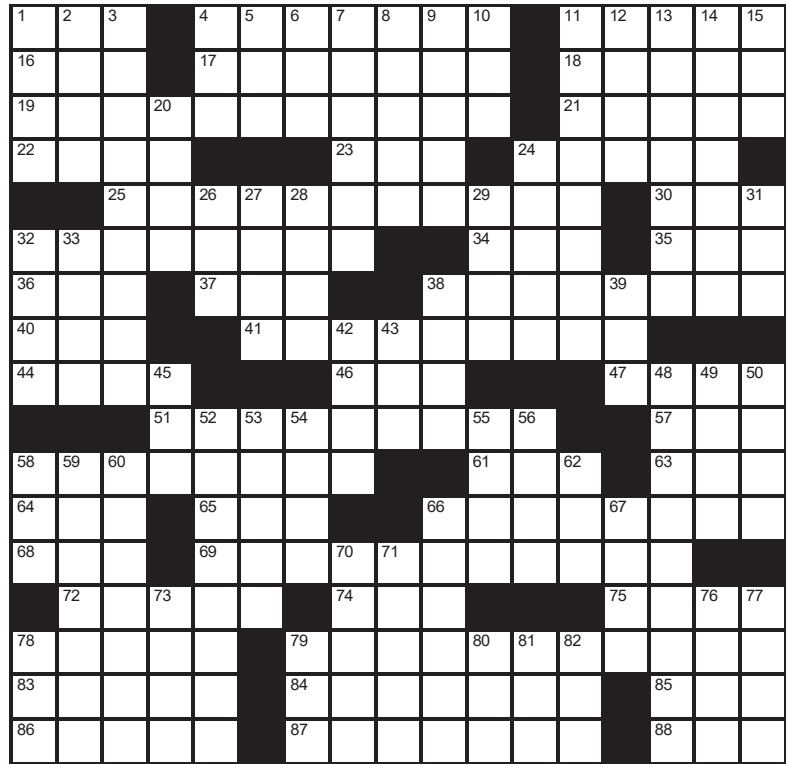
means light

63. Quaint lodging
64. Isr. neighbor
65. "Hometown proud" supermarket chain
66. Groups with angsty songs
68. OPEC member and Abraham Accord participant
69. Quote part V
72. There are eight in a fluid ounce

74. "Seinfeld" uncle
75. Pond floater
78. "___ Crime?" (Judy Holliday song)
79. Quote part VI
83. Flight segment
84. Make eligible
85. Blue
86. End of quote
87. "Nothing wrong that I can find"
88. Chester White's home

DOWN

1. Arthur of tennis
2. Does and bucks
3. Undermined
4. "Flying Down to ___"
5. Big bird
6. Ta-ta, to texters
7. Cover old ground



8. Available, as ale
9. Bar order, with "the"
10. A river in Novgorod Oblast
11. What Wonder called to say
12. Like a lean larder
13. Like some sacrifices
14. Asmara is its capital
15. Socialite Kempner
20. Source
24. Not ___ in the world
26. Sporty Audi models
27. ___-kiri
28. "Not if ___ help it!"
29. Tel ___
31. Barley bristle
32. Commuting option
33. French bread
38. Mountain pool
39. Acid
42. Narrow valley
43. Univ. figure
45. UFO crew
48. An agent in making glues and jellies
49. Take exception
50. Coastal raptors
52. Last ditch football pass
53. Actress Swenson et al.
54. Pet or cat follower
55. "___ arigato" (Japanese thanks)
56. Get one's ducks in ___
58. ___-ray Disc
59. Tells a bedtime story
60. Spanish and Portuguese Jews, e.g.
62. King Hezekiah's mother, for short
66. Brooklyn's behemoth Congregation Beth ___, in Park Slope
67. Goliath may have been among his descendants
70. DT, DE, et al.
71. Slices, in an Italian kitchen
73. Play to ___ (draw)
76. Itty-bitty biter
77. Actor Mark of "The Full Monty"
78. A he in Hebrew
79. "Scream" director Craven
80. Sinai, Scopus and Hermon: abbr.
81. U.N. workers' grp.
82. Albanian currency

Answers on page 50



Writing Through Pain

A selection of poems and essays in the aftermath of terror

By Talia Liben Yarmush

FOR JEWISH PEOPLE EVERYWHERE, October 7 will forever be synonymous with the brutal terror attacks committed against Israel by Hamas. Shock, anger, grief and fear immediately took hold and nearly consumed each of us.

Yet a mere five days after the attacks, writer and activist Rabbi Menachem Creditor, the Pearl and Ira Meyer scholar-in-residence at UJA-Federation New York, put out a call for contributions in reaction to Hamas's carnage. Writers had exactly four days to send submissions to Creditor. The result is *Am Yisrael Chai: Essays, Poems, and Prayers*, a collection of writing in support of Israel edited by Creditor, with all proceeds benefiting UJA-Federation of New York's Israel Emergency Fund.

Amid the chaos and the flurry of emotions, Jewish writers, including me, rallied to contribute to the book. What else could we do?

Among the 98 pieces in *Am Yisrael Chai* is an essay by Meryl Ain, a Hadassah life member and author of *The Takeaway Men and Shadows We Carry*. In her piece, Ain writes, "The essential questions that we continue to ask about the Holocaust eight decades later have been given new life by the Hamas atrocities: How did this happen? What is our responsibility to our fellow human beings?

What do we do when we see evil in the world?" And, most presciently, "Will Israel's response usher in a new wave of understanding or antisemitism?"

Erika Dreifus, another Hadassah life member, wrote a poem titled "The O-Word," investigating the use of words like "occupation" and "genocide" in the conflict.

"I was trying to address the dubious application of words and terms to elements of this conflict," said Dreifus, author of *Quiet Americans*, a short story collection, and the book of poetry *Birthingright*. "I maintain that, at the very least, matters are far more complicated than many slogans would have the world believe." She contributed two additional poems to the compilation.

Writing my own poem for the project helped me define the emotions I was grappling with. The tragedy of October 7 is felt by Jews around the world because that is the nature of being Jewish: We are a nation and we are a family. In the aftermath, we all heard stories of people murdered or missing or kidnapped. On the morning of the attacks, my brother, who lives in Israel, was called up for reserve duty; he has been serving since. Meanwhile, my sister in Tel Aviv was due with her first child the following week; she has since given

birth to a beautiful baby boy. In New Jersey, where I live, my family and I were feeling helpless, paralyzed. Our family in Israel had no choice but to continue moving forward.

My poem, "The People of Israel Live"—the English translation of the compilation's title—attempts to illustrate all of this: the normal lives that are now forever changed, the fears of our people and the joy of new life.

Because that's what we Jews do, time and time again, throughout tragedy and joy. The people of Israel live.

Creditor, a Hadassah Associate, is currently working on part two of the anthology.

Talia Liben Yarmush is a writer as well as the former digital editor of *Hadassah Magazine*.

ONE BOOK,
ONE HADASSAH



LIVE IN L.A. WITH
AYELET GUNDAR-GOSHEN



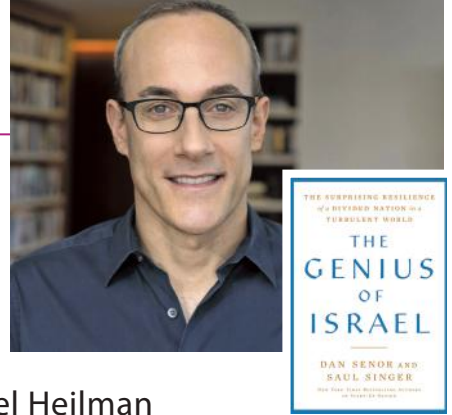
Join us on February 22, 7 PM PT for our first in-person One Book, One Hadassah event as *Hadassah Magazine* Executive Editor Lisa Hostein talks with acclaimed Israeli author Ayelet Gundar-

Goshen about her novel *The Wolf Hunt*, a gripping exploration of racism and anti-semitism through the eyes of an Israeli family in California. Gundar-Goshen, a psychologist as well as a writer, will also share her thoughts on being an Israeli author post-October 7. To register for the in-person event or simultaneous broadcast use the QR code here or go to hadassahmagazine.org.



A Talk With Dan Senor

Identifying the secret sauce behind Israel's 'genius' | By Uriel Heilman



WHEN DAN SENOR AND SAUL SINGER SET OUT TO write a follow-up to *Start-Up Nation*, their best-selling 2009 book about Israel's astonishing economic success, they sought to answer the question of why the Jewish state seems to defy the decline so many developed countries are experiencing in many key indicators of societal health.

With their new book, *The Genius of Israel* (Avid Reader Press), they seek to understand why Israel is moving in the opposite direction. Although written before the

current Israel-Hamas war, the book, subtitled *The Surprising Resilience of a Divided Nation in a Turbulent World*, seems even more relevant in the post-October 7 era.

The child of a Holocaust survivor, Senor, 52, who lives in New York City, has worked as a political adviser, including to Mitt Romney during his 2012 presidential campaign, and as a media commentator. His co-author, Singer, lives in Israel. Senor is also the host of *Call Me Back*, a podcast about history, politics, the economy and Israel. This interview has been edited for brevity and clarity.

What motivated Singer and you to reunite for this project?

One of the factors that helps explain Israel's innovation economy is the health of Israeli society and community, the strength of solidarity. This is something we didn't explain in *Start-Up Nation*.

As we looked closer, we realized that if you look at a whole range of social-science metrics, Israel is an outlier—in the world generally but particularly among Western democracies. All the Organization for Economic Co-operation and Development (OECD) countries are in a downward spiral, more or less, with demographic crises due to unprecedentedly low birthrates; life expectancy plateauing or dropping; rising deaths of despair, including suicide and substance abuse; and the loneliness epidemic. But not Israel.

So what's Israel's secret sauce?

The genius of Israel is the balance between individualism and community: not compromising in pursuit of personal goals and excellence, but at the same time feeling like you're part of something larger than yourself.

From Israeli scouts youth groups and the army to the way religious Jews study in pairs, you're obligated to the group, not just yourself. In the United States, all the incentives are about how you perform individually. In Israel, you're rewarded for how you perform as part of a team.

Yet for the last year, Israel suffered immense internal division and now is in a major war sparked by catastrophic military, government and intelligence failures.

We wrote this book during the depths of division in Israel—during the pandemic and the 2023 judicial reform crisis. We were constantly warned: So you really want to write a book about Israeli solidarity when the country is tearing itself apart?

We believed it's the exact right time because this country has shown repeatedly that just when you think it's going over the edge, it pulls itself back. There have been many such moments: the violent debates over whether to accept reparations from Germany after the Holocaust; the Lebanon War; the 1995 assassination of Prime Minister Yitzhak Rabin; the 2005 Gaza disengagement.

We're reminding people: Hey, Israel is going to be O.K. because it has this underlying social-communal infrastructure that holds this country together.

The response to the events of October 7 validated our thesis because what you're seeing now is tremendous resilience. The country has come together—religious and secular, Ashkenazim and Sephardim, Israelis from the hedonistic tech mecca of Tel Aviv and those living in struggling towns on the periphery, Israeli Jews and Arabs.

Who is the audience for this book?

One, anyone in the world who's worried about their own countries or societies in a downward spiral. Maybe Israel has some lessons for you. Two, Jews in the Diaspora who have been distressed about what's happening, giving them some perspective and hope about why Israel is not just going to be O.K., but how it's going to flourish.

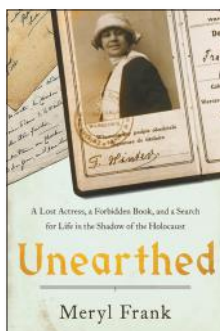
Uriel Heilman is a journalist in Israel. He works for the Jewish Telegraphic Agency and has written about Israel's current war for the *Los Angeles Times*, *Salon* and *USA Today*.

NON FICTION

Unearthed: A Lost Actress, a Forbidden Book, and a Search for Life in the Shadow of the Holocaust By Meryl Frank (Hachette)

“Keep it,” Aunt Mollie, an aging Holocaust survivor, said to her niece Meryl Frank about a Yiddish book titled *Twenty-One and One*. “Pass it on to your children. But don’t read it.”

That admonition sets the tone for *Unearthed*, Frank’s search for relatives lost in the Holocaust, but also for how understanding the past can help deal with today’s complex world. Frank, a former mayor of Highland Park, N.J., and a major figure in international women’s rights organizations, delivers a poignant story of her years of research to



aunt regaled her with stories of life in cultured pre-World War II Vilna, Lithuania (today’s Vilnius). Among the highlights of those stories were descriptions of Franya Winter, a cousin and one of the great talents of the Yiddish stage of the 1920s and 1930s.

In her family, Frank writes, the Holocaust was “everything and nothing.” Although relatives rarely spoke

determine how relatives near and far coped with unthinkable horrors.

Frank was a young mother in 1996 when her beloved

about it, she explains, every action they took was informed by it. Frank decides to learn about her “ancestral burden” and the terrible scourges endured by some family members.

Anyone doing genealogical research meets mystery upon mystery, dead ends, mistaken identities and, one hopes, bountiful surprises. Frank’s story is no exception. The reader travels along with Frank to Europe and Canada, where some of her family relocated, in search of relatives, several of whom appear in photographs in the book. Along the way, Frank scours libraries and, in Vilnius, gets assistance from translators and well-meaning locals.

Writing in first person and in understated prose, Frank reveals

Express Yourself

Explore beautiful and meaningful jewelry from necklaces, rings, bracelets and more at the Jewish Museum Shop.

Shown: Solar System Gemstone Necklace with Evil Eye by Alef Bet Jewelry; Bronze Eye Preza Pearl Necklace by Julie Cohn; Op Art Hamsa Necklace by Studio Armadillo; Heart with Evil Eye Necklace by Susan Alexandra; Sterling Lineal Star of David Crossover Necklace; Gold Heart Evil Eye Necklace with Paperclip Chain by Alef Bet Jewelry.

Under the auspices of the Jewish Theological Seminary

Discover a selection of inspired jewelry and accessories at Shop.TheJewishMuseum.org

Every purchase supports the Jewish Museum

5th Ave at 92nd St, NYC
212.423.3333

Jewish Museum

rarely discussed details of the Nazi assault on the Jews of Lithuania. It was in Lithuania rather than in Poland, she writes, where the “Germans first put their genocidal theories into practice,” more than six months before Reinhard Heydrich and his SS colleagues articulated the concept of a Final Solution at the Wannsee Conference in January 1942.

The vast majority of Vilna’s Jews were not sent to death camps. They were shot dead in the forest and buried in enormous open pits. Killed, the author writes, in a “horrifically personal way, their murderers looking them coldly in the eye as they pulled the trigger at close range. Friends, family and neighbors looked on.”

Yet, before the war, Vilna was an unusually cosmopolitan city whose inhabitants spoke a polyglot of Polish, Yiddish, Hebrew, Lithuanian, Russian and German. Indeed, changing geopolitical borders meant that in different eras, the city shifted between Polish, Lithuanian, Nazi Germany and Soviet Union rule.

Frank describes the vivacity and intellectual trends of pre-war Vilna, particularly its Yiddish theater. Beginning in the 1920s, the city’s theater emerged as a cultural force in Eastern Europe. Maurice Schwartz, New York’s leading theater impresario, brought his hit show *Yoshe Kalb* to Europe from 1935 to 1936, and Winter, Frank’s cousin, was hired to join the touring company.

As Vilna was besieged by the Nazis in 1941, the university cut its admission of Jews to 8 percent of the student body—in a city that was 40 percent Jewish. In neighboring Poland, the Yiddish theater virtually disappeared.

Forced into the Vilna Ghetto, Winter and her fellow Yiddish actors concentrated on trying to stay alive.



ON YOUR SHELF: HEALING BOOKS FOR DARK WINTER DAYS

By Sandee Brawarsky



The Amen Effect: Ancient Wisdom to Mend Our Broken Hearts and World

by Rabbi Sharon Brous (Avery)

In this soulful book based on Jewish teachings, Brous offers advice both spiritual and practical for building community and working to heal the world. Central to her approach is the idea of showing up and being present for others both in difficult times and in celebration. One of the most influential rabbis in America, Brous, who founded the innovative Ikar community in Los Angeles, is a voice of humanity, empathy and hope.

Love Atop a Keyboard: A Memoir of Late-Life Love

by Janet Silver Ghent (Mascot Books)

Like the popular reality show *The Golden Bachelor*, Silver Ghent’s memoir casts a positive spin on love and romance after 50. The author and journalist was divorced at 45 and, with comic timing, she describes singlehood—she joined choirs and attended singles events—understanding that no matter the outcome, she was gathering good material. At 56, through a personal ad in a Jewish newspaper, she met the man who would become her second husband. In this coming-of-age story, she writes of friendships, deepening Jewish connections and an expanding family.

Stranger in the Desert: A Family Story

by Jordan Salama (Catapult)

After finding a *genizah* of sorts in his grandfather’s basement—a binder filled with fraying articles, photos and handwritten notes—American-born Salama begins to feel nostalgia for a world he never inhabited. His family had been uprooted every few

generations, traveling from Inquisition-era Spain to Salonika to Damascus and then Buenos Aires. Salama, a journalist, goes to Argentina, where his grandfather had lived, to learn about his Syrian-born great-grandfather, a traveling salesman who traversed the Andes. It’s a work of self-discovery as well as Sephardi history.

The Curse of Pietro Houdini

by Derek B. Miller (Avid Reader Press)

Set in World War II Italy, this cinematic novel is inspired by actual events. Massimo, an orphaned boy left bloodied on a roadside, is found by a mysterious, charismatic man who calls himself Pietro Houdini. Pietro enlists Massimo in an art heist to rescue from the Nazis Renaissance masterpieces hidden in the historic Montecassino Abbey. The cast of characters resembles a modern version of Chaucer’s band of pilgrims—the boy, the art restorer who saves him, a nun, a cafe owner and murderer, a wounded German soldier and an injured mule named Ferrari.

Everything Is a Little Broken

by Rebecca Sugar (Post Hill Press)

Sugar’s debut novel opens with a taxi ride to a New York City hospital where a middle-aged woman arrives to find her ailing and beloved father. It’s a story of caregiving and loss as well as of family dynamics and renewed faith, with humor mixed in. The author understands dignity in aging and how we never fully lose those we love deeply.

Sandee Brawarsky is a longtime columnist in the Jewish book world as well as an award-winning journalist, editor and author of several books, including *212 Views of Central Park: Experiencing New York City’s Jewel From Every Angle*.

Guide to Jewish Literature

Order these books directly through the Hadassah Magazine website!
Just go to Hadassahmagazine.org and click on Guide to Jewish Literature.



CLARA'S SECRET

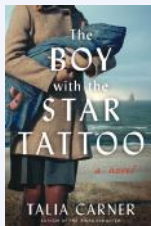
Stephan R. Frenkel

This critically-acclaimed bestseller presents the captivating story of Clara Prinz, a remarkable woman forced to leave her native Berlin in 1939.

As Clara traveled alone on a voyage into the unknown, she

turned to memories of her adolescence during La Belle Époque – the Beautiful Era filled with optimism and cultural transformation at the dawn of the twentieth century. Through Clara's chance encounters with notable personalities of the period, *Clara's Secret* weaves an unforgettable tapestry of personal and historic events. *Clara's Secret* is ultimately a compelling story of the advancement of humankind and the survival of its decline.

Available on Amazon and www.laevnotes.com.



THE BOY WITH THE STAR TATTOO

Talia Carner

"Talia Carner, long established as one of the strongest voices in Jewish historical fiction, returns with her finest work to date. Spanning WWII Europe to

the struggling early state of Israel, Carner's latest brings to light important history in a spellbinding and unforgettable human drama." — Pam Jenoff, bestselling author of *Code Name Sapphire*. From acclaimed author of *The Third Daughter* comes an epic historical novel of ingenuity and courage, of love and loss, spanning postwar France when Israeli agents roamed the countryside to rescue hidden Jewish orphans—to the 1969 daring escape of the Israeli boats of Cherbourg.

On sale January 30, 2024. Paperback, 432 pages. To purchase visit www.taliacarner.com/the-boy-with-the-star-tattoo/.



STREET CORNER DREAMS

Florence Reiss Kraut

Set between the World Wars, this suspenseful family saga, love story, and gangster tale brings to life the Feinsteins, a family forged in tragedy and hope, struggling to attain

their dreams in Brooklyn's teeming streets. The beautifully written and tender descriptions of Ben, Golda, Morty and Sylvia living amid the Jewish and Italian gangsters who ruled New York in the 1920s and 1930s are realistic and captivating. Like Kraut's acclaimed first novel, *How to Make a Life*, this page-turner is well researched and a great book club read, perfect for holiday gift giving. Author will Zoom with book clubs.

Available in paperback, audio and e-book on Amazon, Bookshop.org or wherever you buy books. www.florenceeisskraut.com; florencekraut@gmail.com.

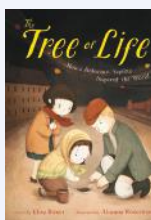


BETWEEN THESE WALLS

Michael Newman

A story about one young man's struggle to deal with his Nazi father's legacy from the Holocaust to his adoption by a Jewish American doctor at the end of the war, and his participation in the fight to establish the State of Israel. The book intertwines the story of the boy's birth father, an SS officer, with his adoptive father, a field surgeon during Israel's 1948 War of Independence, and the boy, now a young man undertaking a dangerous mission for Israel's Mossad in Egypt before the Yom Kippur War, that brings him face to face with his past.

Available on Amazon and Bookshop.org. Book trailer available at <https://www.youtube.com/watch?v=TzQcr7NCI-k>.



THE TREE OF LIFE: HOW A HOLOCAUST SAPLING INSPIRED THE WORLD

Elisa Boxer (Author), Alianna Rozentsveig (Illustrator)

Hope triumphs over fear in

this poignant true story of the Holocaust—a delicate introduction to World War II history for older picture book readers. In the concentration camp Terezin, a group of Jewish children and their devoted teacher planted and nurtured a smuggled-in sapling. Over time fewer and fewer children were left to care for the tree, but those who remained kept lovingly sharing their water with it. Nearly eighty years later the tree's 600 descendants around the world are thriving, including one that was planted at New York City's Museum of Jewish Heritage in 2021.

Available on Bookshop.org.



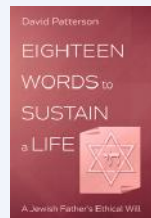
FROM HERE: LESSONS IN LOVE & LOSS FROM 9/11

Felice Zaslau

Felice and Ira Zaslau's love story spanned almost four decades, from the beaches of Far Rockaway to a comfortable

suburban existence on the south shore of Long Island. Then came the morning of September 11, 2001. Through the days, weeks, and months that followed, Felice had to find her way through unfathomable trauma, on a path she had to forge herself, seeking guidance and role models along the way. This remarkable and inspiring memoir puts a very personal face on a national tragedy, facing down the darkness by looking for the light that is always present.

Available on Amazon and Bookshop.org.



EIGHTEEN WORDS TO SUSTAIN A LIFE: A JEWISH FATHER'S ETHICAL WILL

David Patterson

Jewish fathers have long recorded their wisdom for their heirs in what is called an ethical will. This book is the ethical

will of a father who has spent a lifetime studying Jewish tradition. It is organized around eighteen words that form the foundations of human life, taken from the Hebrew word for "life," *chai*, which is eighteen. Among these words are goodness, gratitude, prayer, love, and others. David Patterson is a winner of the National Jewish Book Award and the Hadassah Myrtle Wreath Award.

Available from Wipf and Stock Publishers and Bookshop.org.



KILL BROTHERS

Steven Moscovitz

Kill Brothers is a pulse-pounding, cold case thriller that delivers page-turning twists and turns, weaving together historical fiction (World War II) and modern-day DNA analysis. Will

NYPD's Detective Mills murder investigation link him back to Greta Weber's shocking secret of nearly a century before? From the 1920s Germany to 2018 in Brooklyn, *Kill Brothers* will keep readers racing through the pages until its mind-bending conclusion.

Available on Amazon and www.stevendmoscovitz.com



THERE WAS ONLY ONE RUBY

Joanne Waldorf

Most Southern Jewish ladies living in the twentieth century behaved with a "rule book" of society norms. But our Rubye was a woman who loved

romantic relationships, and the normal binds of a traditional marriage escaped her vocabulary. In this memoir you'll see the behaviors of a beautiful, yet overweight, Southern Jewish "belle" who broke every rule of society, doing things in her unique fashion. This memoir is rich in Atlanta Jewish history, the talk of domestic women of color, and segregation in the South. The book's characters vividly come to life. A quick read full of sass and rebellion!

Available in paperback, audio, and e-book on Amazon.



ALL GROUND UP

Phillip Finkelstein

All Ground Up tells the story of people just trying to survive Covid. Both funny and sad, it explains how people got through these turbulent times with the help of family and

friends. Mary says: "I needed this book."

Available on Amazon. Got a book club? Contact Author at phillip.finkel@gmail.com.

Which brings us to *Twenty-One and One*, a slender volume that recounts the history of the Yiddish performers in Vilna. It was only after her aunt's death and years into her own family research that Frank finally decided to read the book, satisfied that she had the background to understand her cousin's story and ultimate fate and was ready for answers to a few more questions: How long did Winter survive? How did she die? And why did Frank's aunt forbid her from reading the book?

What Frank learns startles her and compels her to put her thoughts and experiences into *Unearthed*, a book that asks readers to grapple with another question: How relevant are Winter's experiences, indeed those

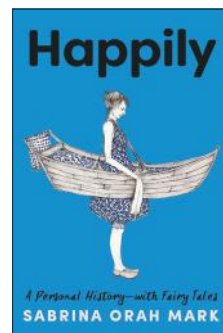
of all victims of the Nazis, for her descendants—and for Jews today?
—Stewart Kampel

Stewart Kampel was a longtime editor at *The New York Times*.

Happily: A Personal History-with Fairy Tales

By **Sabrina Orah Mark** (Random House)

Sabrina Orah Mark's newest book, *Happily*, a memoir (of sorts) recounted in essays, is a thought-provoking exploration of what it means to be a white Jewish woman raising Black Jewish sons in the present day. Mark uses the tropes of fairy tales and fables—evil stepmothers, wolves, kings and queens as well as



familiar names like Peter Pan and the Golem of Prague—to explore cultural roles and mores. “We turn to fairy

tales not to escape,” she writes, “but to go deeper into a terrain we’ve inherited, the vast and muddy terrain of the human psyche.”

In these 26 essays, she writes about a wide range of topics, from her at-times difficult relationship with her stepdaughter to her own Orthodox upbringing. She discusses wigs and her sister's cancer diagnosis in the essay “Rapunzel, Draft One Thousand.” In another, she delves

ADVERTISEMENT

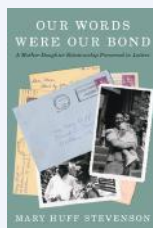


BORROWED TIME: SURVIVORS OF NAZI TEREZIN REMEMBER

Text and photos by **Dennis Carlyle Darling**
Borrowed Time is retired

UT-Austin professor Dennis Carlyle Darling's documentary, through photographs and interviews, of those who survived the unique Nazi ghetto/camp located at Terezin, Czech Republic. Darling reveals Terezin as a place of painful contradictions, through striking and intimate portraits that retrace time and place with his subjects, the last remnants of those who survived the experience.

Hardcover: 288 pages, 114 duotone photos. To purchase visit www.utexaspress.com or call 800-621-2736. \$55.00, plus shipping

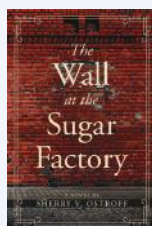


OUR WORDS WERE OUR BOND: A MOTHER-DAUGHTER RELATIONSHIP PRESERVED IN LETTERS

Mary Huff Stevenson

The story of a Jewish mother and daughter who overcome adversity, based on five years of correspondence that starts when the daughter enters Brandeis in the fall of 1962. The letters demonstrate how each of them was able to move past their sorrow to become more self-confident and more independent of the other, staying closely connected even as they were less intertwined.

Available on Amazon



THE WALL AT THE SUGAR FACTORY

Sherry Ostroff

Shaindel Pogrebiski's life is shattered by the senseless pogroms that follow the Ukrainian civil war in 1919. To survive, she and her young daughter must flee the turmoil. But where will they go? What country will take in refugees? The world seems indifferent to the bloodbath upending their lives.

Available on Amazon in paperback and Kindle formats. Author offers PowerPoint programs for organizations and book clubs. Contact svostroff528@gmail.com.



BESSIE

Linda Kass

Drawing on biographical and historical sources, *Bessie* reimagines the early life of Bess Myerson—the musically talented daughter of poor Russian immigrants—who, in the bigoted milieu of 1945, remarkably rises to become the first, and to date only, Miss America, and a woman who used her fame to battle antisemitism, racism, and sexism. MSmagazine.com said *Bessie* is “Nuanced, complex and insightful...” *Hadassah Magazine* said it’s “impressively researched... comes to a crescendo in her vivid and artful portraits of real-life characters...” Hardcover and paperback, available at all retailers.



I'LL REMEMBER YOU

Deborah Packer

Based on true events, set on the turbulent home front America of 1943, a proud, small town Jewish girl and a complex Jewish soldier from Brooklyn with horrific memories of

another war. A bittersweet love story about two strangers struggling with personal challenges and childhood trauma in the shadow of antisemitism, racism, and the uncertainty of war.

Available on Amazon and BN.com.



THE PEACOCK

Jennifer Tzivvia MacLeod

In this illustrated chapter book set in 1947, Barbara not only has to deal with her father going to Europe to help Jewish refugees, but she's left with the problem of a stray peacock in their yard, much to her mother's dismay. Barbara devises a plan to earn the peacock's trust and return it to its home at the zoo.

Available wherever books are sold and at orcabook.com.

To advertise here, please call
Randi O'Connor at (212) 451-6221, or
email roconnor@hadassah.org.
Space is limited.

into her relationships with her mother and grandmother with themes from Red Riding Hood. The book, derived from pieces Mark originally wrote for *The Paris Review*, is at times dream-like, scattered, breathtaking and disorienting—but then again, aren't all good fairy tales?

The essays are set over a period of years that includes the start of the Covid pandemic. They are all infused with Jewishness, with casual references to the Talmud, Kabbalah and God, for which she uses a lowercase “g.”

She also writes about wanting to protect her sons and trying to keep them safe in a world of rising anti-semitism and violent racism. “With twine, Tom Thumb’s mother ties him to a thistle while she milks the cows so the wind doesn’t carry him off,” Mark writes in “Fairy Tales and the Bodies of Black Boys,” attempting to compare her young sons’ obliviousness to the discrimination around them to the struggles of Pinocchio

and Tom Thumb. “I am the mother who is trying to untie my sons from a fairy tale that doesn’t exist. A fairy tale that could carry them away. It’s the one about a war that’s being fought by children. But the children don’t even know there is a war, and the children think they’re still children.”

The essays are filled with questions, many of which are never answered or resolved. Indeed, at times the reader may yearn for more direct language. The prose, while beautiful, can feel ornate, leaving one reaching for clear explanation and simplicity. And in some essays, the fairy tale metaphor feels worn, though it is a testament to Mark’s writing that she always manages to bring the reader in again.

Through these essays, Mark probes her history and recognizes the cruelty and chaos in the world. The writings contain ugliness and beauty, with no neat and tidy ending. In her prologue, Mark writes, “Fairy tales themselves are well-trodden paths.”

This is true, but in these essays,

she has also managed to find something new.

—Jaime Herndon

Jaime Herndon is a writer and avid reader. Her work can be found at *Book Riot*, *Undark*, *Kveller*, *Motherly* and other places.

Dwell Time: A Memoir of Art, Exile, and Repair

By Rosa Lowinger (Simon & Schuster)

Books about art conservation aren’t generally described as page-turners. Even for many art professionals, conservation is the nerdy companion of art history—the place where scientific precision meets expressive brushstrokes and bohemian characters. The results of art conservation are undeniably impressive, but the processes themselves are dry and opaque.

Remarkably, the complete opposite is true of art conservator Rosa Lowinger’s spellbinding memoir, *Dwell Time*.

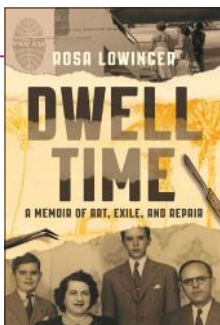
In this book, Lowinger expertly grafts her personal history with her decades of conservation experience, exploring her experiences with one material at a time, divided by chapters. She starts with marble and progresses through paper, pigment, silver and bronze. With each new substance restituted from the ravages of time and other destroyers, she comes to a greater reparation of herself. A Cuban-born woman raised by Ashkenazi Jews whose parents left Europe for the United States but ended up in Havana, Lowinger contends with generational trauma, the struggles of exile and the challenges of caring for aging parents.

Lowinger uses the ways that different materials disintegrate and the methods for conserving them as metaphors for the painful breaks in her family’s history. She cites, for example,

ANSWERS

Crossword
Puzzle
on page 43





how hairline cracks in reinforced concrete slowly let salt, air and water seep in over time, causing the reinforced steel inside to rust and enlarge the cracks. She compares this to fault lines in her parents' marriage. "Cracks appear like jagged wounds, bleeding orange rust," Lowinger writes. "The stains are cries of accusation at those who have failed to provide the regular maintenance that is as necessary for aging concrete as upkeep is for marriage."

If rusted concrete is what she equates with her parents' turbulent marriage, Lowinger has an inventory of damaged materials that stand in for her mom—a woman whose own

mother died in childbirth, leaving her with an alcoholic father who raised her in extreme poverty before sending her to an orphanage. "She is a cracked mosaic, a marble with iron inclusions, a ceramic whose glaze does not bond well to the substrate. An object of sublime beauty and value fabricated with inherent vice," Lowinger describes in the penultimate chapter, before asking: "Is it my responsibility to mend her troubles?"

Ultimately, *Dwell Time* honors damage as much as it does the desire for *tikkun*, repair. It is a beautifully written text that intertwines repairing the outside world and the one within.

"This is a love story to conservation," Lowinger writes in her acknowledgements, "a profession

that honors change, over time, and the beauty within damaged things."

—Karen Chernick

Karen Chernick is an art historian and writer living in Tel Aviv who specializes in arts, culture, food and travel.

FICTION

The Archivists By Daphne Kalotay

(TriQuarterly, Northwestern University Press)

A sense of loss pervades the short stories in this exquisite collection: the loss of memory, innocence, trust, hope and health as well as those fleeting moments of life that are deeply felt but then suddenly and silently slip forever out of one's grasp.

Commemorate your loved ones with a special Remembrance in *Hadassah Magazine*

Each Remembrance includes your loved one's name and photo, along with your tribute of 150 to 180 words, including any involvement with Hadassah, if pertinent.

The cost is \$625 per Remembrance, per issue.



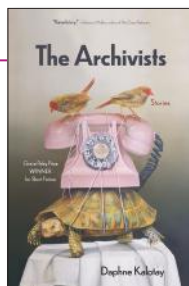
**For more information or to reserve space
for a Remembrance in the next issue:**

**Contact Randi O'Connor
Call (212) 451-6221 or
Email roconnor@hadassah.org**



Charlotte Weiss

Our beloved mom, Charlotte (Tzivia bas Malka Perel) was interred at the Jewish Community Cemetery on Smith Road in Doylestown, PA on July 1, 2023 (12 Tam-muz 5783). She lived in Pennsylvania for most of her life, working and raising four children with her husband David, of blessed memory. A connoisseur of coffee, chocolate and kugel, she was well known as a cheerful and experimental cook who loved hosting festive holiday meals. A renowned and gifted nurse educator, Charlotte pioneered nurse training methods at the University of Scranton, following her own long and fulfilling nursing career. She was a proud Hadassah member in Doylestown for 52 years, serving two terms as chapter president. Charlotte's fellow chapter members became lifelong friends who added much fun, richness and meaning to her life. She is sorely missed by her children Sylvia, Carol, Ted and Amy, her sons- and daughters-in-law, and nine grandchildren. (This is a fictitious person; the text above is used for example purposes only.)



In “Relativity,” for example, a young social worker, Robert, tries to make sense of the loss of his newborn daughter—born without limbs and the vital organs needed to survive—while managing the lives of his charges: frail Holocaust survivors coming to the end of long, complicated lives. Breaching professional etiquette, he shares his personal tragedy with a 99-year-old client in hospice, immediately regretting his disclosure.

“Robert watched the heavy head, the marionette limbs,” Kalotay writes. “He wondered if he would see her again, or if he would return from vacation to find another name checked off his list....”

Yet “Relativity” and companion

pieces in *The Archivists* do not conclude with the dull thud that frequently follows a devastating loss. Kalotay’s characters muster inner strength and find ways to fill the voids in their lives.

In one of the most potent stories, “A Guide to Lesser Divinities,” Eliana, an untenured college professor of Greek mythology, becomes untethered when she is abruptly axed from her position. A half-Sephardi, half-Ashkenazi Jew who frequently identifies with the Greek gods and goddesses about whom she lectures, she experiences an “aha” moment when her boyfriend reminds her of the Hebrew meaning of her own name, “My God has answered me.” This awareness

leads her on a path to a successful reinvention of the self. Soon, she bids farewell to one of her primary take-aways of Greek mythology—when “it came to fate, you were simply doomed.”

Except for a third story that focuses on the inherited trauma from the Holocaust—a subject the author also tackled in an April 2023 *New York Times* essay (“What Holocaust Storytellers Like Me Know About ‘Secondhand Smoke’”)—many of the stories do not feature main characters who are obviously Jewish or delve into their Jewishness. It matters little, because the themes into which Kalotay sensitively and intimately delves, including self-identity, trauma and escape from danger and oppres-



Are YOU Paying TOO MUCH For LIFE INSURANCE?



Transamerica Life Insurance Company offers term life insurance policies, which guarantee that the premiums you pay will remain level for 10, 15, 20, or 30 years.

10-Year Level Premium Policies*

Issue Age		\$100,000	\$250,000	\$1,000,000
30	Male	\$ 85.00	\$ 112.50	\$ 220.00
	Female	79.00	100.00	170.00
40	Male	100.00	137.50	270.00
	Female	92.00	127.50	250.00
50	Male	171.00	285.00	830.00
	Female	146.00	235.00	680.00

20-Year Level Premium Policies*

Issue Age		\$100,000	\$250,000	\$1,000,000
30	Male	\$ 104.00	\$ 150.00	\$ 370.00
	Female	95.00	132.50	300.00
40	Male	131.00	207.50	590.00
	Female	117.00	177.50	490.00
50	Male	257.00	480.00	1,580.00
	Female	210.00	365.00	1,140.00

15-Year Level Premium Policies*

Issue Age		\$100,000	\$250,000	\$1,000,000
30	Male	\$ 92.00	\$ 120.00	\$ 250.00
	Female	86.00	112.50	220.00
40	Male	109.00	152.50	400.00
	Female	103.00	147.50	390.00
50	Male	212.00	372.50	1,230.00
	Female	171.00	287.50	900.00

30-Year Level Premium Policies*

Issue Age		\$100,000	\$250,000	\$1,000,000
30	Male	\$ 145.00	\$ 225.00	\$ 650.00
	Female	131.00	192.50	520.00
40	Male	203.00	337.50	1,110.00
	Female	178.00	282.50	890.00
50	Male	425.00	812.50	2,890.00
	Female	342.00	622.50	2,120.00

*Annual premiums shown are for preferred plus nonsmoker class (preferred nonsmoker class for \$100,000 face amounts)
Equivalent premiums are available for other underwriting classes, ages, face amounts and payment modes.

Trendsetter® Super 10, Trendsetter® Super 15, Trendsetter® Super 20, and Trendsetter® Super 30 are term life insurance policies issued by Transamerica Life Insurance Company, Cedar Rapids, IA 52499. Premiums increase annually starting in year 11 for Trendsetter Super 10, in year 16 for Trendsetter Super 15, in year 21 for Trendsetter Super 20, and in year 31 for Trendsetter Super 30. Policy forms and numbers may vary, and these policies may not be available in all jurisdictions. Insurance eligibility and premiums are subject to underwriting. In most states, in the event of suicide during the first two policy years, death benefits are limited only to the return of premiums paid. Suicide is no defense to payment of life insurance benefits, nor is suicide while insane a defense to payment of accidental death benefits, if any, under this policy where the policy is issued to a Missouri citizen, unless the insurer can show that the insured intended suicide when s/he applied for the policy, regardless of any language to the contrary in the policy. Transamerica Life Insurance Company is rated A (Excellent) by A.M. Best for financial strength as of September 12, 2019. A is the third highest of 16 ratings awarded by A.M. Best, a leading independent rating service that evaluates insurance companies' financial strength and ability to meet obligations to policyholders.

Call The Leibowitz Group at **888-448-LEBO** for a no obligation quote.**

**No quotes are final until underwriting is completed.

(5326)

sion, will resonate with Jewish readers of contemporary fiction.

—Robert Nagler Miller

Robert Nagler Miller writes frequently about the arts, literature and Jewish themes from his home in Chicago.

The Boy With the Star Tattoo

By Talia Carner (William Morrow)

In her latest outing, Talia Carner once again shows off her skills as a master storyteller.

As with her previous acclaimed work, *The Third Daughter*, about Jewish women sold into slavery through Zwi Migdal, a real-life organization of unionized pimps in Argentina, Carner weaves fiction with fact. *The Boy With the Star Tattoo* explores two historical episodes separated by decades. The first, set in the aftermath of World War II, involves postwar efforts to repatriate Jewish children to Mandate Palestine. The second delves into the Cherbourg Project, a covert military operation in which Israel took possession of five boats purchased by Israel and built in a shipyard in Cherbourg. The boats, however, were prevented from being delivered due to an arms embargo by the French government.

The book starts in 1942, under France's Vichy government. Claudette Pelletier, disabled since birth and a seamstress by trade, finds her dream romance with Raphael, a young Jewish man hiding in her employee's chateau in the south of France. She realizes that she is pregnant after he's forced to flee.

Claudette gives birth to a son and, though Catholic, gives him a Jewish name, Benjamin. Circumcision is not possible, but she has a Jewish star tattooed on the sole of his foot as a reminder of his identity. Later, she, too, is forced to leave her country—

2024 Tour Dates 12-, 13-, 14-, 16-, & 17-DAY TOURS

Adults Only Tours

MAR 26 – APR 7 ¹³
MAR 26 – APR 10 ¹⁶
MAY 14 – 26 ¹³
MAY 14 – 29 ¹⁶
MAY 21 – JUN 2 ¹³
MAY 21 – JUN 5 ¹⁶
SEPT 10 – 22 ¹³
SEPT 10 – 25 ¹⁶
OCT 22 – NOV 3 ¹³
OCT 22 – NOV 6 ¹⁶
OCT 29 – NOV 10 ¹³
OCT 29 – NOV 13 ¹³
NOV 5 – NOV 17 ¹⁶
NOV 5 – NOV 20 ¹⁶

Family & Bar/Bat Mitzvah Tours

JUN 10 – 23 ¹⁴
JUN 10 – 26 ¹⁷
JUN 25 – JUL 7 ¹³
JUN 25 – JUL 10 ¹⁶
JUL 16 – 28 ¹³
JUL 30 – AUG 11 ¹³
JUL 30 – AUG 14 ¹⁶
AUG 20 – SEPT 1 ¹³
DEC 21 – JAN 1 2025 ¹³

Free Land Tour for the Bar/Bat Mitzvah celebrant
*RESTRICTIONS APPLY

Re-Visitor Tours

13-DAY TOURS
SMALL GROUP ADULT TOURS

MAY 21 – JUN 2 or
NOV 5 – 17

Private Tours

TWO OPTIONS

1. Take Our Scheduled Group Tour by Private Car
2. Create your own completely customized tour



MARGARET
MORSE TOURS

FAMILY OWNED & OPERATED SINCE 1980



You don't have to wait for 2024!

Limited space is available on select remaining 2023 tours.
Visit margaretmorsetours.com or call (954) 458-2021 for tour information.

Wycliffe Golf & Country Club

Presented by The Siegrist Group



Your premier real estate team specializing in Wellington & Palm Beach Country Clubs for over 19 years.

You're Never Alone when Buying or Selling a Home!



Sean P. Siegrist P.A.

Broker Associate—Realtor®

Cell: 561-568-3284

SeanSiegrist@hotmail.com

Risë V. Siegrist

Broker Associate—Realtor®

Cell: 561-889-6873

RiseSiegrist@hotmail.com



www.TheSiegristGroup.com

Re/Max Direct at Kobosko's Crossing

9164 Forest Hill Blvd., Wellington, FL 33411

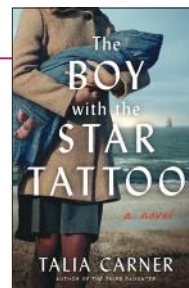


and her child is placed in the care of his nursemaid.

In the later story, Israeli Sharon Bloomenthal is mourning the loss of her fiancé, Alon, in 1968. He was stationed on the Dakar, an Israeli submarine that went missing with,

presumably, its entire 69-person crew onboard.

Naval officer Daniel Yarden approaches Sharon, recognizing her outstanding army service record, and asks her to join the team that Israel is assembling to handle the Cherbourg



covert operation in France. Still in mourning, at first

she demurs. But in one of the best lines of the book, her grandmother convinces her to take the assignment, stating, “To be a Jewish woman is to not accept defeat.”

The novel is suffused with appealing, authentic and heartwarming touches. Israeli-born Carner knows her stuff and throws in details that ground her story. A few examples: The carp that Sharon’s grandmother keeps alive in her bathtub until it is prepared for a Shabbat meal, and the daily broadcast on Israeli radio with the names of Holocaust survivors living in the Holy Land, for those still searching for missing family.

Most heartwarming of all, though, are the chapters related to Uzi Yarden, sent to Europe as part of Youth Aliyah to find orphaned survivors and bring them back to the Land of Israel.

Carner’s skill in tying together the disparate narratives is what makes her a storyteller. While occasionally she fumbles in crafting this intricate narrative, she still captivates the reader’s interest—and that’s what makes her a master.

However, coincidences and suddenly revealed character connections abound in the novel. For the record, I dislike the use of coincidence in novels, it can be heavy-handed and give away the denouement. But pretty much every character Carner creates is so compelling and pure of spirit, it doesn’t matter.

Halfway through the book, I was sure I could predict the ending. Despite that, the ending made me, as I am sure it will every reader, happy.

—Curt Schleier

Curt Schleier, a freelance writer, teaches business writing to corporate executives.

CHARITABLE SOLICITATION DISCLOSURE STATEMENTS

HADASSAH, THE WOMEN’S ZIONIST ORGANIZATION OF AMERICA, INC.

40 Wall Street, 8th Floor – New York, NY 10005 – Telephone: (212) 355-7900

Contributions will be used for the support of Hadassah’s charitable projects and programs in the U.S. and/or Israel including: medical relief, education and research; education and advocacy programs on issues of concern to women and that of the family; and support of programs for Jewish youth. Financial and other information about Hadassah may be obtained, without cost, by writing the Finance Department at Hadassah’s principal place of business at the address indicated above, or by calling the phone number indicated above. In addition, residents of the following states may obtain financial and/or licensing information from their states, as indicated. **DC:** The Certificate of Registration Number of Hadassah, The Women’s Zionist Organization of America, Inc. is #40003848, which is valid for the period 9/1/2023-8/31/2025. Registration does not imply endorsement of the solicitation by the District of Columbia, or by any officer or employee of the District. **FL:** A COPY OF THE OFFICIAL REGISTRATION AND FINANCIAL INFORMATION FOR HADASSAH, THE WOMEN’S ZIONIST ORGANIZATION OF AMERICA, INC. (#CH-1298) AND HADASSAH MEDICAL RELIEF ASSOCIATION, INC. (#CH-4603) MAY BE OBTAINED FROM THE DIVISION OF CONSUMER SERVICES BY CALLING TOLL-FREE 1-800-HELP-FLA, OR ONLINE AT www.FloridaConsumerHelp.com. **KS:** The official registration and annual financial report of Hadassah, The Women’s Zionist Organization of America, Inc. is filed with the Kansas Secretary of State. Kansas Registration #237-478-3. **MD:** A copy of the current financial statement of Hadassah, The Women’s Zionist Organization of America, Inc. is available by writing 40 Wall Street, 8th Floor, New York, New York 10005, Att: Finance Dept., or by calling (212) 355-7900. Documents and information submitted under the Maryland Charitable Solicitations Act are also available for the cost of postage and copies, from the Maryland Secretary of State, State House, Annapolis, MD 21401 (410) 974-5534. **MI:** Hadassah, The Women’s Zionist Organization of America, Inc. MICS #13005/Hadassah Medical Relief Association, Inc. MICS # 11986/The Hadassah Foundation, Inc. MICS #22965. **MS:** The official registration and financial information of Hadassah, The Women’s Zionist Organization of America, Inc. may be obtained from the Mississippi Secretary of State’s office by calling 1(888) 236-6167. **NJ:** INFORMATION FILED BY HADASSAH, THE WOMEN’S ZIONIST ORGANIZATION OF AMERICA, INC. AND HADASSAH MEDICAL RELIEF ASSOCIATION, INC. WITH THE NEW JERSEY ATTORNEY GENERAL CONCERNING THIS CHARITABLE SOLICITATION AND THE PERCENTAGE OF CONTRIBUTIONS RECEIVED BY THE CHARITY DURING THE LAST REPORTING PERIOD THAT WERE DEDICATED TO THE CHARITABLE PURPOSE MAY BE OBTAINED FROM THE ATTORNEY GENERAL OF THE STATE OF NEW JERSEY BY CALLING (973) 504-6215 AND IS AVAILABLE ON THE INTERNET AT www.njconsumeraffairs.gov/charity/chardir.htm. **NC:** FINANCIAL INFORMATION ABOUT HADASSAH, THE WOMEN’S ZIONIST ORGANIZATION OF AMERICA, INC. AND A COPY OF ITS LICENSE ARE AVAILABLE FROM THE STATE SOLICITATION LICENSING BRANCH AT 919-814-5400 OR FOR NORTH CAROLINA RESIDENTS AT 1-888-830-4989. **PA:** The official registration and financial information of Hadassah, The Women’s Zionist Organization of America, Inc., Hadassah Medical Relief Association, Inc., and The Hadassah Foundation, Inc. may be obtained from the Pennsylvania Department of State by calling toll free, within Pennsylvania, 1(800) 732-0999. **VA:** A financial statement of the organization is available from the State Division of Consumer Affairs in the Department of Agriculture & Consumer Services, P.O. Box 1163, Richmond, VA 23218, Phone #1 (804) 786-1343, upon request. **WA:** Hadassah, The Women’s Zionist Organization of America, Inc., Hadassah Medical Relief Association, Inc. and The Hadassah Foundation, Inc. are registered with the Washington Secretary of State. Financial disclosure information is available from the Secretary of State by calling 800-332-GIVE (800-332-4483) or visiting www.sos.wa.gov/charities. **WV:** West Virginia residents may obtain a summary of the registration and financial documents of Hadassah, The Women’s Zionist Organization of America, Inc. from the Secretary of State, State Capitol, Charleston, WV 25305. **WI:** A financial statement of Hadassah, The Women’s Zionist Organization of America, Inc. disclosing assets, liabilities, fund balances, revenue, and expenses for the preceding fiscal year will be provided to any person upon request. **ALL STATES:** A copy of Hadassah’s latest Financial Report is available by writing to the Hadassah Finance Dept., 40 Wall Street, 8th Floor, New York, New York 10005. REGISTRATION DOES NOT CONSTITUTE OR IMPLY ENDORSEMENT, APPROVAL, SANCTION OR RECOMMENDATION BY ANY STATE. Charitable deductions are allowed to the extent provided by law. Hadassah shall have full dominion, control and discretion over all gifts (and shall be under no legal obligation to transfer any portion of a gift to or for the use or benefit of any other entity or organization). All decisions regarding the use of funds for any purpose, or the transfer of funds to or for the benefit of any other entity or organization, shall be subject to the approval of the Board or other governing body of Hadassah. The Hadassah Foundation, Inc. is a supporting organization of Hadassah, The Women’s Zionist Organization of America, Inc. **September 2023**



Litigators and the Law

Looking for justice, and to pay some parking tickets

By Joseph Lowin

FROM BIBLICAL TIMES TO THE RABBINIC ERA TO THE NOW TEMPORARILY forgotten uproar over the Israeli government's attempted reform of the country's Supreme Court, the Jews long have been immersed in questions of jurisprudence. Take the example of the Hebrew root ד-ל-נ (*dalet-yod-nun*), to judge, which provides Hebrew terms for justice, verdicts, parking tickets, legal jurisdictions and a whole slew of other subjects for discussion.

The root appears over 100 times in Scripture. In Genesis 15:14, God uses the root to promise forefather Avram that, after 400 years of slavery in Egypt, דָן אֲנֹכִי (*dan anokhi*), "I will execute judgment," on the oppressors and lead your descendants into the Promised Land. The Book of Esther 1:1 uses what medieval lexicographer David Kimchi suggests is a sister to our root, מ-ד-נ (*mem-dalet-nun*), which means nation or land, in its reference to the 127 מְדִינָה (*medinah*), provinces—the Hebrew singular is a plural here—that make up the Persian king's domain.

Pirkei Avot, the Ethics of Our Fathers, enjoins judges to be מְתוּנִים בְּדִין (*metunim ba-din*), "moderate in the administration of justice." According to the Talmud, capital cases, דֵּינֵי נֶפֶשׁוֹת (*dinei nefashot*), are judged by a court of 23 justices. In Israel today, civil cases dealing with מְמוֹנוֹת (*dinei mammonot*), monetary law, can be adjudicated by a religious בֵּית דִּין (*beit din*), court, composed of three דַּיָּאֲנִים (*dayyanim*), judges, if the two בַּעֲלֵי דִין (*ba'elei din*), litigants, have agreed to abide by the גִּזַּר דִּין (*gezar din*), verdict of the court.

Our root shows up in many other aspects of modern Israeli life, including in the term for parking ticket, דו"ח (*du'ah*), an abbreviation of דִּין וְהֶשְׁבֹּן (*din ve-heshbon*), report.

When it was first published more than 60 years ago, Elie Wiesel's *Dawn* was very much נֶדוֹן (*nadon*), under discussion, in book gatherings. The novella is a 100-page deliberation on what the famed writer, Nobel laureate and Holocaust survivor called "violence, hatred and death" in its introduction. In *Dawn*, set in British-controlled Palestine, the protagonist, a member of the Jewish underground, is ordered to slay a British hostage in response to the execution of a Jewish comrade who had been נֶדוֹן (*niddon*), sentenced, to death. In a somber meditation vis-à-vis Jewish history and the future מְדִינַת יִשְׂרָאֵל (*medinat yisrael*), State of Israel, the narrator spends the night—until dawn—weighing the specifically Jewish morality of this existential act.

In the face of communal or individual calamity, including a death and a war, Jewish tradition teaches that one should proclaim, בָּרוּךְ דִּין אֱמֶת (*barukh dayyan emet*), "Blessed be the True Judge." When one's faith in God's intervention wavers, however, one might choose, like Wiesel in his three-act drama *The Trial of God*, to take God himself to court. **H**

Joseph Lowin's columns for *Hadassah Magazine* are collected in *HebrewSpeak*, *Hebrew Talk* and his most recent book, *Hebrew Matters*, available at gcr.org/product-page/hebrew-matters.

400 Years of Jews in South Africa



3000 Years of Jews in India



Personalized travel.

Families, couples, singles, groups

Astonishing sights. Safaris too

Jewish history in places
you never imagined

Plan now. Travel any time

Contact Iris Burkat
iburkat@burkatglobal.com
914.231.9023
www.burkatglobal.com



Tourism Designed for YOU



**Celebrate
Purim**

Our **Hamantaschen**
Make Great Gift
Baskets to Send to
Family and Friends.

Scan Me!



Place your order at
SweetSeidners.com
or by calling **203-850-7711**

**DEADLINE FOR
ORDERING IS MARCH 8TH**





Elizabeth Rand

Leading the mom charge against antisemitism on campus | By Debra Nussbaum Cohen

NEVER DID ELIZABETH RAND IMAGINE, WHEN SHE STARTED A FACEBOOK GROUP CALLED MOTHERS AGAINST College Anti-Semitism (MACA) on October 26, 2023, that within a month it would have more than 52,000 members. She began the group because, as mother to Zachary, a high school senior, she was alarmed by the explosion of antisemitism on many American university campuses just as he was applying to college. She figured that the new group might attract a few hundred, maybe 1,000 people.

But as it turned out, the 60-year-old attorney from Manhattan tapped into the widespread fears that grew along with antisemitism in the aftermath of the October 7 terror attacks in Israel and subsequent Israel-Hamas war. In its first month, MACA assembled an executive committee and is preparing to file for nonprofit status so it can fundraise with the goal of suing colleges that fail to protect Jewish students, Rand said.

Conversation in MACA is lively. Members post information about the antisemitism students are experiencing at campuses ranging from Virginia Commonwealth University to Ivies, including Brown and Harvard. They discuss strategies and share contact information for university presidents as well as those leaders' responses to parents' letters of concern.

Rand's activism is a bit of a surprise to her. She said she had been "minimally involved in Jewish life," though Zachary went to camp and worked as a counselor at the 92nd Street Y, where the family attends occasional religious services. This interview has been edited for brevity and clarity.

Why has MACA attracted so many people—not just mothers and not only Jews?

I am as shocked as everyone else at how quickly it's grown. I thought, "We can't sit here on Facebook and complain all day. We have to do something." I took inspiration from Mothers Against Drunk Driving. They were ordinary mothers sick of losing their children to drunk drivers. They managed to change the drinking age from 18 to 21 across the country and withstand a Supreme Court challenge in 1987. They changed the way society views drunk driving. I want to change the way people think about antisemitism.

What has MACA accomplished so far, in addition to sharing information among members?

So many people have done letter-writing campaigns. The group, along with many others, got Arizona State University to pull Representative

Rashida Tlaib of Michigan from speaking. Also with other groups' support, we got the screening of the antisemitic movie *Israelism* canceled at a few places. Our members are incredible. I don't want to take too much credit for the work being done. I had an idea and people are running with it.

Have there been disagreements within such a large group?

Some people thought the name was too similar to MAGA [President Donald Trump's "Make America Great Again" slogan]. But it was already our acronym and out in public. I hope that MACA outlives MAGA. I want MACA to be known to students generations from now.

What do you hope to see MACA be in the future?

I want MACA to be a go-to place if students are facing antisemitism so they can call, email or DM us. We

will assess the situation, see if there's something illegal happening, investigate if the college is violating its own code of conduct. We are not currently working with any of the other organizations doing legal work around college antisemitism, but we may in the future.

Not all protests are illegal. But there is a difference between a peaceful protest for Palestine and Jewish people being screamed at that they should go back to Berlin or being pushed and shoved. All these vile things are happening on campuses.

We can't save the whole world. We can't conquer everything, but we can start here.

With 52,000 people you can do a lot of things. There is power in numbers. **H**

Debra Nussbaum Cohen, author of *Celebrating Your New Jewish Daughter: Creating Jewish Ways to Welcome Baby Girls into the Covenant*, is a journalist living in New York City.

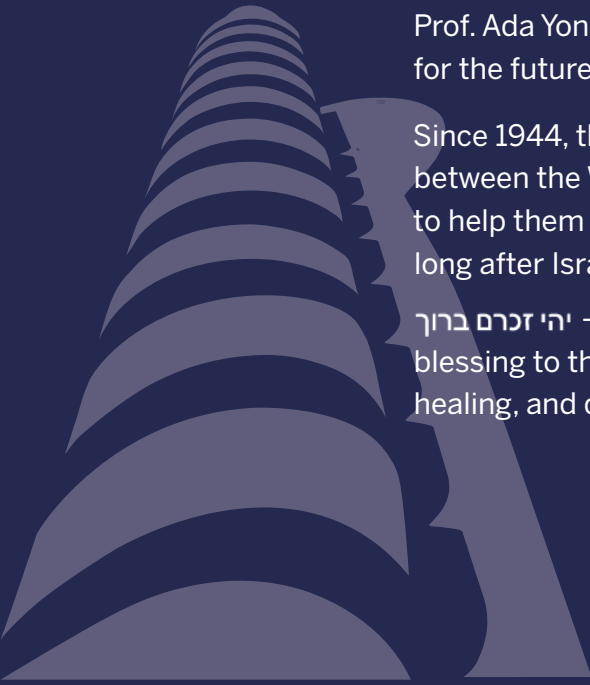
Standing with Weizmann and Israel

The American Committee for the Weizmann Institute of Science stands by the people of Israel during this harrowing time.

For nearly 90 years, transcending adversity, conflict, and discord, the Weizmann Institute has been a crown jewel of Israeli science and a destination for pioneers in research – including the Nobel Prize-winning chemist, Prof. Ada Yonath – who relentlessly pursue breakthroughs for the future of humanity.

Since 1944, the American Committee has been a bridge between the Weizmann Institute and Americans who wish to help them change the world, and our work will continue long after Israel has prevailed in this conflict.

יה' זכרם ברוך – may the memories of those lost be a blessing to those who live on, and may we all see peace, healing, and quieter days ahead.



American Committee for the
**WEIZMANN INSTITUTE
OF SCIENCE**

SCIENCE FOR THE FUTURE OF HUMANITY



◀ Learn more.

Visit weizmannusa.org

Call 1.800.242.2947

Because of You, Jewish Values Will Shape Future Generations

“Hadassah is the foremost organization that supports Jewish life, education and health care, both in the United States and abroad. Having both recently retired, we are now in a position to give back and we have decided to establish a charitable gift annuity with Hadassah.”

— Phyllis and Robert Wolff
Rockville, Maryland, and Lakewood Ranch, Florida



Instilling Jewish values in future generations is deeply important to Phyllis and Army retired Lt. Col. Robert Wolff. A charitable gift annuity (CGA) allowed the Wolffs to make a contribution to Hadassah and, in return, receive steady payments for life. The Wolffs also support

the West Point Jewish Chapel, where Robert serves as curator and as a member of the West Point Jewish Chapel Fund. He invites Hadassah members to visit the Chapel and learn more about Jews at West Point and the accomplishments of Jewish graduates.

Check out our new and higher CGA rates!



← **Scan the code**

to see the current payout rates or visit

plannedgiving.hadassah.org/cga

Free Personalized Example

The payments you and/or someone you designate will receive depend on your age (or the age of the annuitant) and the amount of your gift. Contact us for a personalized example or to learn about ways to include Hadassah in your estate plan.

☎ **1.800.428.8884** ✉ giving@hadassah.org

➡ plannedgiving.hadassah.org

NEW OPTION! You may be eligible to fund your CGA using your IRA. This option comes with special rules, so contact us to see if you qualify.

*Rates as of Jan. 1, 2024. Rates are fixed when annuity is established. Rates are also available for two-life gift annuities. Minimum age: 65 | Minimum contribution: \$5,000. Charitable gift annuities are not available in all states.

The information and content contained herein are intended for educational purposes only and are not intended to provide legal, tax or other professional advice or to be relied upon. For such advice, please consult with an attorney, tax advisor or accountant. Figures cited in any examples are for illustrative purposes only. References to estate and income taxes include federal taxes only and are subject to change. State income/estate taxes and/or other state laws may impact your individual results.

The solicitation disclosure on page 54 is incorporated in this advertisement.

Charitable deductions are allowed to the extent provided by law. Hadassah shall have full dominion, control and discretion over all gifts (and shall be under no legal obligation to transfer any portion of a gift to or for the use or benefit of any other entity or organization). All decisions regarding the use of funds for any purpose, or the transfer of funds to or for the benefit of any other entity or organization, shall be subject to the approval of the Board or other governing body of Hadassah.

California residents: Annuities are subject to regulation by the State of California. Payments under such agreements, however, are not protected or otherwise guaranteed by any government agency or the California Life and Health Insurance Guarantee Association. Oklahoma residents: A charitable gift annuity is not regulated by the Oklahoma Insurance Department and is not protected by a guaranty association affiliated with the Oklahoma Insurance Department. **South Dakota residents: Charitable gift annuities are not regulated by and are not under the jurisdiction of the South Dakota Division of Insurance.**

Planned Giving & Estates

HADASSAH, THE WOMEN'S ZIONIST ORGANIZATION OF AMERICA, INC.

©2024 Hadassah, The Women's Zionist Organization of America, Inc., Hadassah, the H logo, and Hadassah the Power of Women Who Do are registered trademarks of Hadassah, The Women's Zionist Organization of America, Inc.

HADASSAH 
the power
of women
who **DO**®