



THE VOICE OF NEWS JEWISH WASHINGTON

THE HISTORY OF THE The Jewish Transcript TAKES THE STAGE AS OUR 90TH ANNIVERSARY CELEBRATION CONTINUES



of Writing our Community's Story

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Scramble a little spice into your pasta

MICHAEL NATKIN JTNews Columnist

Spaghetti alla carbonara is one of those great Italian dishes that comes with multiple-choice apocryphal explanations for the name. Possibly it is in the style favored by a group of charcoal makers, or coal miners, or maybe it was named after the charcoal burner it was cooked on. In any case, the traditional version is made with pork, garlic and chili flakes, tossing your mostly cooked pasta through that pan, and then into a bowl with beaten eggs, cheese and black pepper. The hot pasta lightly cooks the egg, turning it into a rich and creamy sauce.

I've made slapdash vegetarian versions of carbonara for years, but when I added Mama Lil's Pickled Peppers their kick took the dish to a whole new level. Some toasted pine nuts for crunch and a shower of parsley for an herbal top note and you've got a great, quick pasta.

If you haven't had Mama Lil's before, you are missing out big time. They are made here in Seattle and therefore widely available, but outside of Seattle you may be able to find them at Whole Foods Market, or you can pick them up on Amazon. The version I prefer is labeled "mildly spicy,"



Jewish and Veggie

but it is actually quite hot when cooked. They also make a "kick butt" version that is more than I could personally handle in this dish.

The critical move in making creamy carbonara comes when you add the hot pasta into the eggs. You must be ready with your tongs and really go at the mixing, otherwise the eggs will scramble. There is no need to be scared of this step, it is easy to do right as long as you have

everything prepared.

Spicy Mama Lil's Spaghetti alla Carbonara

- 2/3 lb. dry spaghetti
- 1/2 cup Mama Lil's peppers
- 4 cloves garlic, thinly sliced
- 2 eggs
- 1/2 cup grated Parmigiano-Reggiano cheese
- Freshly ground black pepper
- Kosher salt
- 1/4 cup toasted pine nuts
- 2 Tbs. minced parsley
- Bring a large pot of well-salted water to a boil. Put your serving bowls aside to warm.



MICHAEL NATKIN

- When the water is at a rolling boil, add the pasta. Heat a large skillet over medium-high heat. Add the Mama Lil's peppers, including at least a couple of tablespoons of the oil they are packed in. When the oil is shimmering, add the garlic and reduce the heat to low.
- In a large bowl, whisk together the eggs, cheese, several generous grinds of black pepper, and a pinch of kosher salt (you don't need much because the peppers and cheese are already salty). When the pasta is al dente (or even just slightly shy of al dente), drain it, add to the skillet and raise the heat to medium high. Using tongs, toss the pasta with the peppers for about 1 minute.

- Pour the entire contents of the skillet into the egg mixture, and working quickly and aggressively with your tongs to prevent the eggs from scrambling, toss the pasta for about 1 minute. Taste and adjust seasoning.
- Divide the pasta among the serving bowls, garnish with the toasted pine nuts and parsley and serve immediately. Serves two as a hearty entrée.

Local food writer and chef Michael Natkin's cookbook "Herbivorous, A Flavor Revolution with 150 Vibrant and Original Vegetarian Recipes," was a finalist in 2013 for a James Beard award. The recipes are based on his food blog, herbivorous.com.

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ALL IN A WEEK'S NEWS

■ Making progress

"The Suppressed Years," an exhibit about Austria's complicity in the Holocaust, opened Nov. 3 at the European Parliament in Brussels. Produced by Austria's national railway company, it tells the story of the deportation of 90 percent of Austria's Jewish community as well as those who were forced to work in constructing the railway. Until 1991, when Austria's chancellor apologized for the country's role in the war, Austrian politicians denied the country's complicity in the Holocaust and refused to offer restitution to victims and their families.

Source: *The Times of Israel*

■ The 26th most-powerful man

Israeli Prime Minister Benjamin Netanyahu was ranked the 26th most-powerful person in the world by Forbes Magazine in its annual "most powerful people" issue Nov. 5. Other notable Jews on the list included Federal Reserve chief Janet Yellen (No. 6), Google co-founder Sergey Brin (No. 9), Facebook co-founder Mark Zuckerberg (No. 22), and former New York Mayor Michael Bloomberg (No. 23). Netanyahu trailed German chancellor Angela Merkel (No. 5), Saudi King Abdullah bin Abdul Aziz Al Saud (No. 11), and Amazon's Jeff Bezos (No. 16). Russian President Vladimir Putin topped the list, beating out President Obama.

Source: *Forbes*

■ First comes love, then comes marriage, then comes Israel

Birthright Israel has proven that short trips to Israel improve young adults' connections to the land and to Judaism, even increasing the chances of in-marriage. But what happens after the wedding? Enter Honeymoon Israel (HMI), a new family foundation-funded initiative that brings newlyweds ages 25-40 to Israel for nine-day tours. The trips are not limited, however, to Jewish, heterosexual couples — interfaith and same-sex couples are welcome. In fact, HMI specifically wants to reach out to couples less engaged in traditional Jewish communities.

Source: *Tablet Magazine*

■ Don't go there

At the funeral of Shalom Aharon Badani, an Israeli teen who succumbed to injuries from the Oct. 31 terror attack at a Jerusalem light rail station, Israel's Sephardi chief rabbi called on Jews to stop visiting Jerusalem's holy Temple Mount, and said those who continue to visit the site are breaking religious law and face an offense punishable by death. The Temple Mount is traditionally off-limits according to Jewish law, but some rabbis encourage Jews to visit the contested site, including Temple Mount activist Rabbi Yehuda Glick. Glick was shot in the chest four times by a Palestinian man on October 29, but survived and is recovering. The chief rabbi, Yitzhak Yosef, said that going to the Temple Mount adds "fuel to the fire," and "to stop this so that the blood of the People of Israel may stop being spilled."

Source: *Haaretz*

— Boris Kurbanov

JTNews is the Voice of Jewish Washington. Our mission is to meet the interests of our Jewish community through fair and accurate coverage of local, national and international news, opinion and information. We seek to expose our readers to diverse viewpoints and vibrant debate on many fronts, including the news and events in Israel. We strive to contribute to the continued growth of our local Jewish community as we carry out our mission.

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Corrections

The university Suzi LeVine, one of our Five Women to Watch ("From Microsoft to the mountains — our woman in Switzerland," Oct. 31), graduated from should have been stated as Brown University.

Also, in the Oct. 31 M.O.T. column ("Honored for a life of philanthropy, and from the farm to the keyboard"), the Seattle Baroque Orchestra still performs, but not under Byron Schenkman's leadership.

JTNews regrets the errors.



Coming up November 28
 Hanukkah Prep • Kosher Food Review

Welcome, new advertisers!
 American Associates Ben Gurion University
 American Friends for Hands & Hand
 Crisis Clinic • Israel Guide Dog Center
 Midreshet Torat Chessed • Yahav Travel!
Tell them you saw them in JTNews!

THE JEWISH COMMUNITY CALENDAR

For a complete listing of events, or to add your own to the JTNews calendar, visit jewishsound.org/calendar. Calendar events must be submitted no later than 10 days before publication.

Candlelighting times

November 14 4:15 p.m.
November 21 4:08 p.m.
November 28 4:03 p.m.
December 5 4:00 p.m.

FRIDAY 14 NOVEMBER

12-5 p.m. — Pinwheel Region USY Fall Kinnus
 ☎ Aviva Tilles at 206-923-2545 or tilles@uscj.org
 Open to all 9th-12th graders in the Pacific Northwest. At Camp Solomon Schechter, Olympia.

4:30-9 p.m. — Northwest Yeshiva High School Family Shabbat Dinner

☎ Shirley Fox at 206-232-5272, ext. 513 or sfox@nyhs.net

Candlelighting followed by Mincha, Arvit, dinner, programs and oneg. At Congregation Ezra Bessaroth, 5217 S Brandon St., Seattle.

5 p.m. — Teaching about the Holocaust — Seminar for Educators

☎ 206-774-2201 or ilanak@wsherc.org or www.wsherc.org

Keynote speaker Jeannie Opdyke Smith, daughter of Polish rescuer Irene Gut Opdyke, will share her mother's story. Seminar will provide educators with the background information and tools they need to teach the Holocaust effectively. Geared to teachers of 5th grade and up. Clock hours available, lunch and materials included. Continues Saturday. \$20. At Rochester High School, 19800 Carper Rd SW, Rochester.

7-8:30 p.m. — One Person Can Make A Difference

☎ 206-774-2201 or ilanak@wsherc.org or www.wsherc.org

Jeannie Opdyke Smith shares her mother's courageous story of hiding and rescuing Jewish people during the Holocaust. Irene Gut Opdyke was named one of the Righteous among the Nations. Her story can be read in the memoir "In My Hands." Free. At Rochester High School, 19800 Carper Rd. SW, Rochester.

SATURDAY 15 NOVEMBER

11 a.m.-1 p.m. — Young Adult LGBTQ Shabbat Brunch

☎ 205-527-1997 or elise@hillel.org or www.jconnectseattle.org

Join Kolenu, Jconnect/Hillel's young adult LGBTQ group, for a festive Shabbat brunch/oneg. With kiddush, challah, and food. At 424 E Belmont St., Seattle. RSVP for further details.

2-4 p.m. — Shabbat Unplugged

☎ 206-232-7115 or saraht@sjcc.org or www.sjcc.org

Unplug from technology and plug in to your community and family. Every Shabbat Unplugged will feature a variety of activities for the entire community. Family yoga, gym obstacle course, swimming, and art projects. Free. At the Stroum Jewish Community Center, 3801 E Mercer Way, Mercer Island.

5-10 p.m. — Parents Night Out: Gym and Swim

☎ 206-232-7115 or saraht@sjcc.org or www.sjcc.org

Kids 5 years through 5th grade can play in the gym, swim, eat dinner and watch a movie while parents have a night out. \$40-45 for first child, \$20-25 for siblings. Ages 9 months-4 years: \$50-60 per child. At the Stroum JCC, 3801 E Mercer Way, Mercer Island.

8 p.m. — Lazer Lloyd in Concert

☎ Julie Greene at 206-721-0970 or juliebcmhseattle@gmail.com

The American-Israeli singer songwriter is influenced by blues, gospel, southern rock, and the great guitar traditions of power and groove from Hendrix to Wes Montgomery. A portion of proceeds benefits Torah Day School. \$10-20. At Bikur Cholim Machzikay Hadath, 5145 S Morgan St., Seattle.

SUNDAY 16 NOVEMBER

9:30 a.m.-12:15 p.m. — Torahthon 8

☎ Rebecca Levy at 206-232-8555, ext. 207 or rebecca@h-nt.org

Area rabbis, professors and teachers present a wide range of topics focusing on identity/community, Israel studies, Jewish studies/history, other contemporary issues and text study. At Herzl-Ner Tamid Conservative Congregation, 3700 E Mercer Way, Mercer Island.

11 a.m.-4 p.m. — You and Your Genes: Jewish Genetic Disease Screening

☎ 206-527-1997 or elise@hillel.org or www.jconnectseattle.org

There is a group of severe and often fatal Jewish genetic diseases for which Ashkenazi, Persian, and Sephardic Jews can be screened. Open to anyone ages 18-50 having children now or in the future. For those with valid commercial insurance, only \$25. If you do not have health insurance, email get.screened@progenity.com. At Hillel at the University of Washington, 4745 17th Ave. NE, Seattle.

1-2:30 p.m. — Letters to the Editor: Celebrating 90 of Writing Our Community's Story

☎ jewishsound.org/90-years

In conjunction with Book-It Repertory Theatre, 4Culture and the Stroum JCC, JTNews celebrates nine decades of community journalism with a theatrical production. Travel through 90 years of Jewish community history with local and global

news, opinion, and advertisements. Reception to follow. \$20-25. At the Stroum JCC, 3801 E Mercer Way, Mercer Island.

3-5 p.m. — Restful Insomnia: Renew When You Can't Sleep Workshop with Sondra Kornblatt

☎ redsquareyoga.com/workshops

Discover how to harness the power of rest to rejuvenate and revive when sleep is elusive. Sondra will explain the five obstacles that make sleepless nights harder and how to use asana to support your body in preparing for rest. Includes a copy of "Restful Insomnia." Space is limited; RSVP. \$45. At Red Square Yoga, 1911 10th Ave. W, Seattle.

5-6:30 p.m. — Israeli Dinner Night

☎ 425-844-1604 or admin@kolaminw.org or www.kolaminw.org

Catered by Ziad Hage of Shawarmanic of Kirkland. All donations support CKA religious school programs and scholarships. Suggested donation \$25. At Congregation Kol Ami, 16530 Avondale Rd. NE, Woodinville.

6:30 p.m. — Lazer Lloyd in Concert

☎ 206-267-8764

\$10. At Chabad at the UW, 5200 21st Ave., Seattle.

WEDNESDAY 19 NOVEMBER

10:30-11:30 a.m. — Let's Celebrate Hanukkah: A Dance and Art Class Series for Children Ages 2-5

☎ Irit Eliav Levin at 425-603-9677, ext. 209 or ILEVIN@templebnaitorah.org or www.templebnaitorah.org/SECC

Five-week art and dance class series for children ages 2-5. Parent participation and pre-registration required. For more information and to sign up contact Solomike early childhood center director Irit Eliav Levin. \$75. At Temple B'nai Torah, 15727 NE Fourth St., Bellevue.

7:30-9 p.m. — Soulmates: Jewish Secrets to Meaningful Relationships

☎ RoshChodeshMI@gmail.com

"Two Halves, One Whole: The Cosmic Root of Love." Is love as simple as mutual chemistry, or is there something more than the force of attraction that connects two people? Uncover the mystical root of love and marriage according to Jewish thought. \$75. At The Friendship Circle, 2737 77th Ave. SE, Mercer Island.

7-9:30 p.m. — Torahthon 8

☎ Rebecca Levy at 206-232-8555, ext. 207 or rebecca@h-nt.org

Torathon's second session of three. At Temple De Hirsch Sinai, 1441 16th Ave., Seattle.

THURSDAY 20 NOVEMBER

10-11 a.m. — SJCC Early Childhood School Open House

☎ 206-232-7115 or saraht@sjcc.org or www.sjcc.org

Interested parents can visit the Early Childhood School to tour the facility, experience a day in the life of a child in the classroom, meet staff and faculty, and ask questions. To schedule a tour, contact Christy Nason at ChristyN@sjcc.org or 206-388-0825. At the Stroum JCC, 3801 E Mercer Way, Mercer Island.

7:30-9:30 p.m. — Author Reading:

In The Courtyard of the Kabbalist with Ruchama King Feuerman

☎ 206-232-7115 or saraht@sjcc.org or www.sjcc.org

The characters, Jewish and Muslim, Israeli immigrants and natives, prophets and lost souls, move through contemporary Jerusalem seeking to make connections with each other against all odds. Signed copies of Feuerman's book will be for sale after the reading. \$5 suggested donation. At the Stroum JCC, 3801 E Mercer Way, Mercer Island.

FRIDAY 21 NOVEMBER

7:30-9 p.m. — Special Shabbat Services to Build Love of Israel

☎ 425-844-1604 or admin@kolaminw.org or www.kolaminw.org

With Keith Dvorchik, president and CEO of the Jewish Federation of Greater Seattle. Open to all. A festive oneg Shabbat (reception) to follow. Free. At Congregation Kol Ami, 16530 Avondale Rd. NE, Woodinville.

SUNDAY 23 NOVEMBER

8 a.m.-5 p.m. — Hebrew Book Festival

☎ Israeli CLIC at 425-283-8321 or israelclic.org

A celebration of Hebrew reading, listening and creating. Book crafts and Hebrew challenges for all ages. Write your own Hebrew book. Go home with new-to-you books, movies or music. At Microsoft Café, 1 Microsoft Way, Redmond.

MONDAY 24 NOVEMBER

7-8 p.m. — Crash Course in Hebrew

☎ 206-722-8289 or info@seattlekollel.org or www.seattlekollel.org

Want to learn how to read Hebrew in just a few sessions? Don't put it off any longer. Free. At the West Seattle Torah Learning Center, Seattle.

WEDNESDAY 26 NOVEMBER

9 p.m. — Gobblefest with Jconnect

☎ JConnect/Hillel at 205-527-1997 or elise@hillel.org or www.jconnectseattle.org

A night of schmoozing and drinks with old friends. At BalMar, 5449 Ballard Ave. NW, Seattle.



Save the Date
 2015 Community of Caring Luncheon
 Thursday, April 30, 2015

Contact Leslie Sugiura, (206) 861-3151 or Lsugiura@jfsseattle.org



jfsseattle.org

THE RABBI'S TURN

We have nothing to fear from fear itself

RABBI ADAM RUBIN Congregation Beth Shalom

While most Americans are religious — the great majority of our fellow citizens continue to assert a belief in the Divine (though this has declined in recent years, according to most surveys) — it's *how* we're religious that I find interesting. In order to attract people to churches and synagogues, clergy offer upbeat services and an overwhelmingly joyful and loving vision of God.



level, meaning worship of God out of fear of punishment, and the higher level, relating to God not through fear but through awe and reverence. They probably made this interpretive move out of discomfort at the notion of responding to God purely out of fear, like children who heed their parents' commands in order to avoid a spanking.

From my own experience in the liberal Jewish world, I think it's fair to say that rabbis and teachers have "taken this ball and run with it," never failing to translate yirah as awe rather than fear. Why? What are they afraid of? Or more to the point, what about fear are they afraid of?

The image of an authoritarian God who inspires fear is simply not attractive for most moderns who struggle with belief — it evokes a judgmental deity in the clouds who punishes us for our misdeeds, an un compelling or unbelievable notion for many, even the genuine spiritual seekers among us.

Whether it's megachurches that make use of rock bands or synagogues that experiment with alternative prayer services through dancing, yoga, or drum circles, contemporary religious life is relentlessly positive and affirming. There are good reasons for this positive approach, of course — in the Christian world, emphasizing the fear of God conjures up unpleasant images of the "old-time religion" of fire and brimstone, while for Jews, "God-fearing" sound gloomy, severe, and even downright un-Jewish. And, of course, it's entirely in tune with the American emphasis on optimism and positivity.

Nevertheless, I'd like to suggest that in religious life, a little fear is a good thing. Put another way, we have nothing to fear from fear itself (to creatively misquote Franklin Delano Roosevelt).

Let's begin with a pretty indisputable point: Approaching God with a sense of fear and trepidation, which our tradition describes as having a sense of yirah shamayim ("fear of heaven") stands at the center of traditional Jewish belief. The Torah itself could not be clearer: "And now, O Israel, what does the Lord our God demand of you? Only this: To fear (le-yirah) the Lord your God, to walk only in His paths, to love Him, and to serve the Lord your God" (Deut. 10:12).

It is telling that while love of God is also required in this verse, it is mentioned only after fear. Moreover, in the beginning of the Exodus story, when the midwives refuse to heed Pharaoh's order to kill the Israelite boys, they do so, the Torah tells us, because they feared God (Ex. 1:17). The Book of Proverbs informs us that "the beginning of wisdom is fear of the Lord" (9:10). This notion is repeated over and over by the rabbis of the Mishnah and Talmud and elaborated upon by a number of important medieval and modern thinkers, from Maimonides to Rabbi Nachman of Breslov.

That said, a number of our most distinguished sages softened the concept by pointing to two levels of yirah, the lower

And yet, I am convinced there is a place for at least a measure of fear in our religious lives to restore the notion that actions have religious consequences. Our sages, of blessed memory, expressed this idea beautifully in Avot d'Rabbi Natan 2:2, in which a verse from Song of Songs is interpreted to mean that observing Jewish laws that are done in secret, such as family purity, are the most sacred acts precisely because they are hidden from everyone but God.

Belief in a God who holds us accountable is not the same as belief in literal punishment, but an affirmation that our deeds count, that we are answerable in some way to our Creator, and that what we do matters to others and to God. The rabbis of the Talmud famously assert (Berachot 33b) that everything is in the hands of heaven except for fear of heaven. That is, even an omnipotent God cannot force us to be aware of our accountability before God, but it is a choice that rests solely and exclusively with us. In commenting on this, Rashi elaborates: "Whether someone is tall or short, foolish or wise, light or dark [in complexion] — these are in God's hands. But on matters of good and evil, we stand at a crossroads, and one must choose [whether he or she possesses] fear of God."

Rashi emphasizes that fear of God is linked inextricably to our ability to choose the right path of behavior. Following Rashi, I am convinced that while fear may be lower on the spectrum of religious

LETTERS TO THE EDITOR

DUPLICATION OF EFFORTS

I read the September 19 article and advertisement ("Samis allocations sustain the community, locally and in Israel") outlining how much the Samis Foundation has provided this year to fund our local day schools (among other initiatives).

We are so fortunate to have a generous organization like Samis in our local community. That said, I am concerned that we are pouring almost \$3 million into six different day schools with separate buildings, administration costs, etc. I understand that most of our day schools would not remain open without the funding from Samis.

I believe it is time for our community to seriously consider combining some of our day schools, in order to share resources and create deeper community connections. All the particulars about different religious observance/education can be worked out; it would be a much more responsible use of our community dollars.

Brian Judd
Seattle

BEINART HAS IT BACKWARD

In his interview with Emily K. Alhadeff ("What is the ethical responsibility of Jewish power?" Oct. 31), Peter Beinart places the blame for the standoff in peace negotiations squarely on Israel and its policies, and offers some simple suggestions. Since the conflict is caused by Israeli "occupation" of the West Bank, also known as Judea and Samaria since the days of Isaiah, and since the presence of Jews living on Palestinian Arab land is unacceptable to them, peace will reign supreme when Israel pulls back to the 1949 lines and removes all Jews east of that line, including the holy Muslim city of Jerusalem.

Let's take a walk back to just before dawn on the morning of June 5, 1967. There are no Jews living or visiting in the West Bank, and therefore no Jewish settlements in this territory. All the Jewish holy sites of Jerusalem are east of that line and totally in Arab hands. No Palestinian Arabs in this area are being molested by Israeli soldiers since there are no Israelis there to do the molesting. The armies of Egypt, Jordan, Syria and Iraq are lined up on Israel's border for some reason, and boast that they are going to "push the Zionists into the sea." They are joined by irregular forces of the Palestine Liberation Organization (PLO), whose charter denies the right of Jews to create a state of any size in the Middle East.

If these ideal conditions for peace were already in force on that day, why would Beinart and the entire anti-Israel contingent think that peace can be achieved by returning the region to that state? Einstein defined "insanity" as "doing the same thing over and over, but expecting different results." I hear he was pretty smart.

Robert Kaufman
Seattle

WRITE A LETTER TO THE EDITOR: We would love to hear from you! You may submit your letters to editor@jtnews.net. Please limit your letters to approximately 350 words. Letters guidelines can be found at www.jewishsound.org/letters-guidelines/. The deadline for the next issue is November 18. Future deadlines may be found online. The opinions of our columnists and advertisers do not necessarily reflect the views of JTNews or the Jewish Federation of Greater Seattle.



REMEMBER WHEN

From the Jewish Transcript, November 20, 1961.

This group of active seniors certainly was active! Celebrating its sixth year, the Jewish Community Center's Golden Age Club was celebrated on the front page with a collage of all of its activities, from ceramics to sewing to an English discussion group for recent immigrants.

belief than awe, it is nonetheless essential for a balanced, ethical religious life. We have every reason to fear a world in which our actions have no consequences.

But we have nothing to fear — and everything to gain — by fearing the Knower of all secrets.

"Sometimes I'll try to write a story with a setting outside of Israel, but then after a few pages I'll find myself drifting back to Jerusalem."
— Author Ruchama King Feuerman, who visits Seattle later this month. See the story on page 11.

What do students learn when a curriculum is based on politics?

JOEL MAGALNICK Editor, JTNews

Editor's note: This is the first in a two-part series on a social studies curriculum offered to the state's social studies teachers that focuses on Palestinians and their side of the ongoing conflict in the Middle East.

Whether it's seen as a way to teach students about an under-examined side of a conflict or as an irresponsible attempt at indoctrination, the next battleground in the Israeli-Palestinian conflict appears to be coming to high school social studies classrooms.

Three years in the making and first appearing about a year and a half ago, the Palestine Teaching Trunk is the brainchild of Linda Bevis, a former high school social studies teacher and an activist with Seattle's Palestine Solidarity Committee. Bevis, who has lived in the Palestinian territories, wanted to create a curriculum that focuses on the Palestinians because "they're the group less heard from, less publicized in the United States media and curriculums," she told JTNews.

But Rob Jacobs, the director of Israel advocacy organization StandWithUs Northwest, questions why the same people who put ads highly critical of Israel on the sides of Metro buses and local billboards should be offering its teaching materials in our schools.

"No advocacy group should be producing a curriculum...for public school because they're representing a perspective," he said.

Sarah Culpepper Stroup, a professor of classics on the faculties of comparative religion and Jewish studies at the University of Washington, agrees. In her opinion, the curriculum "puts words and political intentions in the teachers' mouths."

While Washington State social studies requirements specify what skills students in 9th and 10th grade — for which this curriculum has been created — should be attaining, the content itself is left to the individual teachers for the areas of history, geography, civics, economics and basic social studies skills.

"I haven't seen any directives from the State of Washington that you can't use such and such material to teach this course," said Jacobs, who has been monitoring the trunk's creation. One example in the state's suggested guidelines for teaching history includes "Examines Palestinians' and Israelis' perspectives on the causes of conflict in the Middle East to develop a position on the primary cause of the conflict."

And therein lies the opportunity. Bevis began to collect materials from social studies teachers she knew who were teaching about the conflict, and from there compiled the trunk that contains videos, activities, and 700 pages of information, which "[provides] multiple perspectives," she said. "There are at least two sides to the story, so we framed it as

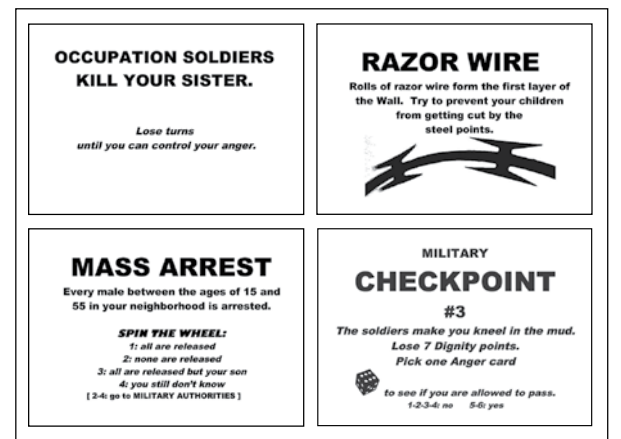
competing narratives, which is one accepted social studies way of teaching the issue."

Whether the trunk accurately portrays the competing narratives is another story.

Stroup said this curriculum is both manipulative and "a general misrepresentation of the history of the area. There were factual problems in the longer history of the area and the origins of the conflict."

Those inaccuracies ranged from "a general misrepresentation of the history of the area," according to Stroup, to a video featuring Bevis and collaborator Ed Mast "that talks about how Zionist leaders went to England and France and asked them to please expel their Jews so that they could be forced to go to Israel," according to Jacobs.

Because the curriculum focuses so heavily on emotions — a card in "The Occupation Game" states you've been "shot by Occupation soldiers and die instantly," and an exercise asks students to draw out areas in their own neighborhoods that would be cut off by the "building of a concrete wall 25 feet high and 9 feet wide," as the "Dig Deep Classroom Based Assessment (CBA): Palestine-Israel: The Effects of Occupation" lesson presents —



FROM THE PALESTINE TEACHING TRUNK

A selection of cards from the Palestine Teaching Trunk's "Occupation Game."

"the topic is bound to give lies to emotions," Stroup said.

Bevis said the game is "only one small part of the trunk," but it "accurately reflects what it's like to live under occupation."

Bevis is straightforward about the curriculum focusing on the Palestinian perspective, but "with a focus on human rights and equal rights," she said. "The part that isn't the causes of the conflict focuses on Palestinians and Israelis whose perspective is that everyone should have equal rights."

The online videos and DVDs include titles such as "Occupation 101," video study guides on non-violent ways Palestinians have attempted to end the Gaza block-

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ade, and a trailer called "Roadmap to Israeli Apartheid," which "compares South African Apartheid to Israeli Apartheid." To provide what Bevis called balance, that lesson includes a counterpoint video, produced by Maoz Israel, a Tel Aviv-based Messianic Jewish organization.

"I tried to present just the basic study of the story of Israel, and the basic story of the ethnic cleansing of Palestinians," Bevis said.

StandWithUs supports an Israeli-Palestinian curriculum from the Institute for Curricular Studies, which is funded by the Jewish Community Relations Council of San Francisco and the Jewish Center for Public Affairs.

"It provides both narratives and a lot of perspectives on both," with "materials from Israelis and Palestinians and American Jews," Jacobs said.

Stroup also praised the ICM curriculum for its evenhandedness, but questioned whether teachers should be spending nine weeks on the Israeli-Palestinian conflict.

"It's really important to teach, but there's other history that is also very, very important to teach," she said. "As a teacher it does not make sense to me to privilege it so greatly."

Even Bevis doesn't believe that teachers will use the full nine weeks of her curriculum, and has offered suggested two-, three- and four-week units.

Stroup suggested that the only reason so much time and effort would be expended on this particular conflict, especially in a region so fraught with so many conflicts, is political.

"There's not an educational argument to privilege this conflict...over so many conflicts in history," she said.



COURTESY TEMPLE BETH AM

Bill Friedman, right, greets Rabbi Ruth A. Zlotnick, who was installed into her position as Temple Beth Am's senior rabbi at a special Shabbat service on Nov. 14. Behind, at center, is James L. Mirel, rabbi emeritus of Temple B'nai Torah.

Kol HaNeshamah introduces FRED Talks

On Sun., Nov. 23, West Seattle's Kol HaNeshamah will introduce FRED Talks, in which synagogue members talk about their work lives.

"We seldom take time to really learn about the challenges and the joys we face on a daily basis at work," says Kol HaNeshamah's Rabbi Zari Weiss. "FRED Talks are designed to give us the opportunity to hear more from one another about why we do what we do each day."

Based on the popular TED Talk series, four speakers will take the stage and give short lectures about the work they do. Those speakers will be J. Richard Goss, M.D., medical director at Harborview Medical Center, who will talk about the Ebola scare, Obamacare and other medical issues affecting our community; Scott Schill, producer of "Frank vs. God," a full-length feature comedy currently screening at film festivals around the country; Danielle Eidenberg-Noppe, education ombudsman at the Washington State Office of Education; and Alice Braverman, development director for Navos Mental Health Solutions. The event costs \$18/adults and \$12/seniors and students. At Kol HaNeshamah, 6115 SW Hinds St., Seattle.

Chabad of Seattle introduces mobile synagogue

Taking prayer on the road, Chabad of Seattle launched a mobile synagogue this month to serve communities in parts of King County and Washington State that are not served by a nearby synagogue. The service launched in Shoreline, where 30 people, mostly Russian-Jewish immigrants, came together in an apartment complex.

"All but one family do not usually attend any shul on a regular basis," said Rabbi Yechezkel Rapoport, who with his wife Ora is taking their RV to a different site each month. "Everyone was very excited about an opportunity to attend Shabbos services in their neighborhood, and volunteered to help find more people and locations for next time."

Visit www.seattlerussianjews.org/mobileshul to learn about upcoming locations of the RV.

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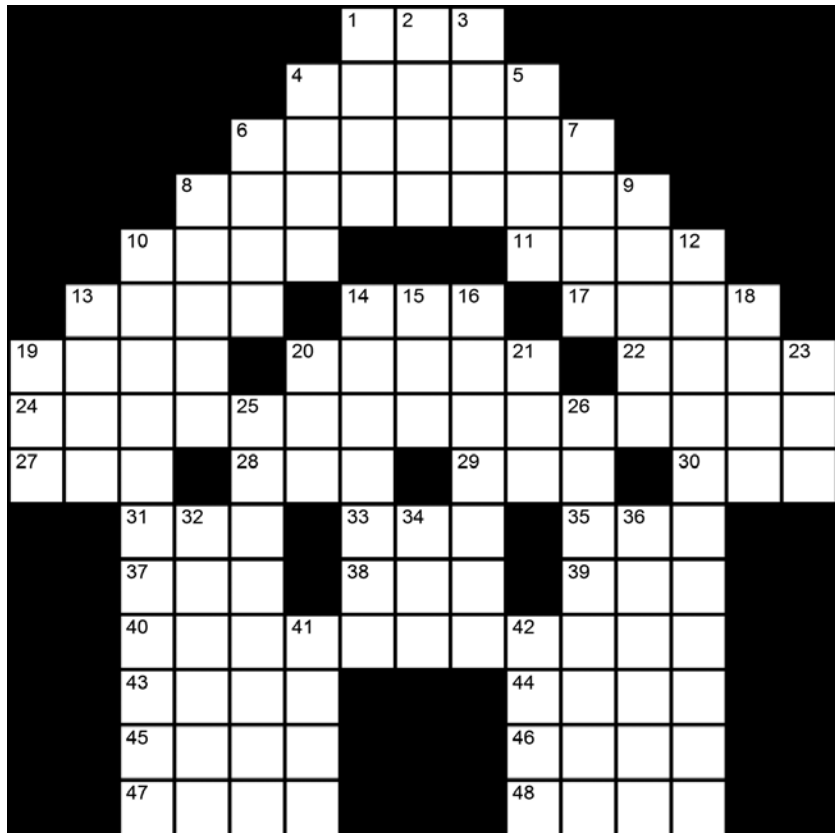
W Stroum Center for Jewish Studies

S Sephardic Studies Program



Build, Then Furnish

by Mike Selinker



In the book of Exodus, Moses commanded the craftsman Bezalel to build the Ark of the Covenant and the holy Tabernacle. According to tradition, Bezalel sagely replied that most men usually build the domicile first, and then provide the furnishings. From this we get the concept "First things first." So first, we have built you a domicile. Please furnish the answers within.

ACROSS

- 1 World Series official
- 4 Result of a vision quest
- 6 20:00, to civilians
- 8 B-52's song containing the phrase "Tin roof, rusted!"
- 10 Top-shelf
- 11 Popular berry
- 13 They are not ifs or buts
- 14 *Glee's* ___ Michele
- 17 Fails to exist
- 19 Scolder
- 20 Site of the Fontainebleau Hotel
- 22 Periods
- 24 Show on which Pamela Anderson debuted
- 27 Ore-___ (potato brand)
- 28 Ending for many holidays
- 29 Hope Solo's team
- 30 Variety of blue
- 31 Hostile takeover, in stock reports
- 33 Far East currency
- 35 "Talk to the hand," briefly
- 37 Mother clucker
- 38 Abbr. for a Manhattan paper
- 39 Pink Floyd's Roger Barrett
- 40 1999 film featuring a Swingline stapler
- 43 Novelist Leon
- 44 Victorious shout
- 45 It twice follows "Que" in a song
- 46 Soft mineral
- 47 Shrieky cry
- 48 Bad Mr. of literature

DOWN

- 1 Prompt
- 2 Uninterested comments
- 3 Course
- 4 Terrible bar
- 5 Oscars org.
- 6 Quite a long time
- 7 1201, to the Romans
- 8 Mountain abode
- 9 Casey who passed in 2014
- 10 Movie with the line "Was it over when the Germans bombed Pearl Harbor?"
- 12 Like some artists
- 13 Nickname of a Packer, Yankee, or tennis star, none of whom have any of the same names
- 14 Karaoke silently
- 15 Ring locale
- 16 Dollar figures
- 18 Fury vehicle
- 19 Letter in sorority names
- 20 Violent sport, for short
- 21 Drips RNs give you
- 23 Dirty place
- 25 Song where Springsteen has "a freight train running through the middle of my head"
- 26 Erodes
- 32 Command to a creature released into the wild
- 34 Stare at
- 36 "From ___, dead hands" (NRA slogan)
- 41 Ms. Dinesen of letters
- 42 Spongy tissue in fruit

Answers on page 12

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Edited by Mike Selinker and Gaby Weidling. Crosswords of Wisdom, 1538 12th Avenue, Seattle, WA 98122

Herman Sarkowsky, 1925-2014: Philanthropist leaves his legacy of generosity and integrity

DAN AZNOFF *JTNews* Correspondent

Raised during the Nazi rise to power, Herman Sarkowsky fled Germany with his family in 1934 when his father sensed it was time for Jews to find a home where they would not be persecuted for their faith.

The family traversed Europe, crossed the Atlantic to New York, and eventually settled in Seattle, where the young immigrant spent a lifetime attempting to pass on the hard lessons he had been taught.

Sarkowsky built his fortune in construction and went on to become a renowned philanthropist, but he is probably best known as an accomplished Thoroughbred horse breeder and the co-founder of the Portland Trail Blazers and the Seattle Seahawks. Although he was never much of an athlete, his integrity and his passion helped create the model for a successful professional sports franchise.

The Seattle icon died Nov. 2 at the age of 89 after a long illness. A service celebrating his life was held at Temple De Hirsch Sinai on Nov. 6.

Sarkowsky was a reluctant hero, according to his son, Steve. He was invited to join several Seattle institutions that had been closed to Jews for generations.

"My father was like a riverboat gambler," said Steve Sarkowsky. "He did not wear a mustache or wear shirts with puffy sleeves, but he loved to take a gamble. Especially if that gamble was on himself."

Shortly after he graduated from the University of Washington in 1949, Sarkowsky accepted the challenge to develop 25 homes on 80 acres of land near Tacoma. He turned that venture into a wildly successful construction company that grew to become the largest residential developer in the Puget Sound region.

His business obligations never took him too far from his faith and his commitment to the state of Israel. Sarkowsky served on the boards of the Jewish Federation of Greater Seattle and Temple De Hirsch Sinai while maintaining his emotional and financial support for the Jewish homeland through AIPAC. His son said Israel was always the primary topic of conversation when his father socialized with the late Sen. Henry M. Jackson.

"Like many people of his generation, my father was not an overly religious person," said the younger Sarkowsky. "His passion for Israel and Jewish causes around the world were intense. He contributed more time and money to Jewish causes around the world than people ever knew about.

"My father was an active, thinking man's Jew."

Like many prominent Jews of his time,



COURTESY WSJHS

Herman Sarkowsky, left, with Ken Easley, the Seahawks' 1981 first-round draft pick, center, and head coach Jack Patera.

Sarkowsky enjoyed the social activities at the old Glendale Country Club. His was never much of a golfer, said Steve, but played the links to spend time with his fellow Jews.

While his business continued to grow, Sarkowsky became fascinated with Thoroughbred horses. He spent numerous afternoons in the stables behind the Longacres track in Renton, where he absorbed all he

could about the business side of the Thoroughbred industry. He bought his first horse in 1968 and was off to the races.

"Horse racing and breeding is my passion," Sarkowsky said during his interview for the book "Distant Replay," the Washington State Jewish Historical Society's recent history of local Jewish sports heroes. "The Seahawks and Trail Blazers were unique sports ventures. But there's just something special about breeding and racing horses. It's a love affair that gets into your blood."

When Longacres closed in 1992, the zealous owner helped to preserve the livelihood of hundreds of people in the Thoroughbred industry by playing an instrumental role in the construction of Emerald Downs in Auburn.

His kind heart extended to the people who allowed him to enjoy the sheer joy of sport. Dick Mandella, who has trained horses in the Sarkowsky stable for more than 40 years, described his employer as "a prince of a fellow, a gentleman and a true student of the game. You've got to go a long way to find a better human being."

Steve remembers how his prominent father would slip quietly into sporting events and gala fundraisers to avoid drawing the spotlight on himself. When his vision of an NFL team came true in 1976, Sarkowsky was the first person inside the Kingdome before the team's initial game. He watched proudly as the stadium filled with 60,000 anxious fans that day and then quietly took his seat with the crowd to watch the kick-off.

Steve said his father would remind him how thankful to his own father he was for leaving his home and his business in Germany to keep his family safe. That lesson influenced the choices Sarkowsky made throughout his life.

"Can you imagine putting your family in the car and driving away from the only home you've ever known?" Steve asked. "Only in his case, it was putting your belongings and your family in a wagon and not being quite sure where you might end up."

Steve said his father died with only one regret: He did not live long enough to see his youngest grandson become a Bar Mitzvah.

Israeli aid organization sets up shop in Seattle

JANIS SIEGEL JTNews Correspondent

Because of the Israeli international development group TAG, honeybees in Myanmar are busily producing their beloved sweet syrup for more than 5,000 people in 25 villages to sell.

Thanks to TAG's Israeli agricultural experts and a grant from Google, more than 200 people in Sri Lanka now construct and export brushes made from coconut fiber and 1,500 farmers there are training to use Israeli drip-irrigation technologies and organic farming methods that will feed thousands in their communities.

This fledgling group, which is an acronym describing its core values — Torah knowledge, avodah or work, and gemilut chasadim, acts of kindness — is now, as of September, headquartered in Seattle, a city its leaders chose because of its global outreach.

"Our vision is that we should be one of the top 10 organizations that use Israeli expertise and shares Israeli experts and technology-building," Marina Pevzner Hennessy, head of global partnerships and the director of TAG USA, told JTNews.

"Relief work, yes," she said, "Israel will be the first to send the planes in, but not the day-to-day capacity building. Our model is to create long-term solutions internationally and, ultimately, to improve the understanding and perception of Israel."

TAG is the brainchild of Rabbi Yossi Ives, who started the organization from his home in the south of London, and whose passion is tikkun olam, repairing the world.

Ives believes Israel could greatly improve its international image and even beat back the rising tide of anti-Semitism throughout Europe by exporting Israeli food-growing technologies, teaching poor villagers new health and family planning strategies, especially in religiously diverse communities, and establishing entrepreneurial programs to help underdeveloped populations.

"There are Israelis with unique Israeli expertise in many countries and any such expertise is relevant," Ives told JTNews in an email.

Concerning anti-Israel and anti-Semitic sentiment in Europe, Ives is optimistic.

"Of all European countries, I think that the UK is most likely to get to grips with the situation and start to stand up for its values," he said. "The consequences of these changes are far greater a concern for many beyond the Jewish community and a new openness to discuss these dangers is emerging."

Still, Hennessy and her family are happy to be in Seattle. The Israel-born-and-raised Brandeis University gradu-

ate once worked with Save the Children in Europe, but ultimately quit because she had to hide her Israeli citizenship.

"The whole environment in international organizations is 'big bad Israel,'" she said.

Nevertheless, TAG is steadily growing. It works with many other partners engaged in humanitarian

work around the world and fosters long-lasting relationships with agencies on the ground in the communities it serves.

In Israel, TAG works with Magen David Adom and all the emergency health organizations; AJEEK, which operates within the Bedouin community; Mashav, Israel's agency for international development; Ben-Gurion University of the Negev, where Hennessy said they work with experts in gender-based violence; and many others.

"We partner with several experts from



COURTESY TAG

A beekeeper in Myanmar whose livelihood was launched by the MASHAV development group, which has trained him and 1,200 others in their new trade.

Hadassah Hospital," she said, "and Bishvilaych, which was set up to access the ultra-Orthodox community in Jerusalem. There were a huge amount of difficulties operating on reproductive women's health issues among that community. It is very closed."

The expertise from organizations like Bishvilaych is vital to TAG when working with religious communities internationally, such as Indonesia's Muslim population.

► PAGE 14



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To find out more, contact Lauren Gersch at 206.774.2252 or laureng@jewishinseattle.org.

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When the bombs fall, this Israeli hospital will be prepared

JANIS SIEGEL JTNews Correspondent

The babies in the neo-natal unit of the Hadassah University Medical Center in Ein Kerem, Jerusalem, will be the first, followed by the children, and then the terminally ill, to be prioritized for evacuation if rockets fall and terrorists strike inside of Israel.

These patients will move to what might be one of the country's safest places to shelter — a state-of-the-art, world-class, self-ventilating, stainless-steel-walled surgical suite, one of 20 newly built operating rooms located on five below-ground floors underneath the hospital.

Above it and accessible to pedestrians sits the new 14-story Sarah Wetsman Davidson hospital tower, a 500-bed facility officially opened two years ago but becoming functional one unit at a time, as they are funded and furnished.

"The surgical wards and the intensive care unit are there now, internal medicine, cardiology, and a few others will hopefully move next year, but we are operating in our old building," said Dr. Asher Salmon, the new deputy director at Hadassah University Hospital when he met with JTNews in late October during a trip to the Seattle area.

While in town, Salmon spoke to 180 Hadassah supporters and met with scientists at the Fred Hutchinson Cancer Research Center to discuss the possibilities for working together on future research

projects.

Hadassah Hospital needs to raise an additional \$5 million to equip the operating rooms.

"The main project now for us is finishing our underground operating theaters," said Salmon, a groundbreaking oncologist, cutting-edge researcher, and health care administrator. "Nothing could hit them — chemical or biological. They have a very sophisticated air purification system."

This past summer, at the Barzilai Medical Center in Ashkelon, where Salmon was the deputy CEO and medical director from 2012 to 2014, surgeries were interrupted by more than 200 rockets, he said. But now that all of Israel is vulnerable to these kinds of attacks, Hadassah Hospital must be prepared.

Hadassah's Seattle chapter raised more than \$50,000 in one evening, which was matched by a gift from Hadassah donors through its New York headquarters. Susan Adler, president-elect for Seattle Chapter Hadassah, said the chapter reached its fundraising goals for the event.

"We raised over \$55,000 and are still counting," she said.

If the fundraising continues to be successful, hospital staff could move all of its departments into the tower by the New Year.

"They're hoping to open all the operating rooms by January," Adler said.

Ultimately, it's about the science carried out within its walls that will allow researchers like Salmon to continue searching for therapies to do battle against breast and ovarian cancer, the presence of the BRCA 1 and BRCA 2 genetic mutations in Ashkenazi Jewish women and related genetic screening techniques, and developing tumor radiation methods that spare healthy tissue.

"A woman who has found that she's carrying the BRCA mutation has to go through a very clear surveillance program," said Salmon, "both for her breasts and her ovaries."

As a proactive approach, Salmon recommends that a high-risk woman remove both ovaries once she's had her family.

"We would usually recommend that a woman like that finish her family planning, having the number of children she would like to have, and have an oophorectomy before the age of 40," Salmon said.

If a woman is at high risk for breast cancer, said Salmon, he recommends an



COURTESY HADASSAH HOSPITAL

Hadassah Hospital's underground surgery wing as it awaits completion.

MRI screening and a mammogram every year after the age of 35.

"Unfortunately, among Ashkenazi Jews, the mutations are very common in almost 3 percent of those who carry this mutation," he said. "Two hundred years ago, it wasn't really a problem because life expectancy was much shorter, women would menstruate at a later age, they would breastfeed for years, and they would die early. Breast cancer would develop in later life, if at all."

"Now, women become fertile at an earlier age," he said, "have a much smaller number of pregnancies, get pregnant later, don't breastfeed, and are exposed to hormones. The fact is that it has become a much bigger problem."

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Writing the best moment of her life

MASADA SIEGEL Special to JTNews

"Israel had a big effect on me," says Ruchama King Feuerman. "It's the kind of place where outrageous stories are handed to you on a platter, and then you have to tone them down to make them believable."



COURTESY RUCHAMA KING FEUERMAN
Ruchama King Feuerman

Much like the characters she creates in her novel "In the Courtyard of the Kabbalist," Ruchama King Feuerman is an intriguing woman. Her story is set in Jerusalem and her head appears to spend a great deal of time in Israel, but Feuerman, who was born in Nashville, grew up in Virginia and Maryland, and now lives in New Jersey. She will visit the Seattle area on Nov. 20 to speak about her experiences.

At the age of 17, Feuerman bought a one-way ticket to Israel to seek her spiritual fortune. Her mother hails from Casablanca, where her family lived for centuries, and her

father is a third-generation American who was born and raised in the South.

"My father had a big effect on me. He had turned his life around and became interested in Torah-observant Judaism in his mid-30s," Feuerman says. "He was full of sincerity and religious enthusiasm, akin to someone who'd 'seen the light,' and yet, despite himself, his natural skepticism and irreverence kept rising to the surface. Something in that blend — sincerity and irreverence — has always appealed to me and influences the way I like to write."

Feuerman spent 10 years in Israel, where she taught Torah, but also learned from every situation that presented itself to her. Many people find the city of Jerusalem to be akin to walking into a history book, where the magic of a time past comes to life in every step one takes throughout the city.

"Sometimes I'll try to write a story with a setting outside of Israel, but then after a few pages I'll find myself drifting back to Jerusalem," Feuerman says.

At one point Feuerman felt pulled in one direction: Toward the energy of explo-

ration through the mystics of our time, the Kabbalists.

"Years ago, when I lived in Jerusalem, I met a Kabbalist. We actually laughed together," she says. "It was the best moment of my life. For years afterward, whenever I needed a lift, I would remember the Rebbe's laughter — our co-mingled laughter — and it sustained me."

It was that experience that inspired "In the Courtyard of the Kabbalist."

"In Israel, everyone visits Kabbalists," Feuerman says. "Heads of parliament, people seeking advice before operations, soccer players to improve their games, and soap opera stars, in addition to the black hats."

Her novel, which was a 2013 Jewish book award finalist, intertwines people from different faiths, nationalities and walks of life, in a what could be called an accurate reflection of life in Israel. Though she wrote the story thousands of miles from Jerusalem, "I loved how I could experience Jerusalem intensely from my little perch in New Jersey," she says. "I also appreciated learning

If you go:

Ruchama King Feuerman will speak about "In the Courtyard of the Kabbalist" on Thurs., Nov. 20 at 7:30 p.m. at the Stroum Jewish Community Center, 3801 E Mercer Way, Mercer Island. \$5 suggested donation. For further details visit www.sjcc.org.

about Islam and finding many areas of overlap within Judaism."

Feuerman's passion for writing comes from what she says "serves some psychological need of mine — perhaps the need to be at a remove, to remain at a safe distance from people, and at the same time be in the pulse of life with everyone's problems," she says. "Writing, as John Berger once wrote, is both a barrier and a link."

She spoke of a Hassidic concept, "being in velt, oist velt, a quality of being in the world and out of the world at the same time," she adds. "I think the concept was meant to apply to praying but could apply to the writing process, too. Human beings tell stories in order to get themselves out of impossible predicaments. And the impossible predicament is life."

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In honor of our nine decades in print, JTNews, formerly known as the Jewish Transcript, will present "Letters to the Editor: Celebrating 90 Years of Writing Our Community's Story," a theatrical production of news, opinion, and advertisements from Washington's Jewish history.

In collaboration with Book-It Repertory Theatre, 4Culture, and the Stroum Jewish Community Center, "Letters to the Editor" takes you from the paper's founding in 1924 through World War II, the creation of the State of Israel, the establishment of community institutions, up to the major local and world news events of the last 10 years from the vantage point of the Seattle Jewish community.

Over the course of an hour, watch the community's history unfold, from the timeless challenges of relationships, religious observance, and discrimination to the victories of communal growth and achievement.

"The history of our community is vibrant and sometimes messy, and I'm excited to share the fun we've had digging back into our newspaper's past with the world," says Joel Magalnick, editor and publisher of JTNews.

If you go:

"Letters to the Editor" premieres Sun., Nov. 16 at 1 p.m. at the Stroum JCC, 3801 E Mercer Way, Mercer Island. A Q&A and reception will follow. Tickets cost \$25 general admission, and \$20 for SJCC members, youth, students and seniors. Visit jewishsound.org/90-years for more information and to purchase tickets.

Davening the Blues

Lazer Lloyd is an American-born Israeli blues singer-songwriter who grew up with blues as his religion. After an encounter with Rabbi Shlomo Carlebach, he began a spiritual journey that took him to Israel and a Hasidic lifestyle. Through his deep, soulful songs, Lazer tries to heal the world. He will do two shows in Seattle Saturday and Sunday night — for more information and to listen to our special podcast with Lazer, visit jewishsound.org/podcast/lazer-lloyd-blues.



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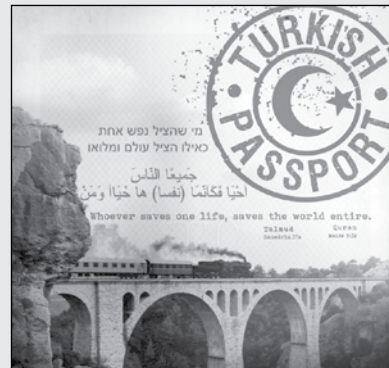
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Wednesday, November 19 at 7:15 p.m.
Great Jewish Composers of Cinema
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Dr. Theodore Deacon, musicologist, composer, producer, and opera critic, returns by popular demand for his fourth year at Temple Beth Am with a new six-part multimedia series of music history, film gossip, and glorious

movie clips. The focus in November is Alfred Newman, a composer who won more Oscars than anyone else, whose career spanned 40 years and 200 films. For tickets and information, contact Alexis Kort at 206-525-0915 or alexis@templebetham.org or www.templebetham.org. Free. At Temple Beth Am, 2632 NE 80th St., Seattle.



Sunday, November 23 at 7 p.m.
Türk Pasaportu (Turkish Passport)
Film

The docudrama "Turkish Passport" tells the story of Turkish diplomats deployed in Europe who saved numerous Jews during World War II. Based on the testimonies of witnesses, "Turkish Passport" also uses written historical documents and archival footage to tell this grim story of survival and rescue. Part of the Seattle Turkish Film Festival. 91 minutes. Turkish with English

subtitles. At Kane Hall, University of Washington. For more information, visit www.stff.org

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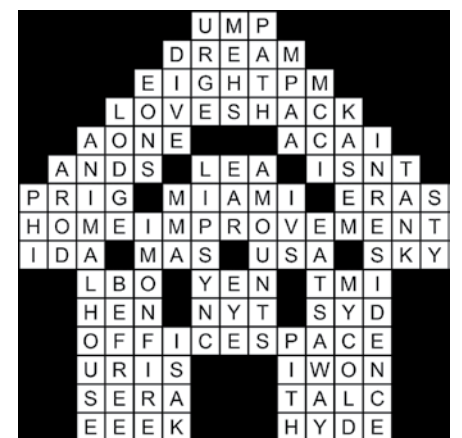
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THE LIFE & TIMES OF NORTHWEST JEWISH TEENS

A JTNEWS SPECIAL SECTION ■ FRIDAY, NOVEMBER 14, 2014

A DIFFERENT KIND OF SUKKAH

By Neve Levinson

A sukkah is a temporary dwelling that modern Jews create to reconstruct the shelters our ancestors used while wandering in the desert. The only restrictions on how they should stand are that they must have a complete open wall, and its visitors must be able to see the stars above them. I've been in the sukkah my temple erects each year, but until recently I hadn't been inside of one made for non-religious purposes.



KATE KOESTER/LIVNOT CHAI

The entryway to Tent City 3, currently located at the Park'n'Ride on NE 65th St. and I-5 in Seattle.

I see homeless men and women every day. On my way to school, at bus stops, out the window on my ride home. But I had never talked to them, or felt like I could. Stigma and fear surround homelessness, but you wouldn't know it by visiting Tent City 3. There, homelessness was just a fact of life that everyone had, to some degree, accepted. Residents all have this in common, and together they move on to the things in life we all have: Laughing at a dog sprinting through camp; trying to find a toddler who has decided to hide. I carried cups of lemonade to a woman and her husband, and got to see into this hidden world.

Tent City 3 is one such conglomeration. Although the entrance to the spaces zip up, and a rain flap covers the roof, it doesn't drown out the rain overhead. In this city, up to 100 homeless men and women live together, fighting the cold. They eat together, and on a recent autumn day, the Livnot Chai high school program came into their dwelling places and shared a meal. Livnot staff members Kate Koester and Julie Hayon did all of the cooking beforehand; we served the meal and spoke with some residents.

Tent City 3 is one of several self-governed communities for homeless people throughout King County, and it runs on an entirely democratic system where everyone pitches in to make the community run smoothly. Every two weeks, residents hold an all-camp meeting to decide who will be its overseer. As a condition of staying there, each resident must sign up for the 24-hour security patrol and litter patrols weekly. It is also a sober and nonviolent community, and if a resident is found violating these rules, the camp can vote to ban that person for 24 hours, until he or she sobers up. After this time is up, and the resident once again follows camp rules, he or she will be allowed back in. Further bans can be put in place with further violations.

This may sound like a good system, but the point of Tent City 3 is that it's temporary. No one who stays there is expected to stay long: each resident gets two bus tickets a day to help get to and from work or necessary locations such as medical appointments or job interviews to get out of where they are now. One thing I learned that encouraged me was that a large percentage of the residents have stable jobs, so these bus tickets are especially crucial to them pulling themselves up by their bootstraps.

Tent City 3 moves around a lot. They mostly stay in church parking lots, although Seattle Pacific University will host them for a few months this coming year. But as



JULIE HAYON/LIVNOT CHAI

Livnot Chai teacher Marci Greenberg, left, discusses homelessness and Tent City with Micah and Sivan Tratt.

► PAGE 14

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◀ DIFFERENT KIND OF SUKKAH PAGE 13

Roger, the man who gave us the tour, explained, even if Tent City could have a permanent residence, they wouldn't take it. They go places where they're visible.

Their stay at SPU doesn't start until January, and when we visited in October, they were mere days away from losing their little plot of parking lot in the Haller Lake neighborhood — losing it without the usual security of knowing where they would go next.

Can you imagine that? To not know where you can go, except you can't stay here? The church where they were staying, Haller Lake Methodist Church, had done what it could. They got their electricity and water hooked up to Tent City 3's portable shower. They let the residents stay. But why had no one else taken them in?

I was obviously aware of homelessness before visiting Tent City 3, but I never had a face to put it with. These people are people, who have problems and needs the same way as you and me. These people have lives they're living, despite the lack of a permanent home. And seeing the twin boys that have grown up with this as the normal woke me up to their reality. I see people with stories sitting outside the bus window now. People who are stigmatized without anyone ever asking why.

So I'll leave you with this: A bowl of soup can bring a group of privileged white teens together with men and women who have lived in the grime of our cities alone. Who will your next bowl of soup bring you together with?

Neve Levinson is a sophomore at Ingraham High School in Seattle and a member of Temple De Hirsch Sinai.

◀ TAG DEVELOPMENT PAGE 9

In Azerbaijan, TAG worked with youth living on the Armenian border, where the legacy of the cross-border war there left behind hundreds of buried landmines, leaving villages virtually deserted and disengaged youth with nothing to do and nowhere to go.

"One of the things we identified," said Hennessey, "is that they don't have safe play areas because of the mines, so we brought in Hevrat Matnasim, [the Israel association of community centers]. They do leadership and sports and engage young people.

"We also worked with Magen David Adom to look at first-aid empowerment, volunteering skills, creating safe play areas, and identifying young people who can run it long-term along with the Red

Crescent in Azerbaijan," she said.

The group also operates the TAG Institute for Jewish Social Values in Israel as a research think tank. It is focused on the Jewish community.

TAG relies on an international network of experts and leaders from universities across the U.S. and internationally for research and project development.

"It's really about how can we position the Israeli nation as a force for good to combat the isolation that Israel feels, in terms of all the criticism," said Hennessey, "and take out what is unique and good and impressive to create solutions around the world to make a difference."

Learn more about the organization at www.tagdevelopment.org.



COURTESY NYHS

Aryel Tucker, a Northwest Yeshiva High School senior, has been named a National Merit Commended Scholar for placing in the top 5 percent of the 1.5 million students who took the PSAT their junior year. Aryel, pictured with NYHS's academic dean Bob Court, is the son of Drs. Gloria and Lloyd Tucker. He is a graduate of the Seattle Hebrew Academy and chair of the NYHS Student Council Finance Committee.



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White House aide to succeed Abe Foxman as ADL chief

URIEL HEILMAN JTA World News Service

NEW YORK (JTA) — The Anti-Defamation League’s new national director will be social entrepreneur Jonathan Greenblatt — a special assistant to President Obama who earlier in his career co-founded the bottled water brand Ethos.

Greenblatt, 43, will succeed Abraham Foxman, who announced in February that he would be stepping down effective July 2015. Foxman, 74, has been the ADL’s national director since 1987.

The ADL said the unanimous selection of Greenblatt by the 16-member succession committee was the culmination of a two-year nationwide search led by the Atlanta-based executive search firm BoardWalk Consulting.

Greenblatt, a grandson of a Holocaust survivor who escaped Nazi Germany but lost nearly all his family in the war, interned for the ADL while in college at Tufts University and later participated in an ADL professional leadership program.

His wife, Marjan Keypour Greenblatt, an Iranian-American Jewish immigrant, worked as an associate director at ADL’s Los Angeles office for about eight years. Until last December, she was acting director of the Israel on Campus Coalition. She went on to co-found the new nonprofit Alliance for Rights of All Minorities, which promotes women’s and minority rights in

Iran, and serves as its director.

At the White House, Greenblatt serves as director of the Office of Social Innovation and Civic Participation in the Domestic Policy Council, where his portfolio includes national service, civic engagement, impact investing, and social enterprise.

A veteran of the Clinton administration, Greenblatt has been a serial social entrepreneur. Ethos, the bottled water company he and a business school classmate launched in 2003, donated a portion of its profits to finance water programs in developing countries. After Starbucks bought the company, Greenblatt continued to promote clean-water funding in the developing world as the coffee company’s vice president of global consumer products. He went on to serve on the board of the nonprofit Water.org, which was co-founded by the actor Matt Damon.

Greenblatt also started an open-source platform for volunteers called All for Good, served as CEO of the media company GOOD Worldwide, and founded the Impact Economy Initiative at The Aspen Institute. He has a master’s degree in business from Northwestern University’s Kellogg School of Management.

In the Jewish world, Greenblatt has served on the board of the Jewish Community Foundation of Los Angeles, and

he was one of the judges in the 2011 “Next Big Jewish Idea” contest of the Los Angeles Jewish Federation.

“I have enjoyed a varied career that has spanned business, nonprofit and public service, but the common thread linking these experiences has been a commitment to tikkun olam, to repair the world, whether by building businesses, creating products, driving policy or forging partnerships,” Greenblatt said.

Foxman will formally hand over the reins to Greenblatt on July 20.

Foxman has been a singular leader for the organization. A child survivor of the Holocaust, he started at the ADL in 1965. Under his leadership, ADL expanded its reach with 30 regional offices across the United States and an office in Israel. In 2011, the last year for which data is available, the ADL reported nearly \$54 million in revenue.

But Foxman’s role transcends that of leader of an organization that monitors anti-Semitic activity, offers discrimination-sensitivity training and runs anti-bigotry



COURTESY ADL

White House aide Jonathan Greenblatt, who will succeed Abe Foxman as ADL chief.

programs, including for law enforcement. He has become the leading global arbiter for what constitutes anti-Semitism, the go-to person for apologies and exculpation when public figures make anti-Semitic gaffes or missteps, and a favorite hated figure of anti-Semites worldwide. He also has been a staunch advocate for Israel.

“I’m confident that ADL will continue to thrive and grow under Jonathan’s leadership,” Foxman said in a statement. “I look forward to working with him to ensure a successful and smooth transition.”

Greenblatt said he is deeply honored to have been chosen for the post.

“The threats that face our community today — including the expanding specter of global anti-Semitism, the continued legitimization of anti-Zionism, and the spreading infection of cyber-hate, are serious and sinister,” Greenblatt said. “Fighting this scourge and advocating for the rights of all is not just an intellectual pursuit — it’s personal for me, a deeply held value, one that has been seared into my soul.”

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Closing the circle: Seattle's Sephardic liturgy is complete

By Emily K. Alhadeff

Looking back on the past 84 years, Isaac Azose is most proud of the family he built. Next, he's proudest of his books — the five prayer books in the Sephardic tradition of the Isle of Rhodes that he edited and published.

Azose, the hazzan emeritus of Seattle's Congregation Ezra Bessaroth, was honored Nov. 2 for the completion of the updated Sephardic liturgy, which started in 1994 with a vision to create an updated Sephardic daily/Sabbath siddur.

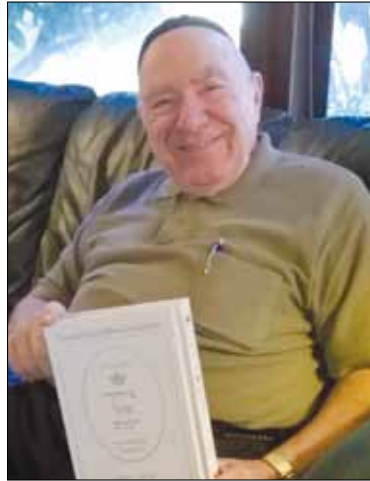
Since the 1950s, Sephardic congregations have largely used Rabbi David De Sola Pool's Spanish-Portuguese siddur.

But the prayer books lacked some important parts of the service, and Azose wanted the Seattle Sephardic community to have books that reflected the liturgical tradition of Rhodes and Turkey that he had internalized during his childhood in the Central District. So he began looking for a computer program that could scan the Hebrew — with vowels — from a prayer book out of copyright.

"If I could find something like that, I could publish a book in a few months," Azose told me in his Seward Park home. But he was before his time. In 1994, no one was yet able to scan Hebrew with the vowels without confusing the program. "I guess I'll have to start from scratch," he had said.

To his delight, he found a program called Dagesh Lite, one of the first programs that could handle Hebrew typing with vowels.

"I was very excited, because I would be able to begin typing my siddur," Azose said. "The first thing one says in the morning is 'modeh ani lefanecha' — the morning blessing on awakening — "So I type in the 'mem,' then I type in the 'vav,'



EMILY K. ALHADEFF

Hazzan Ike Azose in his home, holding a copy of Kol Yaakov, the new Sephardic Yom Kippur prayer book.

then I type in the dot that goes on the top that gives it the 'oh' sound, then the 'dalet,' then a 'segol' underneath that gives it the 'eh' sound, then finally the letter 'heh'...it's taken me almost a minute to type in one word!"

But he didn't give up. A few months into the painstaking process of typing the Hebrew characters one by one, the Davka Company, the creator of Dagesh Lite, notified him of a floppy disk with an Ashkenazi siddur he could copy and paste. Despite the difference of tradition, Azose figured he could use a good chunk of the liturgy. The day the disk arrived, Azose said he skipped dinner and worked until 3 a.m.

Gradually, new programs came out, making this part of the work easier. Deep into his retirement years, Azose would even pack his reference books and materials and work poolside on vacations.

Finally, in 2002, Siddur Zechut Yosef was published. It has been the go-to prayer book at Ezra Bessaroth and Sephardic Bikur Holim ever since.

Following the book's well-received publication, Azose went on to publish

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◀ CLOSING THE CIRCLE PAGE 17

Zichron Rachel, with liturgy for the festivals of Sukkot, Passover, and Shavuot. Then came Machzor Tefilah L'David for Rosh Hashanah, then Tefilah L'Moshe for the five fast days, then the culminating work just this fall: Kol Yaakov, the Yom Kippur machzor. This fifth and final prayer book is named in honor of Azose's father, Jack.

What began as a pet project for local congregations has gained international standing. Azose's siddurs and machzors can be found in Sephardic congregations in Portland, Atlanta, San Francisco, Indianapolis, Rockville, Md., as well as in Cape Town and Rhodes itself in the Kahal Shalom synagogue. Over the years he has produced other editions upon request. Azose has found that Egyptian, Lebanese and Syrian Jews who did not take to the De Sola Pool books have welcomed his siddurs.

"I think the prayer books are a tremendous achievement and legacy," said Maureen Jackson, who met Azose while researching Turkey and ethnomusicology at the University of Washington as a doctoral student. "It puts Seattle on the map as sort of an alternative Sephardic cultural center."

Jackson is impressed by Azose's commitment to transmitting an oral tradition from an older generation to the younger.



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"He contributes to our understanding of the diversity of Sephardic liturgical practices, because he's paid close attention not only to the Turkish but also to the Rhodes traditions," she said. "It's a richness that would have been lost had the De Sola Pool prayer book become uniform across the United States."

Jackson also commented on Azose's "devotion and enthusiasm that has seen him through five publications."

Azose seems happy to humbly rest on his laurels now.

When it came to publishing the final book, Azose had to send the book to his new Israeli publisher before his family's trip to Israel to celebrate his grandson's Bar Mitzvah July 3. On June 6, his hard drive crashed and he nearly lost the entire project.

"I had to get the machzor done before we left for Israel," he explained. "I got it done the day before we left for Israel."

Overwhelmed by a handful of technical problems between the manuscript and the new publisher, Azose spent his trip to Israel worrying that the book would not be done and delivered to Greece and South Africa in time for Yom Kippur.

"As it turns out," he said, the books destined for Rhodes "got there two days before the holiday."

The clean, easy-to-follow white machzors made it to Ezra Bessaroth in time, too, where they were well received. Sponsorship of the opening pages and book sales brought in tens of thousands of dollars for the synagogue to boot.

Azose is finishing up a machzor for Sephardic Bikur Holim for the five fast days in the Turkish tradition, which he expects will take a few more months. Then, it's on to more personal projects, like scanning his family photographs and organizing his house.

"I have piles and piles and piles of papers that need to be annotated and put away," he said, pointing to stacks of files on his hearth. "You should see my office — but I won't let you see my office."

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LIFECYCLES



MARSHA JOY ARNOLD
Jan. 11, 1944–Nov. 4, 2014

Marsha Joy Arnold, (née Hasson), 70, wife and high school sweetheart of Martin Arnold, died surrounded by family and friends by her hospital bedside Nov. 4, 2014 in Venice, Fla.

While Marsha was a noted sculptor, dog and pet bird lover, her real love was for her husband Martin, her two boys Jay and Andrew, their wives Nancy and Maria, sisters Linda Steele, husband Pat, and Judy Kierstein, husband Rob, Seattle; her six grandchildren Jack, Sam and Max, Orange, Conn.; and Brianna, Max and Makayla, Milford, Conn.

Marsha and Martin had 49 wonderful married years together. They met at a Jewish mixer in 1958 when she was only 14 and Martin was 16.

In 2013 the Arnolds relocated from Trumbull, Conn. to Venice, Fla. where, under her direction, planning and interior design, they built their dream home on Venice Island.

Although she was only in Venice for a year she made many friends through Newcomers, neighbors and dog walking.

She also leaves many friends in Connecticut and Seattle. Marsha grew up in Seattle, graduated from Franklin High School, attended the University of Washington and eventually earned a B.A. in general studies from the University of Connecticut.

Upon being married March 20, 1965, she and Martin first moved to Coeur d'Alene, Id.; then to Kennewick, Wash.; Aberdeen, Wash.; Norwalk, Conn.; Trumbull, Conn. and on to Venice.

She was born Jan. 11, 1944. Her parents and her loving older sister Madeleine predeceased her. A private service was held in Venice and a remembrance service is planned for Connecticut. The family suggests contributions to the Humane Society.

The family thanks the staff at Venice Regional Hospital for their kindness and support. A special thank you to Dr. Barber and Nurse Karen who were Marsha's special angels. Farley Funeral Home in Venice is handling the arrangements. To send condolences please visit www.farleyfuneralhome.com.



M. JACOB SAN CLEMENTE

M. Jacob SanClemente celebrated his Bar Mitzvah November 8, 2014, at Temple B'nai Torah in Bellevue.

Jacob is the son of Julie Cohen SanClemente and M. Chris SanClemente of Mill Creek, and the brother of Sacha. His grandparents are Marilyn Cohen, Martin Cohen, Susan Parker, Jim and Vicki Phebus, and Don and Norma SanClemente.

Jacob is a 7th-grader at Port Gardner School. He enjoys skiing, swimming, reading, and studying about World War II.

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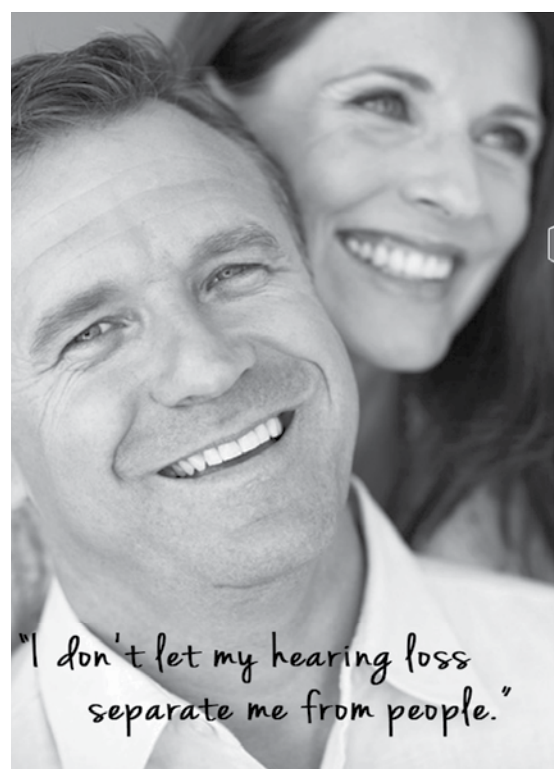
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Submissions for the November 28, 2014 issue are due by November 18.

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Could more shuteye mean less cancer?

JANIS SIEGEL JTNews Columnist

The evidence that our sleep time and quality is a significant factor in our health continues to mount.

In May 2014, Israel: To Your Health reported that researchers at the Rambam Medical Campus in Haifa saw the mice in their study published in the Journal of Cancer Research grow larger and more aggressive tumors with intermittent interruptions to their sleep cycles.

Now, in October 2014, research published in the journal Nature Communications, Weizmann Institute of Technology researchers found that one of two cell receptors found in all cells, called GR, which manages adrenaline levels under stress, lowered the cell-growing and travel-inducing effect of the other cell receptor, EGF. Every cell has receptor sites for both EGF and GR.

The four-year study that tested mice and looked at cultured human cells is trying to shed more light on the relationship between these cell receptors.

“Our study focused on the molec-



ISRAEL:
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ular mechanism of EGFR-GR interaction,” Dr. Yosef Yarden, Rambam’s Harold and Zeda Goldenberg Chair of Molecular Cell Biology in the Department of Biological Regulation, told JTNews. “We found that GR activation powerfully restrains EGFR activity, intercepting its signaling at multiple levels. During the ‘human’ daytime, GR activity is high and this might help to decrease EGFR activity.”

Because the proliferation of all cells, including cancer cells, is increased by EGF, the nighttime would be a better time to administer cancer-fighting treatments for the best results, say the researchers.

Yarden’s current study followed previous research that showed GR levels could reduce the effect of EGF on mammary cell migration.

Whether the presence of both EGF and GR might be found at the same levels and in the same circadian rhythm in people who work a nightshift or a graveyard shift was not clear to Yarden.

“Our study is just at the beginning and

we will definitely need further studies for proper evaluation of GR-EGFR crosstalk in pathological conditions or in subjects with altered circadian life style, such as the nightshift workers,” he said.

In other research, Yarden’s group also found that high levels of GR were associated with positive outcomes for breast cancer.

Because EGF and other types of cell receptors are known to be associated with the progression of breast cancer, Yarden looked at a data set from more than 2,000 breast cancer tumors from cases in the United Kingdom and Canada as well as two other smaller groups of patients from independent studies.

All of the patients in the data they analyzed were separated into groups of subjects who had similar cancers and who were treated with the same protocol.

The researchers found that all of the patients who had the longest survival rates also had high levels of the glucocorticoid.

When sorted for the stage of their cancer and not the type, the data showed that there was a low survival rate in patients with advanced cancers and all had low GR levels. The patients with less advanced cancers had higher GR levels,

suggesting to his team that GR levels decline late in the progression of the cancer.

Because the levels of the adrenal hormone glucocorticoid could be affected by other factors in the body, including stress levels, which could impact its effect on the EGF activity in the cells, it would seem that a patient’s lifestyle and emotional states might also regulate GR levels and impact his or her health.

“This is an important open question in the field,” said Yarden. “For many reasons stress is such a complex mechanism and definitely cortisol is just one of the players.... As in many physiological conditions, it’s the high-low mechanism that must be preserved in order to ensure a proper function. Any other situation that brings the level either always too high or too low, or that reduce the intensity of the fluctuations, might impair the right activity. Hence we need to further investigation on that direction as well.”

Longtime JTNews correspondent and freelance journalist Janis Siegel has covered international health research for SELF magazine and campaigns for Fred Hutchinson Cancer Research Center.

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