



A JEWISH VOICE FOR VETERANS, A VETERAN'S VOICE FOR JEWS



Alexander Vindman is a Jewish career soldier and a Purple Heart recipient.

Here at the Jewish War Veterans of the U.S.A. (JWV), we are proud to say that we are the longest running veterans service organization out there. We were found-

This Week's Torah Portion: Vayera

 *Candle lighting - 4:21 pm*

In this week's Scroll

A Jewish Voice For Veterans, A Veteran's Voice For Jews

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ed in 1896 by a group of 63 Jewish veterans from the Civil War after a series of anti-Semitic comments about the lack of Jewish service in the Civil War. Since then, JWV has been working hard to be the voice of American Jewry in the veteran community.

However, we have been up to much more than fighting against anti-Semitism since 1896. In World War I, we were essential to establishing the Jewish chaplaincy within the military. We also fought to include other grave markers in veterans' cemeteries, such as the Star of David. During the rise of the Third Reich, we led a huge protest march and boycott of Nazi Germany and their goods. We campaigned hard for the 1938 Foreign Agents Registration Act, which eventually led to Nazi leaders in America being deported from our great country.

In World War II, we fought hard for the Jewish soldier,

airman, sailor and marine. Jewish services were conducted on the battlefield in part due to the JWV SOS program, where Jewish communities were able to send packages to our troops. When our troops came home, we were there for them. We campaigned hard to have religious and racial protections put into the 1944 GI Bill, which ended up allowing Jewish and other minority soldiers to use their GI benefits to lift themselves out of poverty.

During the Cold War years, JWV fought the Ku Klux Klan and the John Birch Society. We fought hard for the rights of Jewish American soldiers during McCarthyism, when Jewish American troops were being accused or let go because of their Eastern European upbringing. We also spearheaded the National Conference on Soviet Jewry in the 1960s that eventually led to thousands of Soviet Jews being freed from the Eastern Bloc.

In 1955, we established the National Museum of American Jewish Military History as a living testimony to Jewish American military service going all the way back to Asser Levy in the American colony of New Amsterdam. Since then, thousands have gone through the museum to learn more about our rich

Congregation Ahavas Sholom

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Archie Greenburg Awarding Barney Ross

history and what major sacrifices Jewish Americans have made in the name of our democratic values.

During the Vietnam War, J WV worked hard once again to create care packages for our Jewish heroes overseas. We also campaigned vigorously for the return of all prisoners of war (POWS) from this conflict.

During the post-Vietnam era, J WV led a national protest after it was announced that the United States would close the Haifa USO. The decision was reversed in 1989, and the USO was kept open with the help of donations from J WV until its final closing in 2002. After the attacks on September 11th, J WV sprung into action yet again to continue to serve the Jewish American military community. They sent packages and served as lay leaders once again in the Jewish military community. We also were there when Jewish service members came home. Hundreds of J WV members attended funerals of fallen Jewish heroes during the wars in Iraq and Afghanistan. We also lobbied the U.S. Army to include the 18 gun salute at military funerals, which signifies "chai" the Jewish symbol for life.

J WV fought hard for our members who did not receive

the awards they deserved because of anti-Semitism. In 2002, the Leonard Kravitz Jewish War Veterans Act was passed thanks to the efforts of J WV, which resulted in 24 service members being awarded the Medal of Honor, who were initially passed over because of discrimination.

In the 2010s, J WV fought once again for the Medals of Honor for Tibor Rubin and for William Shemin. We also became involved in the national debate on sexual assault in the military, and continue to campaign for the Deborah Sampson Act, which guarantees the right for care to any female veteran.

When Israeli Minister Tzipi Hotovely said that American Jews "never send their children to fight...serving as soldiers, going to the Marines, going to Afghanistan, or to Iraq," J WV fought to correct this injustice that ultimately ended in an apology from Minister Hotovely. In addition, we continue to work with the Israeli government on ways to educate the Israeli public about Jewish American military service from the Revolutionary War to today's wars in Iraq and Afghanistan.

We will continue to fight for the Jewish Veteran as we have for over 120 years. We are the Jewish War Veterans of the U.S.A., and we are the Jewish Voice for Veterans and the Veteran's Voice for Jews.

Our very own own Leslie Mishell and Shira (I'm sorry, I don't know her last name) are members Leslie has been working with them for 40 years and is president of the ladies auxiliary; Shira is a veteran who served in the Marines and the Army. She's a member of AM-VETS, The American Legion, and DAV. ✨

Jewish American Medal of Honor Recipients List

Name	Branch	Rank	War	Place	Date or Period
Abraham Cohn	Army	Sergeant Major	Civil	Battle of the Wilderness, Virginia--+	May 6, 1864 and July 30, 1864
Leopold Karpeles	Army	Sergeant	Civil	Battle of the Wilderness, Virginia	May 6, 1864
Benjamin Levy	Army	Private	Civil	Battle of Glendale, Virginia	Jun 30, 1862
David Orbansky	Army	Private	Civil	Shiloh, Tennessee, Vicksburg, Mississippi	1862 and 1863
Simon Suhler	Army	Private	Indian Wars	Arizona	Aug 1868 – October 1868
Samuel Gross	Marine Corps.	Private	Haiti	Fort Riviere, Haiti	November 17, 1915
Sydney G. Gumpertz	Army	First Sergeant	World War I	Bois-de-Forges, France	September 29, 1918
Benjamin Kaufman	Army	First Sergeant	World War I	Forest of Argonne, France	October 26, 1918
William Sawelson*	Army	Sergeant	World War I	Grand-Pre, France	October 26, 1918
Isadore S. Jachman*	Army	Staff Sergeant	World War II	Flamierge, Belgium	January 4, 1945
Ben L. Salomon*	Army	Captain	World War II	Battle of Saipan, Mariana Islands	July 7, 1944
Raymond Zussman*	Army	Second Lieutenant	World War II	Noroy-le-Bourg, France	September 12, 1944
Tibor Rubin	Army	Corporal	Korean War	Republic of Korea	Jul 23, 1950 – April 20, 1953
Leonard M. Kravitz*	Army	Private First Class	Korean War	Yangpyong, South Korea	March 6, 1951
Jack H. Jacobs	Army	First Lieutenant	Vietnam War	Kien Phong Province, Republic of Vietnam	March 9, 1968
John Levitow	Air Force	Airman First Class	Vietnam War	Long Binh Army post, Republic of Vietnam	February 24, 1969



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SIMON

SAYS

Thought Provoking Insights from Rabbi Simon Rosenbach



Rabbi Simon Rosenbach

There is a famous episode in B'midbar 11-12, where Aaron and Miriam criticize Moses. God heard their criticism, and God rebuked them. God punishes Miriam at the climax of the episode, afflicting her with a skin

disease that turns her skin white. At the conclusion of the episode Moses appeals to God to heal her, but God tells Moses that she should spend seven days outside the camp.

Many people question this disparate treatment of Miriam and Aaron. After all, Aaron did not get a skin disease. Or did he?

The sages say that Miriam was publicly punished because she the oldest sibling and she was the instigator. (The Hebrew mentions Miriam first and then Aaron, and the Hebrew uses the feminine form of the verb *l-daber*.) Additionally, apparently recognizing the unfair treatment, the sages say that Aaron was punished like Miriam, or, he was too important to be punished. There is a midrash that Aaron was also afflicted with leprosy, but he was a righteous man and the Torah, out of respect for Aaron, didn't mention his disease. (In the Talmud, Rabbi Akiva is criticized [Rabbi Akiva!] for publicly announcing this theory, thereby defaming a righteous man.)

I have some problems with the disparate treatment, and the disparate treatment in the Torah.

We have a concept, accomplice (that's the new word [since 1979] in the criminal law in New Jersey that replaced "aider and abettor"). Everybody who helps a person commit a crime is as guilty as the person who commits a crime. We know the Torah recognizes this concept, because all the followers of Korach were buried alive with Korach. To me, Aaron is as guilty as Miriam.

And if the Torah omits the affliction of Aaron out of respect to his righteousness, wasn't Miriam as righteous? Miriam watched as Moses floated down the river, watched as Pharaoh's daughter retrieved Moses, and was instrumental in getting Yocheved as the nursemaid, ensuring that Moses had an anchor in the Hebrew community. But you are probably thinking, "What has this to do with Va-yera?" I will tell you.

We are familiar with Sarah's reaction after she overhears the angels predict the birth of a son a year from the pronouncement. She laughs. "Va-titzchak Sarah b-kirbah. [Sarah laughed to herself]." Because she was old, and long ago ceased menstruating, and Abraham was old, and Sarah thought Abraham could not perform in bed. And God rebuked Sarah for laughing, saying, "Is anything too wondrous for the Lord?"

We are all not familiar with Abraham's reaction last week, in Parashat Lech-I'cha. When God talks to Abraham about being the father of a nation, and keeping the covenant of circumcision, God

promises that Sarah will bear a son. What is Abraham's reaction? He bows to the ground and laughs, using the masculine equivalent of the same verb that described Sarah's reaction.

Now, the medieval commentators distinguish the reactions by saying that Sarah was mocking, and Abraham was rejoicing, and there is something to that approach. The Hebrew is, "Va-yipol Avraham al panav [Abraham fell to his face]," and that is the customary phrasing when people in the Torah show each other respect (or when people in the Torah are scared). But the verb that describes the reactions of Abraham and Sarah is the same verb. There is a fine Hebrew verb to "rejoice," and the Torah could have that verb to describe Abraham's reaction. But the Torah did not do that.

I think there is a possibility (or better, a probability) that Sarah didn't share Abraham's zeal. She was dragged from cosmopolitan Ur to the sticks of Canaan, because she was a dutiful wife. She suffered indignities at the hand of her husband (pretending to be his sister and being married to Pharaoh and almost being married to Avimelech). Probably, Sarah wasn't a true believer.

Mostly, it was a male-oriented social system. Then (as now, unfortunately), men were treated one way if they acted one way, and women were treated another way if they acted the same way. We revere Sarah, but Abraham had the vision. To quote Walter Cronkite, "That's the way it is." 

White supremacist Arrested in Plot to Blow-up Colorado Synagogue



White supremacist Richard Holzer was arrested for allegedly taking part in a plot to blow-up a Colorado synagogue.

A white supremacist was arrested last week for plotting to blow-up an historic Colorado synagogue. The FBI arrested Richard Holzer, 27, when he met with undercover agents to plant the explosive devices at Temple Emanuel synagogue in Pueblo, Colorado. According to a criminal complaint, Holzer had expressed rabid anti-Semitic sentiments on his Facebook account and denied the Holocaust really happened. "I wish the Holocaust really did happen," he posted on his Facebook feed, "They need to die." On another day he posted, "I told this nasty Jew to fuck off or I'll kill them."

The arrest followed a month long undercover operation in which several undercover agents pretended to be white supremacists planning a pipe-bomb attack against the synagogue. They forwarded photos of the supposed pipe-bombs to Holzer and set a meeting to plan the attack. Holzer met with the undercover

agents on numerous occasions, once even bringing along an associate known as Skeeter. At this particular meeting, Holzer brought along white supremacy paraphernalia as gifts, the complaint says. He told the agents he was once a member of the KKK; but, had since become a white supremacist. According to authorities, Holzer had even considered tainting the synagogue's water with arsenic. At a different meeting Holzer suggested the possibility of using Molotov cocktails to burn the synagogue to the ground. In discussing the violence, Holzer allegedly said, "I want something that tells them they are not welcome in this town."

On the night of the supposed attack, Holzer arrived in full white supremacist dress, even wearing a Nazi armband. For good measure he brought along a copy of Hitler's infamous 'Mein Kampf'. When the undercover agents gave Holzer the fake bomb to plant at the building he referred to it as "absolutely gorgeous." When he actually attempted to plant the device, agents arrested Holzer and brought him to the station, where he waived his Miranda rights. In admitting to taking part in the supposed plot, Holzer referred to Jews as a "cancer"

The attack was planned to happen at night; not because of any concern for human life; but, because police presence would be minimal then, insuring escape after the bombing. Though he said he didn't actually plan to hurt anyone, when asked, what would he have done if someone had been in the building, he



Temple Emanuel synagogue is the second oldest synagogue in Colorado.

reportedly admitted he would have gone on with the plan because, "anyone inside would be Jewish,"
Apparently Holzer was an equal opportunity bigot;

he also posted about his hatred for Latinos, openly advocated for racially motivated violence, and supported the call for a racial holy war; whatever that is.
Holzer faces one charge of attempting to obstruct religious exercise by force using explosive and fire. If convicted he could get 20 years.

According to their website, Temple Emanuel is on the National Register for Historical Places and is the second oldest Synagogue in Colorado. Its construction was completed and dedicated on September 7, 1900. The Synagogue went through a complete renovation in the 1990's and was rededicated in December 2000. Temple Emanuel is a small congregation of 30 families and has a visiting Rabbi from Denver, Colorado who comes to Pueblo twice a month. ✨



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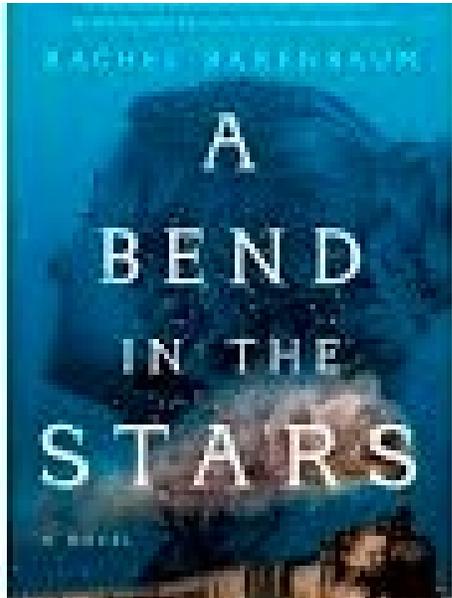
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When to Run: Rachel Barenbaum on Fleeing Antisemitism

An essay by Rachel Barenbaum

“I am here today and alive because my grandmother knew to play dead,” a man said. “Her village was obliterated in a pogrom. She hid in the rubble.” “My grandfather hid in a coffin,” a woman in the row next to him said. We were in Israel, sitting in a sweltering room with a broken air conditioner. The windows were open but there was no breeze, only the sounds of kids playing in the park. Glasses filled to the brim sat on the back table: water or vodka, or both.

We were gathered to talk about my new book, *A Bend In The Stars*. At its core, the novel is about survival. Brother and sister, Miri and Vanya, are Jews living in

pre-WWI Kovno. They are caught in the rising wave of antisemitism and to survive they make plans to flee to America. In order to introduce these characters, and to talk about why I created them, I told the group about my great aunts. These two women were towering figures of my childhood. Like Baba in my novel, they came from a Russian family and were as wide as they were tall; they offered advice when I wanted it, and when I didn't. Many times, they pulled me to them and said, “You have to always be ready to run. Do you know where your parents keep your passport and the emergency money?” I nodded every time because of course I knew where it all was and no matter how much I wanted to squirm away from their herring

breath, I didn't dare.

"How will I know when it's time to run?" I asked when we had this conversation. "You'll know," they said. And as I repeated those words to the group in Israel, they all nodded. When I told the same story a week later to another Israeli group, they nodded too, and jumped in with even more stories. "I'll never forget the face of the Swedish sailor who pulled me out of the boat. I knew, finally, I'd live," one man said. "I was on the Kindertransport," another said. "Strangers took me on a train. They were good people."

"How will I know when it's time to run?"

These conversations in Israel shook me in a way no other conversation ever has. Perhaps it was because I was caught off guard. I didn't expect these groups to relate to my novel in that way, let alone share their darkest moments couched in such casual comments. But the more I had the opportunity to talk about *A Bend In The Stars* with Israeli audiences, the more stories I heard, and the more I realized what shook me so hard was how familiar the experiences were. Not only that, what grabbed me was the sheer number of people sharing these stories and nodding as others spoke.

I had the honor of presenting to groups who spoke English as a second, third, or fourth language. They'd been raised in Hebrew, French, Spanish, German, Russian, Danish, and more, and while on the surface that might have meant the people gathered to hear about my novel had little in common, the fact was their bond was as strong as any bond can be. At some point their parents, grandparents, or they themselves thought they would die for being Jewish. But they

survived. Each and every one had a story that involved some sort of smarts, cunning, and luck — or all of that combined. Most important of all, they'd pushed themselves and their families to make a new life, a better life.

Writing this in the wake of Tisha B'Av — the holiday during which we mourn the destruction of the first and second temples in Jerusalem — I can't help but think about the generations upon generations of Jews raised to be aware of the signs, to always have their 'passports' and emergency money at the ready. It is a narrative and a lesson that has been passed down from generation to generation and the narrative is not about suffering. It's about wanting to live — about looking for more.

In *A Bend In The Stars*, I divide the book into sections by the Hebrew months, and preface each with a description of the meaning and symbol of the moniker. I write that while Av is a time for mourning, life is a cycle and no sorrow is all consuming. The beginning of the month is marked by sadness and the end is said to be designated for finding one's bashert—one's soul mate. The saddest days are followed by the happiest and this is what I saw in Israel. The audience around me talked about their saddest moments but then, by sitting there freely and openly as Jews, taking time from their day to talk about a book, they were also celebrating their happiest — the fact that they had survived, that they had families, children and grandchildren. And by being in that sweltering room, they were celebrating the fact that they now had the luxury of being able to appreciate and discuss literature and ideas.

I modeled my character Baba after my great aunts and like them, she kept going because of a fierce belief in a better future. As Baba says in *Bend*, better days will come. This belief is what I wanted to capture, but

there's something else, too. By the time we hear or read about the ending, a person brave enough to run has already encountered so many twists and turns that it's almost impossible to trace their way back to the beginning and know where they started.

I read an article in Scientific American in 2014 marking the hundredth anniversary of Einstein's pursuit of the

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Russian eclipse, a pursuit he thought would prove his theory of relativity. He'd already published the idea, broadly speaking that light is bent by gravity. The only piece he was missing was physical proof to convince the world he was right. That proof, a photograph of light bending, could only be taken during a total eclipse. He sent a team to Russia to capture the photograph but troops stopped them at the border. It was a good thing too, because at the time, Einstein,

revered now as the greatest genius to ever live, had the math wrong. He later corrected his equations, but in 1914 he was wrong.

The most famous photos of Einstein depict an older professor living comfortably in Princeton, NJ — but this was the backend of his life. War — chance — kept him from potentially ruining his career. What if his life, or his 1914 expedition, took a different turn? Similarly, what if the Swedish sailor hadn't seen the man's boat? Or the woman's grandfather hadn't thought to hide in a coffin?

The middle of the journey is what makes us human and why I focused Bend on Miri and Vanya and their flight from Russia. It is why the audiences in Israel who shared their desperation — the middle of their journey — gave me hope. Like my great aunts, they survived with a belief in a better tomorrow. This is the greatest gift they can share — the lesson that we always need to keep fighting because life will get better. These stories, these lives, gave us the future and continue to give us the future. L'dor va'dor.

Rachel's debut novel is 'A Bend In The Stars.' It has been named a New York Times Summer Reading Selection and a Barnes & Noble Discover Great New Writers Selection. It is also a Boston Globe Bestseller. Rachel's second novel, The History of Time Travel, is forthcoming from Grand Central (2021) You can find a bend in the Stars and other great Jewish themed books at the Jewish [Book Council](#).

Kiddush Sponsorship Shabbat Services

Last week's Kiddush was sponsored by Flora Sonners, in honor of her new Granddaughter, Clementine. This week's Kiddush is being sponsored by Max Herman in honor of Caterina Baldo. Sponsoring Kiddush is \$150.00, which barely covers the cost of the lunch. Our goal is to have every Kiddush sponsored. To sponsor a Kiddush email Rabbi Rosenbach or contact Allah Eicheldinger at alla7815@yahoo.com.

Join us at Ahavas Sholom this Saturday for Shabbat services. Strangers, visitors; friends - old & new - our doors are open to you. Looking for a new home? New members are always welcome at Congregation Ahavas Sholom. Shabbat services start at 9:00am. Our congregation is open and welcoming; feel free to pay us a visit, anytime.



*Join us at Congregation
Ahavas Sholom this
Shabbat and help us
make minyon*