Dear Chavera,

This issue of the "LAPID" is the last for the year 2013/5773. The High Holidays are approaching, and we are all getting ready to receive the New Year in high spirits and good health. In the section on Holidays you will find an article on the process of self examination and personal change that characterizes the period from the beginning of the month of Elul until the end of Yom Kippur. As with most Jewish holidays, food plays an important role but more importantly holiday celebrations are a highly effective means of binding families and passing on traditions. We have included a collection of family-favorite recipes courtesy of WIZO chaverot around the globe. Enjoy!

"Successful Jewish Woman" pays homage to Leah Gottlieb, founder of Gottex, the swimsuit brand that has put Israel on the map of high fashion. Sticking to the theme of water, making a splash in Hollywood is the Israeli series "Hatufim" on which Channel 4's US hit "Homeland" is based.

On the subject of the "The Jewish World" we present the fascinating story of the unique Jewish community of Iquitos in the Peruvian Amazon which is a true testimony to the survival of spirit, belief and heritage. Thinking Israel and Germany usually ends up with thinking Holocaust. Contrary to this, the "Templer Saga" highlights the positive contribution of the German Templers to the State of Israel. On a less optimistic note "Antisemitism" addresses the harsh reality of anti-Semitism and anti-Israeli sentiments Jewish community leaders are grappling with.

Just as the Yamim Noraim (Days of Awe) are the high points of a personal journey of introspection "Hava Nagila" takes us on a historical journey, as we explore our Jewish culture. It is the song you thought you knew, but the story you won’t believe! It’s to music what the bagel is to food – a Jewish staple that has transcended its origins and become a worldwide hit.

We, are poised at the beginning of a New Year. At this opportunity I would like to wish you and your family a year of health, prosperity, and of the realization of your aspirations and dreams.

With warm WIZO wishes,

Chairperson, Organization and Tourism Division
World WIZO
Embracing change: a message for the Days of Awe

Sometimes even the corniest of old jokes has a profound lesson to teach us. “How many psychologists does it take to change a light bulb?” In case you haven't already heard the answer, it goes like this: "Just one. But it has to be willing to change.

This witticism, if it deserves that name, recognizes an important limitation of the profession of psychotherapy. It can only be effective to the extent that patients or clients are motivated to cooperate with the process. Only if they are committed to doing the hard work of personal change can psychotherapists look forward to success.

Willingness to change is a rare trait among humans. People are frightened of anything new and adhere to the status quo even when it has brought them little benefit.

Books have been written and countless sermons sounded with all sorts of advice as to how to go about change. Some believe that it is a slow, gradual, step-by-step process. Others insist that change requires a dramatic leap of faith, and can be done in a transformational moment.

Jewish texts recognize that there are two types of change; one indeed, a slow, painstaking path, and the other, a rapid and sudden personality shift. Jewish tradition recognizes that others influence and mold our paths, but that the ultimate responsibility for spiritual change lies with each of us ourselves. In each one of us, at every age and stage of life, is the capacity to change. This power of personal transformation is not beyond us but within us, and Judaism gives us guidance by which to make it real.

A fundamental teaching of Judaism is the following verse from Ecclesiastes: “For no man is perfect in this world, doing only good and never sinning.” We all need to improve, we all need to change. This is the central message of Rosh Hashanah and Yom Kippur.

Rosh Hashanah, and the Yamim Noraim, the Days of Awe are a time of personal and spiritual introspection grounded in the idea that we have the continuing capacity, each and every year, to change the way we live.

We think about what we’ve accomplished and where we’ve fallen short. We focus on our hopes and goals, spiritual and worldly, for ourselves, for our loved ones, for our community — and for the wider world.

NO one ever said change is easy because . . . it isn’t! But knowing that there is a time each year to think about the changes we want to make and commit to making them is the first step.
Every time we wish each other a Happy and Sweet New Year we are really saying, "I hope that you are successful in your attempts to change yourself and improve yourself in the coming year." It is in that spirit that we wish each of you, dear readers, a Happy and Sweet New Year!

Edited from an article by Rabbi Dr. Tzvi Hersh Weinreb

A TASTE OF HOME – WINNING WIZO RECIPES

Marcelle’s Bulkes – courtesy Laurine Kark, WIZO Tova Melbourne

Thinking of my grandmother is synonymous with Bulkes.

Yom Kippur meant having my gran’s spectacular Bulkes and even made fasting worthwhile. When I emmigrated from South Africa to Australia 16 years ago I was faced with the possibility of not having any Bulkes to break our fast!

This was not an option. So my beautiful friend, Robyn Feldman & I began our yearly tradition of making Bulkes together. Sadly Robyn passed away from breast cancer almost 2 years ago & so this recipe will now be passed on in her loving memory. They will now be called Robs Bulkes to honor a strong, dynamic, humorous and capable young women, always in our hearts and sorely missed!!

1. Liquefy 40g fresh yeast by placing in a small bowl and rubbing with 2 teaspoons of sugar. Add 1 tablespoon of lukewarm water and leave to stand in a warm place for 5-10 minutes.
2. Sift into a mixing bowl 8 cups flour, 1 cup sugar and 2 teaspoons salt. Blend with a spoon.
3. Melt 250g butter with 1 cup milk on low. Remove from stove and add 1 more cup of cold milk (mixture must be lukewarm!!).
4. Pour yeast over flour mixture.
5. Beat 4 eggs very well. Pour into milk mixture and beat lightly.
6. Pour egg and milk mixture over yeast and flour mixture. Mix together by hand and then knead in a mixmaster/food processor until smooth. Divide into 2 if quantity is too much. Dough is very ‘gooey’.

Put into a large greased basin and cover with greaseproof paper and then a blanket. Leave overnight in a warm place or next to a heater, out of a draught.

Knead the dough with your fists in the morning for 1 minute. Cover and let rise for about 1 hour until double in bulk and light and spongy to the touch.
Make a long roll and cut into slices. Work each slice into a round shape (not too big), about 5mm thick. Spread with melted butter. Sprinkle with a mixture of cinnamon and sugar. Shape into desired shapes and place on a tray sprayed with spray and cook/glad bake. Brush tops with beaten egg. Sprinkle with streusel*.
Bake at 190°C for ±20 minutes or until nicely browned.

*Streusel: Rub together ¾ cup flour, 2 tablespoons sugar and 50g butter to form crumbs.
- Recipe makes about ±50 bulkes.
- They freeze very well and can be warmed up in the oven (careful not to burn bottom).

**Moroccan Lentil Soup – courtesy WIZO Tova, Melbourne**

**Ingredients**
- 2 tbsp olive oil
- 1 white onion, finely diced
- 2 cloves garlic, finely diced
- 1 tbsp ginger paste (or fresh ginger)
- 2 tbsp tomato paste
- 1 tbsp ground cumin
- 2 tsp ground coriander
- 1/2 tsp ground cinnamon
- 1/2 tsp ground paprika
- 1/2 tsp ground tumeric
- 1 tsp chilli powder
- 2 cups carrots, chopped into bite size pieces
- 2 cups pumpkin or sweet potato, chopped into bite size pieces
- 400g tinned tomatoes
- 2 ½ cups Whole red lentils rinsed thoroughly
- salt & pepper to taste
- 1/2 cup fresh parsley, chopped (to serve)
Vegetable stock and water mixture to cover all the vegetables...about 2 litres in total as lentils absorb a lot of liquid

Method
Heat the oil in a large soup pot. Add the onion, garlic, ginger, tomato paste and spices and gently fry until it is aromatic and the onion has soften without browning.
Add all the vegetables, lentils and water/stock and simmer on a low heat for a minimum of 1-2 hours.
Season with salt and pepper to taste.
Serve with freshly chopped parsley

Grilled Salmon with Mustard Dill Sauce on a Bed of Spinach - courtesy WIZO Tova, Melbourne

1 whole side of fresh salmon, skin on
Olive oil
Coarse salt and black pepper
Fresh dill, chopped
Baby spinach – lightly steamed – just to place under the fish

Rub a little olive oil over the flesh side of the fish. Season well with salt and pepper and sprinkle with chopped dill. Place under a grill and grill until fish is cooked through. Remove from oven, cool and then place spinach on the platter and top with the salmon.

MUSTARD-DILL MAYONNAISE SAUCE
1 ½ cups light mayonnaise
2 tps Colmans dry mustard powder
2 tbs Dijon mustard
¼ cup fresh dill, chopped
½ cup soya cream or non-dairy creamer to thin out the sauce
1 tbs lemon juice
coarse salt and black pepper

Mix all ingredients together in food processor. Pour into a jug to serve with the fish. Sauce can be made the day before and refrigerated.
Coke Brisket - courtesy Marla Dan, President Canadian Hadassah-WIZO, from Norene Gilletz's cookbook Meal LeaniYumm

3 onions, sliced
4½- 5 lb. beef brisket, well-trimmed
Salt and pepper, to taste
1 can of cola/ diet cola

Rub mixture
4 cloves of garlic, crushed
1 tsp. dried basil
1 tbsp. paprika
¼ cup apricot jam
2 tbsp. lemon juice

Spray a large roasting pan with non-stick spray. Place onions in pan; place brisket on top of onions. Season the brisket with Salt and pepper. Mix all of the Rub ingredients together. It is a thick paste mixture. Rub meat on all sides with mixture. Make sure the fatside is upward to cook. Pour cola over and around the brisket. Marinate for an hour at room temperature or overnight covered in the refrigerator.

Cooking Instructions:
Preheat, oven to 325 degree farenheit. Cook covered with foil. Allow 45 minutes per lb. as the cooking time, until meat is fork tender. Remove from oven and cool completely. Refrigerate overnight, if possible. Discard hardened fat that congeals on the surface. Slice brisket thinly across the grain, trimming away fat. Brisket cuts best when cold. Reheat slice in the defatted pan juices.

Yields 12 servings. Reheats and/or freezes well.
Roast tomatoes À la Wizotherapy – courtesy David, husband of Jill Shaw, Chairman WIZO UK

Use enough medium sized tomatoes to closely fill an oven tray when placed in lines. They will shrink. Put aluminium foil on the tray. Simply cut tomatoes in half, season, add a dribble with olive oil and press in slithers of garlic. Put a fresh basil leaf on top. Move the tomatoes around to see that they have a little of the olive oil below. Leave them in the oven on a low light till 55c 130f till they reduce and concentrate in flavour. Judge your own oven and see how it works. When done they must be dry and definitely not soggy. This could take 8 hours or more.

I sometimes turn the oven up to slightly caramelize the tomatoes and concentrate the flavour. Keep an eye on them. When cooled I top with a slither of porcini mushroom. You can improvise.

They can be added cold, to almost any dish and are effective for snacks, dinner parties or part of a dish. You can store them in the fridge for a few days till required or freeze them. Best of all experiment. The tomatoes should burst with flavour and be slightly caramelised.

**Stuffed Red Peppers with Caramelised tomatoes and (tinned or bottled) Anchovy fillets**

Find red peppers with four segments (so that it will balance) halved keeping stalk on. Stuff each half with “oven dried tomatoes”, a couple of anchovies, tinned in olive oil which should melt and give flavour and a few slithers of garlic. Put a fresh basil leaf on top and season with pepper...no salt because of the anchovies. Pour in a generous portion of good extra virgin olive oil and bake till juicy. To eat on Shabbos you can press in chunks of fresh, knotted challah to absorb the juices.

Delicious!!!
SUCCESSFUL JEWISH WOMAN

Lea Gottlieb - First Lady of Israeli fashion

The powerhouse behind the swimwear empire she founded, Lea Gottlieb was a genuine trendsetter, a trailblazing innovator of fashion in Israel's textile industry who put Israeli fashion on the map with her sophisticated, elegant and flattering designs which are sold in over 80 countries across the globe.

Since its inception Gottex has proven to be an industry leader and is credited with bringing swimwear into the realm of high fashion. Gottlieb was the first fashion designer to think about transforming beachwear into a 24 hour total look, complementing swimsuits with matching tops, dresses, tunics, pareos and skirts. Thanks to its unique, durable and original designer fabrics and samples Gottex achieved worldwide success and from the 1970’s onwards; the brand was synonymous with Israeli fashion.

Leah (Lenke) Roth was born in 1918 in a small village in Hungary, the only child of a poor Jewish family; she was raised by her aunt. She married Armin Gottlieb and gave birth to two daughters Miriam and Judith. During the war, her husband was shipped to a labor camp and Lea and her two young daughters relocated from village to village until the war was over. Floral motifs, especially the hibiscus figured prominently in Gottlieb’s designs, usually in bold eye catching colors. Some might suggest that her experiences during the Nazi occupation affected her later work. She loved flowers partly because they helped to save her life. When out in the street, she often held a bunch of flowers up to her face, so that if she encountered any Nazis, they would take her for a regular peasant girl.

In 1949, the family immigrated to Israel from Hungary. Emulating the business they had operated in Europe, the Gottlieb’s began producing aprons and rain coats out of local materials. Their factory was located in tiny premises on King George Street, Tel Aviv. However, this being Israel, as Gottlieb admitted during an interview with the New York Times: “we saw no rain, only sunshine” so the couple decided to shift gears and produce something in more harmony with their new environment.

Still water-oriented, they turned to swimwear and founded Gottex (the name is a combination of two words" – Gottlieb" and "textiles") in 1956. Lea had the task of designing their first collection which proved to be a big success.
In the years that followed, Lea Gottlieb's diligence, ingenuity and prolific imagination turned the tiny enterprise into the internationally successful Gottex. The company hit its biggest success in the 80's decade thanks to the Seven Suit model; a strapless one-piece swimsuit that became the most widely sold style in the world.

The Gottex story became legend and its collections won fame and fortune around the world, as they were featured in the most prestigious fashion magazines, seen in episodes of television programs and in window displays of exclusive department stores like Saks Fifth Avenue, Bloomingdales and Harrods. Gottlieb's designs were favored by prominent figures and celebrities. Some of the well known personalities who proudly wore Gottex were Elizabeth Taylor, Princess Diana, and Nancy Kissinger (wife of the former US Secretary of State).

Over the years, Gottex has won many important international swimwear awards, among them Designer of the Year in Dusseldorf, the Fashion Festival Prize in Cannes, the Industry Prize in Milan, the Textile Prize in Paris, the Swimsuit Collection Prize in Britain, and others. A decade after winning international recognition and having her name mentioned in the same breath as those of the top fashion designers in Paris, Time magazine dedicated an article to her as one of the leading swimsuit makers in the world.

Gottlieb was recognized as the Grand Dame of Israeli Fashion. Her immense contribution was acknowledged, when in 2008 Yad Vashem mounted a My Homeland exhibition in tribute to Holocaust survivors who played an essential role in Israel’s cultural, economic and homeland security development, and devoted the largest amount of space to Lea Gottlieb.

Lea Gottlieb continued designing a new collection every year up to 2002, at which point she resigned from Gottex and at age 85 created a new company under her own brand name, where she continued to work and design until the age of 90. In 2012, at the age of 94, Lea Gottlieb passed away in her home in Tel Aviv.
Hava Nagila – the Hassidic melody that became a global hit

If there is one Jewish song known by Jews and non-Jews alike, it is undoubtedly Hava Nagila. From its origins as a wordless and spiritual Hasidic melody, the song has gone on to become a perennial favorite at weddings, bar and bat mitzvahs and Jewish—and non-Jewish--cultural events around the world.

Dr. James Loeffler, Associate Professor of History and Jewish Studies at Virginia University, an expert on Hava Nagila has said this song is one of the first three things people know about Jews. “They know about Israel, they know about the Holocaust and they know about ‘Hava Nagila. Yet for all of its widespread popularity, few know the history of this global Jewish hit.

Like many modern Israeli and popular Jewish songs, Hava Nagila began its life as a Hasidic melody in Eastern Europe. There the tune was sung as a nigun (wordless melody) among the Sadigorer Hasidim, who took their name from the small town of Sadigora in Bukovina (present-day Ukraine). At some point around the turn of the 20th century, a group of Sadigorer Hasidim immigrated to Jerusalem and brought the nigun with them. There the melody might have remained in the cloistered world of Jerusalem's Hasidic communities if not for one man, Avraham Zvi Idelsohn--the father of Jewish musicology. Idelsohn devoted his life to collecting and preserving the folk music of Jewish communities from around the world but he also sought to pioneer a new style of modern national music that would unify the Jewish people as they returned to their historic homeland in Palestine. To that end, he arranged and composed many new Hebrew-language songs based on traditional melodies, Hava Nagila amongst them. Idelsohn chose the melody to create a special piece celebrating the British victory over the Turks in 1918. He penned the lyrics (in Hebrew) from Psalm 118:24, “This is the day of the Lord, let us rejoice (Nagila V’nismecheh) in it”. The words are an expression of celebration and brotherhood.

The road to international stardom

“Hava Nagila” became an overnight hit among Jews of the Yishuv. It quickly became a staple of Zionist culture in pre-state Israel, and traveled across the ocean to enter the folk song repertoire of American Jewry. Referred to simply as a “Palestinian” or “Hebrew” folk song, it appeared in children’s songbooks and was recorded by cantors and folk music performers.
In the decades after Hava Nagila first appeared, it became a world-wide fixture of Jewish life. The song had become a staple of Jewish weddings, bar mitzvahs, and youth groups, where it was sung and danced as an Israeli-style *hora* folk dance.

**Harry Does Hava**
In the 1950s, Hava Nagila began to attract the attention of well-known non-Jewish performers in the United States. This was the era in which American popular singers began to perform folk songs from around the world. The non-Jewish musician who did the most to make Hava Nagila into a mainstream cultural favorite was international pop star Harry Belafonte. The two numbers for which he was best known were “*Day-O (The Banana Boat Song)*” and “*Hava Nagila*” which he used as his regular closing number. The song appealed to mainstream artists because of its catchy, quirky, and distinctive Jewish melody and optimistic, joyous, and easy lyrics. Connie Francis said that there was nothing like Hava Nagila to make an audience happy.

**Still Singing**
The popularity of Hava Nagila only continued to grow in the 1960s and 1970s, as it came to be featured in Israeli films and American Jewish celebrations of all sorts. In recent years, the number of new interpretations has multiplied exponentially to include avant-garde jazz, punk rock and reggae recordings. Some klezmer musicians have even taken the melody back to its roots by performing the song in the style of a slow Hasidic nigun. Traditional or ultra-modern, all of these versions play on the song’s famous, easily recognizable melody. Though it continues to evolve in many different musical directions, Hava Nagila remains a universal symbol of Jewish song and celebration.

Aly Raisman, the young American gymnast performed her winning gold medal routine to the soundtrack of Hava Nagila at the 2012 London Olympics and once again the song was propelled to the forefront of the world’s stage. She chose it because of her Jewish roots, but also because it is a real crowd pleaser; it simply invites audience participation as people are compelled to clap and sing-along to it.

At its root, Hava Nagila expresses the Jewish resilience and our love of life, our age-old ability to turn sorrow into song. It is a song of joy, in spite of loss; a song of hope, in spite of fear; a song that lifts us up and carries us from one blessing to the next.

**Hava Nagila (The Movie)**
Since *Hava Nagila (The Movie)* premiered as the opening night film of the San Francisco Jewish Film Festival in July, 2012, it has played to delighted sold-out audiences at film festivals across the USA.
Roberta Grossman’s documentary film is an amazing portal to 150 years of Jewish history, culture and spirituality. She had always thought of the song as a touchstone of her own culturally Jewish childhood, but until she began researching it, she had no idea of its reach and effectiveness. The quest to understand “Hava Nagila” turned into an inquiry into her own American Jewish identity, as well as into why certain songs have such staying power. In an interview with The Forward, an American-Jewish national newspaper Grossman said "Hava’s journey is our journey. By understanding where Hava has come from, we understand where we have come from and more."

The film follows the infectious party song on its fascinating journey from the shtetls of Eastern Europe to the cul-de-sacs of America. Featuring interviews with Harry Belafonte, Connie Francis, Glen Campbell, Leonard Nimoy and more, “Hava Nagila” takes viewers from Ukraine and Israel to the Catskills, Greenwich Village, Hollywood – and even Bollywood – using the song as a springboard to explore Jewish history and identity and to spotlight the cross-cultural connections that can be achieved only through music. High on fun and entertainment, Hava Nagila (The Movie) is also surprisingly profound, tapping into universal themes about the importance of joy, the power of music and the resilient spirit of a people.

**ANTISEMITISM**

 Israeli researchers take a conservative approach to defining anti-Semitism

Tel Aviv University researchers, who recorded a 30 % rise in anti-Semitism after a 2-year decline, take into consideration cultural context when classifying incidents as 'anti-Semitic.

How should we distinguish between an anti-Semitic incident and a criminal act? How should we avoid classifying every harsh statement about Israel as anti-Semitism?

According to a report released report by Tel Aviv University’s Kantor Center for the Study of Contemporary European Jewry, in collaboration with the European Jewish Congress, an umbrella group representing Jewish communities across Europe, 2012 saw a considerable escalation in anti-Semitic manifestations, particularly violent acts against Jews worldwide, constituting a 30-percent increase over 2011.

“We don’t just count the incidents. We also take a deep look at the culture that gave birth to anti-Semitism,” says Prof. Dina Porat, chief historian at Yad Vashem, and Head of the Kantor Center.
She notes that “if you say ‘dirty Jew’ in Kiev, nobody will report that as an anti-Semitic incident. It’s in the culture; it’s an expression that has been used for centuries. But if you say ‘dirty Jew’ in Paris, that’s bad.”

According to Porat, “An incident must focus on a Jewish person or Jewish property to be considered anti-Semitic. If someone in Russia draws a swastika and writes ‘dirty Jew’ on street signs, we don’t necessarily consider that an anti-Semitic incident. But we’ll take it into account in analyzing the anti-Semitic atmosphere in the country.”

The report recorded 686 attacks in 34 countries, ranging from physical violence to vandalism of synagogues and cemeteries, compared to 526 in 2011. It said 273 of the attacks last year, or 40 percent, involved violence against people.

France witnessed a sharp rise in anti-Semitic incidents, 373 in total, partly due to copycat crimes after the Toulouse attack. Dr. Moshe Kantor, President of the European Jewish Congress who presented the results of the survey, stated that "the resulting wave of violent incidents in France demonstrates the extent of hatred toward the Jews and is rooted in the worldview of extremist elements, regardless of any specific Middle East event. Rather than the Toulouse attacks being a shock to the system, they had the opposite effect and perhaps allowed terrorist groups in Europe to become more encouraged. This simply demonstrates that anti-Semitism breeds anti-Semitism, pure and simple. And authorities have to act quickly and forcefully to prevent such escalations in the future."

The report found little correlation between the increase of anti-Semitic attacks and Israel’s military operation "Pillar of Defense" in Gaza last November. While there was a spike in incidents at the time, it was much smaller in number and intensity than the one that followed the Toulouse school attack said Roni Stauber, chief researcher on the project.

This year, researchers pointed to a correlation between the strengthening of extreme right-wing parties like Jobbik in Hungary, Golden Dawn in Greece and Svoboda in Ukraine and high levels of anti-Semitic incidents, as well as attacks on other minorities and immigrants. According to Kantor the current economic difficulties facing Europe constitute an “atmosphere that these neo-Nazis thrive in, just as their forerunners did in the 1930s” and that while “our economies will eventually be repaired, Europe’s moral center may not be.”

Kantor called for strong action by the European Union, charging that governments – particularly in Hungary – were not doing enough to curb these parties’ activities and protect minorities. He reiterated that “We cannot afford another breaking point year like 2012, we must act now.”
The Kantor Center website http://kantorcenter.tau.ac.il/our-mission provides a valuable information resource. To read the full report click on the link below:

THE JEWISH WORLD

Tracing the Tribe: "Jews of the Amazon" - the survival of spirit, belief and heritage

For decades, Jews have been immigrating to the State of Israel from all parts of the universe: From Poland, Morocco, Russia, Iraq, Argentina, Hungary, Egypt, Ethiopia and many other countries. A particularly exotic group of immigrants arrived in Israel over the summer. This group of mixed-race Peruvian converts to Judaism, also known as "the Jews of the Amazon" hail from Iquitos the largest city in the Peruvian rainforest.

Their story begins towards the end of the 19th century when the rubber boom in South America brought about a social and economic transformation of the Amazon region. Thousand of immigrants from the other side of the Atlantic, including numerous young Moroccan Jews, made their way to South America searching for better opportunities. They settled in Iquitos, a remote Indian city in the Amazon rainforest, reachable only by plane or boat. There they married indigenous women and raised families. Their original Jewish traditions became mixed with indigenous Amazonian life creating an authentic and practically unknown Jewish tradition. Nonetheless, the young Moroccan Jews instilled their descendants with a strong sense of Jewish identity. Their offspring continue to bear typically Moroccan Jewish family names such as Ben-Zaken, Pinto or Ben-Shimon, while their external appearance is remarkably local.

When interviewed, Mr. Reátegui Levy, an inspector at Peru’s national oil company and one of the last remaining Jews in Iquitos said "We were isolated for so many decades, living on the jungle’s edge in a Catholic society without rabbis or a synagogue, in which all we had were some vague notions of what it meant to be Jewish. But when I was a child, my mother told me something that forever burned into my mind. She told me, ‘You are a Jew, and you are never to forget that.’"

As early as the 1960's, several Iquitos Jews succeeded in making aliyah, but the turning point for many of the Jewish descendants came over two decades later, when several of them resolved to revitalize community life in the city. They decided that it was not enough to meet only on the High Holidays or when an 'important' Jew came to visit, but that they had to organize a real Jewish community to take
better care of the cemetery, conduct prayer services and mark the holidays." After almost 100 years without a rabbi, a synagogue, a Sefer Torah or a Jewish school they succeeded in forging a community.

Rabbi Guillermo Bronstein Bronstein, the chief Rabbi of Lima’s largest Ashkenazi synagogue visited the Jews in Iquitos for the first time in 1991 and suggested a conversion to Judaism, provided that their descent from at least one Jewish parent was traceable. The congregation began to create a list of Jewish descendants in the region in the hopes of setting into motion a program for aliyah. Their tenacity paid off with Rabbi Bronstein overseeing two large conversions, paving the way for hundreds of converts to move to Israel in two separate waves of immigration - one in 2001 and the other in 2005. Most of these immigrants settled in the city of Ramle, and successfully integrated into Israeli society.

Eighteen members from the Jewish community in Iquitos arrived in Israel in July and settled in Ramle, where many of their relatives already reside. The arrival of this small group is part of a renewed immigration, assisted by the Jewish Agency, in which a total of 150 "Jews from the Amazon" are expected to arrive in Israel by 2014. For these lost 'Jews of the Amazon' their dream to reunite with their family members and build a future in Israel is finally becoming a reality.

Other interesting links:
Amazon Jews – a panel discussion. Following a screening of the documentary Abbie Kozolchyk, a NY-based writer who has studied the Amazonian Jewish community, and Daniel Serrulha, a Jew of the Brazilian Amazon and a YU graduate discuss the film and share their experiences. To view click: http://www.youtube.com/watch?v=pHiTDRG-vk

Lorry Salcedo Mitrani, a renowned Peruvian-born photographer wrote, directed and produced the highly acclaimed documentary, The Fire Within: Jews in the Amazonian Rainforest which was screened at numerous Jewish Film festivals. The DVD can be purchased online at http://www.ruthfilms.com/the-fire-within.html
ARTS & ENTERTAINMENT

Israeli ideas become Hollywood hits

By Aryeh Green

Tel Aviv has made a splash in Hollywood over the last four years. Prime examples of Israel's Hollywood success include hit shows "In Treatment" and "Homeland," both of which are based on Israeli concepts, have gained critical acclaim and won numerous awards.

Since its premier in October of 2011, Showtime’s hit TV series; *Homeland* has received near universal acclaim. *TV Guide* named the series the best TV show of 2011, *the Washington Post* and *the Boston Globe* both gave the show a solid A performance, and even President Obama has admitted to being a fan of the show. Gaining high ratings, *Homeland* became the most watched season finale of any Showtime first year series. In addition, *Homeland* has earned numerous industry awards (27) and nominations (44), including winning the 2012 Primetime Emmy Award for Outstanding Drama and the Golden Globe Award for Best Television Series- Drama.

While the show reaches popularity and praise, many are unaware that the TV series’ success is indebted to Israeli TV. Homeland is actually based on the Israeli TV show *Hatufim* (English title: *Prisoners of War*), created by Gideon Raff, who contributed to writing the pilot for *Homeland* and even serves as an executive producer. Furthermore, production for season two of the American series began filming in Israel, with Haifa serving as Beirut. While the two shows may vary in plot, they share the same premise. *Homeland* follows a CIA officer who believes that an American soldier held captive by al-Qaeda as a prisoner of war for more than eight years was “turned” by the enemy and now threatens the United States; similar to *Hatufim*’s depiction of three Israeli soldiers returning home from seventeen years of captivity in Lebanon.

The topic of soldiers in captivity has become a sensitive and controversial subject in Israel. The heated political debate of Israeli prisoner exchanges, the passionate demand for the release of Gilad Shalit, and the religious cry of prayer for soldiers in captivity have been demonstrated in Israeli society, where the issue has now presented itself in the entertainment industry. No matter his or her religious or political affiliation, every Israeli is familiar with the subject matter being displayed on Showtime’s *Homeland*. Whether the issue is one too close to home or one that has been normalized in Israeli society, the topic has now caught the eye of the American viewer, who cannot look away.
What the American may see as mere television fiction is a reality the Israeli has been dealt with for quite some time. The subject of Israeli prisoners of war is one that has been engraved in almost every aspect of Israeli society, an issue that fascinates, intrigues, and captivates the millions of viewers that tune in to *Homeland* every week.

Turning on the TV in Israel and flipping through the channels you will most likely discover numerous American TV shows with Hebrew subtitles depicted below, presenting the excessive impact of American television on Israeli broadcasts, however don’t forget that one of the most popular and critically acclaimed TV series in America today is a direct product of Israeli influence.

**DISCOVER ISRAEL**

The Templer Saga – preserving an architectural legacy

Thinking Israel and Germany usually ends up with thinking Holocaust. However, Germany’s connection to historic Palestine precedes the Second World War by quite a few decades. The followers of the German Temple Society only stayed a few decades in Palestine, but left quite an impact on the development of the region.

In 1868, a large group of German Templers landed in Haifa. Although they bore the same name as the Crusaders who were based on the Temple Mount hundreds of years earlier, the two groups had nothing in common: the German movement was an evangelical sect, a splinter group that had seceded from the Lutheran Church in 1854.

The Temple Society was founded in Germany in 1861 based on the apostolic vision from Corinthians 3:26 that God’s spirit lived in every individual and that everyone thus constitutes God's temple. The Templers believe that remaking their lives as God's temple in Palestine would hasten the second coming of Christ and the Messianic era.

Their first acquisition was land at the foot of Mount Carmel where they established a colony in 1868. The Templers built an attractive main street that was much admired by the locals. It was 30 meters wide and planted with trees on both sides. The houses, designed by architect Jacob Schumacher, were built of stone, with red-shingled roofs, instead of the flat or domed roofs common in the region. Hard work, the harsh climate and epidemics claimed the lives of many before the colony became self-sustaining, mainly focused on tourism and trade.
The Templers promoted the development of the city of Haifa. Their clean, carefully tended 'Colony' provided a good example for all the city's residents. They were also the first to use horse-drawn carriages to transport goods and passengers to Acco (Acre) and Nazareth. In addition, they built modern hotels, as well as a road up to Mount Carmel.

An example for the first Jewish settlements

The Templers first agricultural colony Sarona, was founded in 1871. The colony's oranges were the first to carry a "Jaffa Orange" brand, one of the better internationally known agricultural brands, used to market Israeli oranges to this day. Also the colony had one of the first modern wells built in Israel. It architecturally resembled the villages of south Germany, which was quite innovative to Israel.

Adjacent to the houses which were usually singlestory, public buildings such as schools and churches where built. Around the colony thousands of acres of agricultural fields stretched, which were processed by the templers.

By 1889, 269 people lived in Sarona. There were 41 homes, a communal hall, a winery, workshops, barns and sheds. The Sarona colonists brought modern farming tools and practices to the Holy Land. They focused on crops and products they could readily sell. This "agriculture-for-profit" was an economic innovation in a land that for centuries had practiced only self-sustaining farming. Grain crops and dairy industry first, then orchards and vineyards were planted.

The building of roads, development of land, roads and drainage and community facilities could thus be scheduled. In 1898 the German emperor Wilhelm II came to Israel. In his honor, the Templers built a bridge over the Yarkon River, which remains are still visible today.

Nearly 140 years later, the grounds of the Templers original agricultural colony are being converted into Ganei Sarona (“Sarona Gardens”), Israel’s first “lifestyle center” — a combination of high-end shopping with quality restaurants, cafés, nightlife and manicured parkland surrounded by residential and commercial high-rises in the thumping heart of modern Tel Aviv. Yet the original colony’s unique character will be meticulously preserved.
The sturdy red shingle-roofed stone buildings had inevitably decayed over the decades, and a comprehensive (and expensive) restoration process began about a decade ago. A total of 33 mainly two-story structures have undergone an overall refurbishment, from reinforcing their foundations to restoring original wall paintings. Five of the buildings had to be physically relocated — a delicate process that demanded considerable resourcefulness.

**A typical south Germany village**

The best remembered Templer settlement was Jerusalem, or, to be more accurate, near in 1878. The German Colony, as this place is still located in the shallow Emek Refaim valley to Jerusalem. The founder of the village, Matthaus his large house near the beginning of the main with grapevine, steam mill, and swimming pool, place still exists.

Many of the houses still retain their original look, and are shaded by a plethora of tall trees. As a result the whole effect — if you ignore the traffic — is that of a quiet German village. That is, unless you happen to be browsing the goodies at an open-air arts and crafts fair, spending money at one of its quaint little shops, or dining in one of the street's eateries!

**Jewish refugees moved to the Templers houses**

A second wave of Templer settlers founded Wilhelma (now Bnei Atarot) in 1902, near Lod; Valhalla (1903) near Jaffa, followed by Bethlehem of Galilee (1906) and Waldheim (now Alonei Abba) in 1907. At its height the Templer community in Palestine numbered 2,200.

In a pastoral corner of the Jezreel Valley stands a memorial to victims of the Holocaust. Its six large marble slabs lean forward, as if struggling to keep their pride and stay erect under the heaviest of loads. Engraved on the memorial are the names of Jews snatched from their homes, transported and murdered by the Nazis.

The victims, whose memories are honored on the six marble blocks, are extended family members of today's residents of the pleasant, upscale community of Bethlehem of Galilee.

The memorial stands adjacent to an attractive house that served as a community center and was built by the Templers who lived here, as well as a row of elegant stone houses in the one-street villages of Bethlehem of Galilee and Alonei Abba (Waldheim).
When Jewish refugee families later moved into the Templer houses, they discovered hidden Templer belongings that attested the sect's support of Adolf Hitler and the Nazi regime. Items discovered in the community's homes included Nazi party pennants, badges, banners, pamphlets and flags, in addition to photographs. Waldheim was eventually renamed Alonei Abba after Abba Barditchev, a Jewish paratrooper from Palestine trained by the British and a contemporary of Hannah Szenes and Haviva Reik.

**Epilogue**

During the British occupation of Israel during the Second World War, strict regulations ensured that the German colonies were confined by barbed wires and guard towers. When the war ended most of the German settlers were exiled to Australia. In 1948 the Sarona colony was redesigned to be used as the Israeli state defense headquarters, known as the "Kirya".