

February 2014

Dear Chavera,



This edition of the Lapid newsletter is the first of 2014 and follows on the heels of the successful annual World WIZO Meeting of Representatives attended by WIZO leaders from 30 Federations. This plenary was a wonderful opportunity to exchange views on various issues on the agenda of the Jewish People and to reflect together on a theme that matters to us all, "Building our WIZO future".

Leadership cultivation is a top priority of the Organization and Tourism Division and we introduced the first WIZO Leadership Empowerment Seminar parallel to the Meeting of Representatives. This seminar, which we hope will become an annual event, was designed to give participants a mixture of inspiration, practical skills, confidence and a better understanding of WIZO's work to enable them to take the next step in their leadership journey. It was a very intensive week but the participants came away empowered, energized and enlightened and more committed than ever to carrying out their vital WIZO work.

Another initiative implemented by the Division the week prior to the MOR, was a one day in-house workshop for newly elected Presidents to familiarize themselves with the complex organizational structure of World WIZO and the roles and responsibilities of the various WIZO Divisions. The attendees gained valuable insight into the daily operations of World WIZO. The feedback was extremely positive and the outcome is that this initiative should be extended to all Executive Members in the Federations.

I would like to take this opportunity to welcome aboard our new Director, Beto Maya. Born in Mexico City, he has extensive experience working with Zionist and Jewish organizations such as the WZO (World Zionist Organization), JAFI (Jewish Agency), Schusterman Foundation. Prior to joining WIZO Beto was the Program Director of the 2013 General Assembly at the JFNA (Jewish Federations of North America). With such an illustrious track record and energetic disposition Beto is sure to be an asset to WIZO and we wish him lots of success in his new position.

With warm WIZO wishes,

Jamie Gelley

Chairperson, Organization and Tourism Division
World WIZO

TABLE OF CONTENTS

Please click on the link below to be directed to the article of your choice

Purim: A Tale of Women's Empowerment	4
Alice Herz-Sommer: an inspiring story of resilience and the power of optimism	6
Israeli 'web prophet' maps the past to predict the future	9
What is more valuable to our organization's existence - Membership Recruitment or Retention?	10
The Dominican Republic - A Jewish refuge on Caribbean shores	13
Understanding global anti-Semitism	16
A unique center based on the life of Theodor Herzl, the founder of modern political Zionism	17
A symbol of Jewish Revival: a new museum of the history of Polish Jews opens in Warsaw	19
Jerusalem's Haneviim Street: a rich past and a bright future	22

Compiled by:

**Organization & Tourism Division
World WIZO**

**Janine Gelley, Chairperson
Avital Blumenthal, Deputy Chairperson
Beto Maya, Division Director
Orna Ref, Director Tourism Dept.
Raquel Dar – Co-editor
Lisa Moss-Phillips – Co-editor**

HOLIDAYS

Purim: A Tale of Women's Empowerment

Purim is the perfect time to reflect on the lessons of women's empowerment that we can learn from the women who take center stage in the biblical Book of Esther.

The story of Esther is considered to be one of the earliest feminist tales: not just in Jewish history, but in the history of mankind. King Ahaseurus' first wife, Vashti, is regarded as a feminist icon, while his second wife, Esther, is viewed as a post-feminist icon. We can celebrate the fact that in one story there are two strong, autonomous women who made their own choices and stood up for their convictions.



Esther, a young Jewish woman who becomes a Persian queen, is an unusual biblical heroine. Initially a passive and obedient girl, she follows the instruction of Mordecai, her cousin/foster father, hiding her Jewish identity and joining King Ahaseurus' harem, where her beauty and docility make her a favorite with the king. When Mordecai informs her of a genocidal plot against the Jews by Haman, the king's evil vizier, at first she refuses to intervene, demurring that she is forbidden from approaching the king without invitation. This crisis transforms Esther from a docile girl into a courageous leader. Taking charge of Mordecai's effort to stop Haman, she devises a risky plan that uses her beauty, charm, and political astuteness to save her people. In doing so, she reveals her true identity as both a Jew and a woman of action, and shows us how even people on the margins can mobilize their talent, strength, and wit to change the course of history.

Vashti, King Ahaseurus' first wife once the stereotype of a vixen is no longer perceived as the siren of the Purim story. Instead she's become a feminist hero who showed dignity and courage when she intentionally disobeyed her husband's command and refused to flaunt her beauty for the king's entourage. She stood her ground, refusing to be the trophy wife, and paid the price for as eventually her "disobedience" was punished.

The town of Shushan is big enough for two female heroes. And it's high time that Vashti receives the appreciation and respect that she deserves, as a woman who said no.

It's time to celebrate Vashti for having the courage to stand up to a drunken and demanding king, just as we celebrate Esther for persuading that same drunken king to free the Jews. We look to the past to inform the future. We need to remember the traits that earned Esther and Vashti a story in the first place, and celebrate them.



Then let us continue to find ways to instill these traits in our daughters and sisters and other young WIZO women and to empower them to become the heroines of their own stories.

In conclusion, the secret of Purim is to see beyond the masks. Purim's noise and noshing is great fun, but the holiday also unveils the story of character and courage. For us, too, Purim can be a time to strip away external masks in order to find the strengths that lie within each and every one of us.

Sources:

Kaplan, I. (2013, February 20). Purim's other woman: Vashti, the queen who kept her clothes on. *Jewish Journal*. Retrieved February 2, 2013 from http://www.jewishjournal.com/purim/article/purims_other_woman_vashti_the_queen_who_kept_her_clothes_on

Norman- Nathman, A. (2012, March 8). International Women's Day: A Purim Story. *Mamafesto* [web blog post]. Retrieved February 2, 2013 from <http://themamafesto.wordpress.com/2012/03/08/international-womens-day-a-purim-story/>

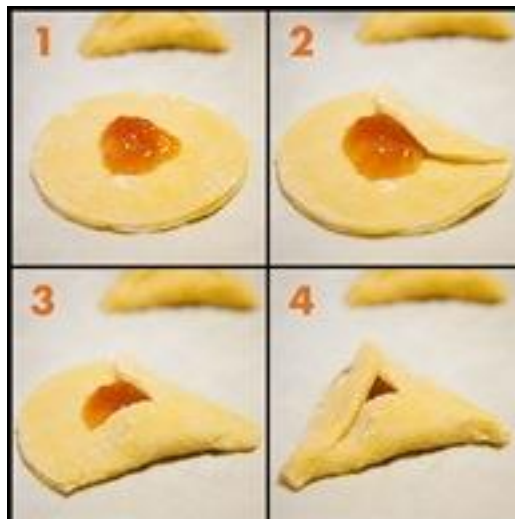
Easy Recipe for Crispy Crunchy Hamantashen

Ingredients:

- 3 cups flour
- 3 teaspoons baking powder
- 1/2 cup sugar
- 1/4 teaspoon salt
- 3/4 cup butter, room temperature
- 3 eggs
- Your choice of filling (jam, jelly, preserves, chocolate chips, nuts, halva, dulce de leche).

Directions:

- Sift together flour, baking powder, sugar, and salt.
- Mix in butter and eggs.
- Roll out dough and form hamantashen
- Bake on a well-greased cookie sheet or on parchment paper for 12-15 minutes at 200C (400F).



WOMAN OF VALOUR

Alice Herz-Sommer: an inspiring story of resilience and the power of optimism



Tributes have been paid to Alice Herz-Sommer, who is believed to have been the world's oldest Holocaust survivor passed away this week in London at the age of 110.

Born into a Jewish family in Prague in 1903, Herz-Sommer spent two years in a Nazi concentration camp in Terezin.

Sommer a renowned concert pianist and music teacher came from a musical Moravian family. Her

formal musical education began at five and she was soon taking piano lessons with Conrad Ansoorge, a pupil of Franz Liszt.

A film about her life has been nominated for best short documentary at the forthcoming Academy Awards. "We all came to believe that she would just never die," said Frederic Bohbot, producer of the documentary, *The Lady in Number 6: Music Saved My Life*.

'Music was our food. Through making music we were kept alive,' said Ms Herz-Sommer. [On the film's website, she says:](#) "I am Jewish, but Beethoven is my religion. I am no longer myself. The body cannot resist as it did in the past.

"I think I am in my last days but it does not really matter because I have had such a beautiful life. And life is beautiful, love is beautiful, nature and music are beautiful. Everything we experience is a gift, a present we should cherish and pass on to those we love."

Herz-Sommer recalled "always laughing" during her time in Terezin, where she and other inmates put on occasional concerts. She said the joy of making music had kept their spirits up. "These concerts, the people are sitting there, old people, desolate and ill, and they came to the concerts and this music was for food to them. Music was our food. Through making music we were kept alive."

Lowest point

Herz-Sommer met her husband to be, Leopold Sommer, who was also a musician, in 1931 and married him two weeks later. The couple and their son, Raphael, were sent from Prague in 1943 to a

camp in the Czech city of Terezín (Theresienstadt in German) where inmates were allowed to stage concerts in which she frequently starred. She never saw her husband again after he was moved to Auschwitz in 1944 and many in her extended family and most of the friends she had grown up with were also lost in the Holocaust. Alice and her son, Raphael, were among fewer than 20,000 people who were freed when Terezin was liberated by the Soviet army in May 1945.

Following the war, she went to Israel in 1949 with her sisters and taught music at the Jerusalem Academy of Music before moving to London in 1986 at the prompting of her son, who had grown up to become a concert cellist but who died suddenly in 2001 while on tour.

'Our inspiration'

In a 2006 interview with the Guardian when she was living alone, continuing to practice the piano for three hours she spoke of her love of life and her passion for music. Asked if she ever thought about why she survived, she replied: "My temperament. This optimism and this discipline. Punctually, at 10am, I am sitting there at the piano, with everything in order around me. For 30 years I have eaten the same, fish or chicken. Good soup, and this is all. I don't drink, not tea, not coffee, not alcohol. Hot water. I walk a lot with terrible pains, but after 20 minutes it is much better. Sitting or lying is not good." She added: "I am looking for the nice things in life. I know about the bad things, but I look only for the good things. "The world is wonderful, it's full of beauty and full of miracles. Our brain, the memory, how does it work? Not to speak of art and music ... It is a miracle."

Her grandson, Ariel Sommer who confirmed her death on Sunday (23rd February) said: "Much has been written about her, but to those of us who knew her best, she was our dear 'Gigi'. She loved us, laughed with us, and cherished music with us. She was an inspiration and our world will be significantly poorer without her by our side."

The wisdom of Holocaust survivor, Alice Herz Sommer "Look for the beauty in life" – please take a minute to watch this powerful video. http://www.youtube.com/watch?v=OnoQ8F_CUfE-

Source:

Quinn, Ben. (2014, February 23). Alice Herz-Sommer: pianist and oldest known Holocaust survivor dies aged 110. *The Guardian*. Retrieved February 26, 2014 from <http://www.theguardian.com/world/2014/feb/23/alice-herz-sommer-holocaust-survivor-dies>

SUCCESSFUL JEWISH WOMAN

Israeli 'web prophet' maps the past to predict the future

Dr. Kira Radinsky, the 27 year old Technion grad was selected for MIT Technology Review's list of leading global innovators under 35 – an illustrious list that has included in past years the likes of Larry Page and Sergey Brin, the co-founders of Google; Mark Zuckerberg, the co-founder of Facebook.



Originally from Kiev, Ukraine, Kira moved to Israel in 1990 at the age of four. Growing up with her mother and aunt, both of whom are academics with graduate degrees in maths and computer science, Radinsky was immersed in an environment of intellectual development and stimulation from the start.

And she used every opportunity she got to advance her skills in almost all fields. Starting to code at the age of eight, Radinsky also took extra courses in physics, chemistry and literature at a special Russian after-school in Israel. When she wasn't studying, she would take Karate classes (eventually earning a black belt) as well as piano, tennis and dance. At the age of 15, she walked through the gates of the Technion to start her undergraduate degree alongside 20-year-olds who had already graduated from army service.

After completing her army service, where she worked as a programmer in a top-secret intelligence unit, Radinsky returned to the Technion and was accepted to their Excellence Program, studying computer science under the supervision of Prof. Shaul Markovitch .

She worked on her Master's degree while still studying for her Bachelor's and graduated with a PhD in 2012, at the tender age of 26. During her studies, she developed a novel prediction method, which predicts events with an average precision of 80 percent. Scanning digits from the last 500 years, within all material published in the New York Times from 1880 on, she found a strong correlation between events of different types. Radinsky's algorithms were able to predict Cuba's first outbreak of cholera in 130 years several months before it happened last year.

During her studies Dr. Radinsky *worked at Microsoft Research USA*, led by Eric Horowitz, and later she joined Yaron Zakai to establish the startup SalesPredict which focuses on helping companies identify their most promising potential clients and improving the way they do business with each other. Her research has earned her awards from various organizations, including Google, Yahoo and Facebook.

“Kira is a brilliant researcher with unique qualities that absolutely justify her inclusion in the list,” says Prof. Shaul Markovitch of the Faculty of Computer Science. “She combines intellectual ability with creativity and intense curiosity - a rare combination typical of outstanding inventors. Her doctoral research is a valid problem that seemed unsolvable with current tools – developing algorithms with good predictive capability for global events by using huge databases of web-based information sources. The boldness of her choice of problem, and her scientific competence demonstrated in the successful solution earned her the inclusion on the list.

In an interview with Haaretz newspaper, Dr. Kira Radinsky explained how she used algorithms to predict riots in Egypt.



How can the Internet be used to predict the future?

The amount of information existing in the world today is constantly expanding. Even though most people believe that this kind of information – such as Facebook searches – is rubbish, to me it is the most exciting possible thing. I fantasize about what could potentially be done with all this data. That is my passion. What I am trying to do is take all this data and construct models that attempt to predict future events .

Give me some examples of predictions that came true .

The riots in Sudan. I am preparing a PowerPoint presentation for the prize -award ceremony at MIT, and I thought of using this as an example of a prediction. You can see a recurrent pattern in the riots: The price of a staple begins to climb – in Egypt it was bread, in Sudan it was cooking gas – and this sparks riots. The system predicted that the government in Sudan would be weakened and could even collapse. We predicted the cholera outbreak in Cuba. We predicted the riots in Turkey, Syria and Egypt. The increase in the price of wheat. The outcome of the trial of a big-time drug dealer. I have a list of thousands of examples.



Your detractors would say it is a matter of luck. To what extent do you think luck plays a part in these predictions ?

During the Second Lebanon War, my mother – a mathematician – tried to predict whether a missile would fall on her building. She joked that a missile had a 50 percent chance of hitting her building. Either it would hit it or it wouldn't. I believe that, in general, there is an element of luck in life. In the end, luck also factors into probability. The probability always exists that you will get lucky.

These predictions are based on inconceivable amounts of data. I read one estimate that there are one billion messages posted on social networks every 48 hours .

Yes. We collected 150 years' worth of news items. We took The New York Times. You can surely imagine the complexity of taking text and conducting an intensive semantic analysis of it, as if a person were reading it. We collected billions of Twitter tweets, millions of Web searches. On top of all this data, we began to add more data that people consider obvious: encyclopedias, information on the genome, all the human data that has accumulated and that is more or less static, and then we started to make generalizations .

To conclude Kira said: "My true passion is arming humanity with scientific capabilities to automatically anticipate, and ultimately affect, future outcomes based on lessons from the past."

Click on the link below to view a TEDx Talk by Dr. Kira Radinsky

www.youtube.com/watch?v=gAifa_CVGCY

Source:

Shamah, D. (2013, August 24). Israeli 'web prophet' maps the past to predict the future. *The Times of Israel*. Retrieved November 20, 2013 from

<http://www.timesofisrael.com/israeli-web-prophet-maps-the-past-to-predict-the-future/>

Shani, A. (2013, October 25). How Dr. Kira Radinsky used algorithms to predict riots in Egypt. *Haaretz*. Retrieved November 5, 2013 from www.haaretz.com/weekend/magazine/.premium-1.554263

ORGANIZATION

What is more valuable to our organization's existence - Membership Recruitment or Retention?

This article will give you some insight into the importance of membership retention.



Recruitment is the most important activity for our organization's membership development and to secure its existence, right? Not necessarily.

Member recruitment is definitely a key factor, but if we want our organization to thrive, membership retention is the most important piece of the puzzle.

Many lay leaders may think that if new members are not joining their organization, its sustainability will be compromised. However, in order for new members to join, it's necessary to have a solid foundation of members which will always stimulate membership growth.

Here are three reasons why retention is more important than recruitment:

1. Get retention right and you will have built the basis for recruitment. High retention rates are the signal that you have happy, satisfied members. These members tend to share the organization's success stories with others, automatically creating a grassroots recruitment campaign.

The point: start with retention, and follow with recruitment.

2. "A bird in the hand is worth two in the bush" is certainly true for every organization. It's true not only because it takes less effort to keep a member than find a new member, but also it is less hard to retain a member than recruit a new one .

The point: recruitment often gets the attention, but retention will make your treasurer much happier; ultimately, the membership numbers will make your executives happier, too.

3. A low retention rate is a signal that you have serious underlying problems in your organization Recruiting members is primarily a function of great marketing, but member retention is a function of both marketing, and more importantly, a great membership experience. If you can't keep your members, then you are wasting money recruiting them until you fix the problem that is causing members to leave.

The point: if you can't retain, recruitment will burn through prospects because they won't remain.

The bottom line is that recruitment is important for your organization, but retention must be your first priority. If you master the art of member retention, then recruitment will be fun and easy, leading to success for your organization.

Source:

What's More Valuable to your Club's Existence - Membership Recruitment or Retention? (2013, January 1). *ClubRunner*. Retrieved November 30, 2013 from <http://web.clubrunner.ca/Whats-More-Valuable-to-Your-Club-Membership-Recruitment-or-Retention>

TRACING THE TRIBE

The Dominican Republic - A Jewish refuge on Caribbean shores

Fleeing the Nazis, a small group of Jews found sanctuary on a beach paradise in the Dominican Republic. Now efforts are underway to preserve the unusual history of Sosúa.

On the northern shore of the Dominican Republic lies the beachfront town of Sosúa, known for over 70 years as "Tropical Zion." It is a typically Caribbean town, with an atypical history that includes a chapter as a haven for Jewish refugees. Hot and humid all year round, with daily downpours, Sosúa boasts a pretty beach, lined with coconut palms, colorful ramshackle houses and colorful residents. It is home to some 50,000 people of 30 nationalities. In the 1980s the town turned into a tourist destination, drawing visitors from all over the world. There are quite a few similar locations along the shores of the Dominican Republic, but none have the surprising Jewish history of Sosúa.



Sosúa mayor Ilana Neumann de Azar with Alexander De La Rosa, the Dominican Republic's ambassador to Israel. Photo by Moshe Gilad

Its story has received a lot of attention lately, mainly thanks to Ilana Neumann de Azar, who has served as the mayor of the town since 2010. Neumann is a cheerful and pleasant woman in her forties. Her mother was Dominican; her grandfather was a Jew who lived in Sosúa for decades. Her father immigrated to Israel, but returned to the town of his birth in 1961.

"It is important to tell the little-known history of the town now because soon there will be nothing left of it. We are fighting here for the last scrap of memory ", said Neumann at a recent event held for the Israeli press.

The story begins in 1938, with the Evian Conference in France. The international gathering was convened at the initiative of U.S. President Franklin D. Roosevelt in order to find a solution for the increasing numbers of Jewish refugees fleeing Europe in the wake of the Nazi ascent. Of the 32 nations attending the conference, only one – the Dominican Republic - agreed to offer sanctuary to 100,000 Jews on the remote Caribbean island, east of Cuba. The Dominican Republic shares the island of Hispaniola with the nation of Haiti on the Western side.

There are a number of explanations for the generosity of the Dominican Republic's president at the time, Rafael Trujillo, the strongman who ruled the country from 1930 through his death in 1961. The accepted explanation is that Trujillo wanted to erase the memory of the so-called Parsley Massacre he ordered only the year before, when some 15,000 Haitians were executed. Western nations were not thrilled to grant him legitimacy in the wake of the massacre; his offer to accept the Jews was one of a series of attempts he made to win renewed international support.

"Whitening the natives"

The president may have had additional reasons for opening the doors of the country to Jewish refugees. Initially, the Dominican government set a quota of 5,000 visas to be given out to European Jews, but the Jewish community was in no hurry to exploit the opportunity. In the end, only 645 Jews – or possibly 800, according to another version – crossed the Atlantic Ocean and arrived in the Dominican Republic in 1941.

They were sent to Sosúa, then a small, remote village a long ride away from the capital of Santo Domingo. Today the drive, which crosses the island from south to north, takes about five hours; it probably took an entire day back then. Trujillo saw the arrival of the Jews as a way of developing a particularly poor region of the country. There is much evidence that the American Jewish Joint Distribution Committee transferred large sums of money to Trujillo for developing Sosúa.

The president also saw an opportunity to "launder" or "whiten" the local black population. The racist idea of marrying white men from Europe to local black women in order to lighten the skin color of the local population was part of Trujillo's declared policy – which was apparently as unsuccessful as it was outrageous.

But some Jews arrived and here – against all odds – the story took on a twist. Many succeeded in building new, and good, lives for themselves. They adopted different professions, largely out of a lack of choice, abandoning positions as doctors, teachers and other professionals in order to become farmers. Every Jew who settled here received a small plot of land, a few cows, a bull and a horse. They built farms and established a cooperative – Neumann explained to us that it was just like a kibbutz – that marketed and jointly sold the milk and meat products from their farms. Seventy years later, Productos Sosúa is still considered to be the largest dairy and meat marketing organization in the entire region.

After the Second World War ended, another group of Jews arrived in Sosúa, in 1947. Some were refugees from Europe and others arrived from Shanghai. The community grew – but not for long. In the 1950s and 1960s the pace of emigration intensified. Many left for New York and more to nearby Miami, just an hour-and-a-half flight. Thousands of the descendants of Sosúa's original Jews live in Miami today.

As to how many Jews remain in Sosúa today, it depends who you ask. Neumann says there are about 100 Jews. Another source maintained there were only about 30, while a number of articles published in the United States referred to approximately 70 Jews. The difference in the numbers is easy to explain: Not everyone agrees who is a Jew, and many of those who now live in Miami still keep their family home in Sosúa, visiting at least once a year. They still regard themselves as residents of Sosúa.

Missing Miami

In a small courtyard in the center of Sosúa stands the local synagogue and next to it, the Jewish Museum. The synagogue is built entirely of wood, painted white and turquoise on the outside, and shades of brown on the inside. It looks modest and active. There is a Torah ark covered with a curtain and a bimah (raised platform) for the person leading services and reading from the Torah scroll. Neumann says there are services held on some Saturdays and important holidays. At the prayer service held in our honor, there was, as is customary here, no separation between men and women.

The Sosúa Virtual Museum <http://www.sosuamuseum.org/> was established to keep the memories alive not only of the settlers who lived in Sosúa, but also all of the sites, buildings, and activities that made Sosúa a wonderful place for the survivors and their children, and an example for the world.

"There are people here who are investing a great deal of effort in preservation," he said, citing Mayor Neumann in particular. "The best proof of that is the new park in memory of the Jewish community that was dedicated in the city last year.



The small municipal park that was built in remembrance of the Jewish community is in the prettiest place in the city: It looks out over the sea and beach and a broad bay. In the center of the park is a prominent white Star of David. A large gate leads from the park to the beach, to the sea and to the horizon. If you continue this line a bit more you reach Miami – just as many of the former residents of Sosúa have.

Sosúa. Hundreds of European Jews made new lives here, but today only a few dozen remain.
Photo by Moshe Gilad

Source:

Gilad, M (2013, July 22). A Jewish refuge on Caribbean shores. *Haaretz*. Retrieved November, 21 2013 from <http://www.haaretz.com/jewish-world/jewish-world-features/.premium-1.537277>

ANTI SEMITISM

Understanding global anti-Semitism

Global anti-Semites relentlessly focus their ire and efforts on deprecating, demonizing and delegitimizing Israel.



Global anti-Semitism is a new phenomenon. It is the third major era of anti-Semitism, after the long religious one grounded in Christianity and Islam, and the modern, racist one that took full shape in the 19th century and culminated in Nazi anti-Semitism and the Holocaust.

After relative quiescence during the post-Holocaust decades, when public anti-Semitism in the West was taboo, anti-Semitism began to emerge in its new, global form in the 1990s. Now it surrounds us.

Through the ages, anti-Semitism has been grounded in the foundational anti-Semitic paradigm. This has five elements: Jews are fundamentally different from non-Jews. Jews are noxious. Jews are willfully malevolent. Jews are powerful. Jews are therefore dangerous. Either implicit or explicitly stated is a sixth element: that Jews must be kept in check, at bay, or somehow eliminated.

In every era, specific anti-Semitic elaborations and accusations build upon this foundational paradigm by adapting themselves to the local cultural, social and political conditions of the times. In today's global age, anti-Semitism has again morphed into something new.

For the first time Anti-Semitism, like globalization, spans the globe. There are many more anti-Semites than ever. More than 50 percent of the five hundred million people in the EU are profoundly anti-Semitic. The United States, where anti-Semitism is much lower, still has more than one hundred million people who espouse anti-Semitic notions. In the Arab and Islamic worlds, anti-Semitism is, in the countries surveyed, close to one hundred percent. Even in the rest of the world, where there are virtually no Jews and have never been any, anti-Semitism is at alarmingly high levels.

In line with the times, and the historically newfound actual military and political might of Jews in Israel, the dominant anti-Semitic imagery of Jews has also changed. The behind-the-scenes, stealthy manipulator of 17th-century Shylock, or the more open manipulators of nations by Jewish bankers, epitomized by the Rothschilds of the 19th century, have now in the 21st century morphed into the marauding killer Rambos crushing Palestinian children under their boots or grinding them up in meat grinders.

This can be seen in the fantastical and demonizing belief – subscribed to by more than 250 million Europeans – that Israel is conducting “a war of extermination” against the Palestinian people; a generalized, updated blood libel, recycling the canard that Jews are collectively guilty for the death of Jesus. In the past anti-Semitic streams (although always grounded in the foundational anti-Semitic paradigm) mainly existed as independent variants on a common theme. Now anti-Semitism is a global amalgam. Today, Christian anti-Semites, Muslim anti-Semites, leftist anti-Semites, rightist anti-Semites and international human rights anti-Semites all incorporate each other’s false charges against Jews and Israel into their own litanies.



Jewish cemetery of Strasbourg, France, Photo: AP/Christian Lutz

Perhaps the most glaring instance of such crossover prejudice is Palestinian and other Islamic-world anti-Semites’ routine characterization of Palestinians, or Palestine itself, as the new Jesus being crucified by the Jews, thereby invoking the most damaging prejudicial canard of all time and appealing to the hundreds of millions of Christians for whom this charge is still such a potent reason to be hostile towards Jews.

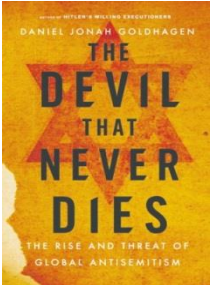
The flows of anti-Semitic hatreds and accusations, while once emanating from the Christian and then Nazi European center to the periphery, now crisscross the globe with no single locus. Anti-Semitism really did once have a principal address: the Vatican. Today, anti-Semitic charges can originate anywhere and flow in any direction.

And once a powerful new anti-Semitic accusation is made in one place it spreads in short order across the world. Modern European anti-Semitism, having been exported to the Arab world, has been reimported into Europe with the flow of Arab immigrants and the flow of words along the information superhighways. This multi-centric nature of global anti-Semitism makes combatting it that much more difficult.

Befitting its global nature, anti-Semitism today is ensconced in international and transnational institutions (beyond religious movements). It has captured the world’s most central global institution, the United Nations, which has been conducting a concerted campaign to demonize Israel. Witness its Human Rights Commission’s dishonest and obsessive focus on Israel in contrast to its virtual silence about the brutalities and mass murders of the many dictatorships around the world.

As our global age is political in that people now understand that virtually all spheres of life are governed or profoundly influenced by politics. So too today’s anti-Semitism, which before was mainly cultural or socially oriented, has now adopted a political cast.

Hence anti-Semitic governments, through the UN and as a matter of domestic and foreign policy, promote anti-Semitism, and indeed have forged something against Israel that exists against no other country: an international eliminationist political alliance.



Finally, because nothing incites anti-Semites more than the specter of Jews being powerful, and because the global world is a world organized by the international state system, global anti-Semites relentlessly focus their ire and efforts on deprecating, demonizing and delegitimizing Israel. Many though certainly not all of them, want to destroy the country. Such is the logic of today's globally oriented global anti-Semitism.

Source:

Goldhagen, D (2013, October 11). Goldhagen: Understanding global anti-Semitism. *The Jerusalem Post*. Retrieved November 21, 2013 from <http://www.jpost.com/Opinion/Op-Ed-Contributors/Understanding-global-anti-Semitism-331104>

Daniel Jonah Goldhagen, a former Harvard professor, is the author of *The Devil That Never Dies: The Rise and Threat of Global Anti-Semitism*. He is also the author of #1 international bestseller *Hitler's Willing Executioners: Ordinary Germans and the Holocaust*.

JEWISH HERITAGE

A unique center based on the life of Theodor Herzl, the founder of modern political Zionism, was dedicated in Budapest, Hungary.

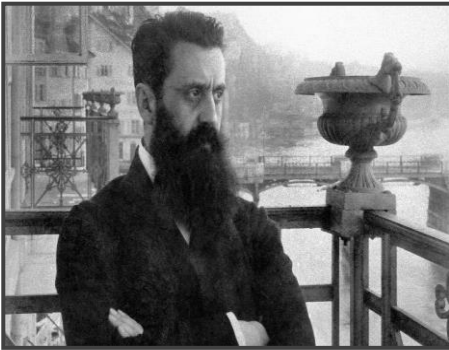


Photo courtesy of Central Zionist
Archive

A new information center dedicated to the life and legacy of Theodor Herzl was dedicated on December 1st 2013 in Budapest, the birthplace of the Zionist visionary close to the date (November 29th) that the United Nations voted to establish the State of Israel. Its founders hope it will help combat the rise in anti-Semitism in Europe.

A joint initiative of the Jewish Agency and the World Zionist Organization, the new center whose cornerstone has already been laid is a replica of the Herzl Museum located in Jerusalem but on a smaller scale, according to Alex Katz, head of the Jewish Agency

mission in Budapest. It will be equipped with computers and film archives and will serve as a venue for hosting events of relevance to Jewish and Israeli culture.

"We see this center as a response to the rise of anti-Semitism here," said Katz, who noted that for many Jews leaving the former Soviet Union, Hungary had served as a passageway to Israel. "In a way, it's the closing of a circle". The center aims to attract both Jews and non-Jews in Hungary, as well as tourists from abroad, mainly from Israel. Although it would be inaccurate to say that Hungarians take pride in the fact that the man who conceived the idea of a Jewish state was born in their capital, noted Katz, "they don't ignore it either".

He also mentioned that moves are under way to "interest the Austrians" in the project. When Herzl was 18, he moved from Budapest to Vienna, the Austrian capital, to study law. He went on to become a journalist, playwright and writer who penned "The Jewish State," which argued for the world's Jews to create a state of their own – possibly but not necessarily in their ancestral homeland". I have no doubt that this place will draw visitors," Katz said.

Source:

Maltz, J. (2013, July 5). Center dedicated to Zionism's founding father to open in his native Budapest. *Haaretz*. Retrieved November 16, 2013 from <http://www.haaretz.com/jewish-world/center-dedicated-to-zionism-s-founding-father-to-open-in-his-native-budapest.premium-1.519693>

A symbol of Jewish Revival: a new museum of the history of Polish Jews opens in Warsaw



It used to be that young Israelis and Jews from across the globe would visit Poland and other countries in central and Eastern Europe, focusing on such popular but depressing destinations of Jewish heritage like Auschwitz Birkenau, Majdanek, Treblinka and other Nazi death and concentration camps. Meanwhile, Poles feared – and rightfully so – that their country was being perceived solely as a place of Jewish extermination after World War II.

That gloomy perspective is changing however, as new institutions and research about the rich and long Jewish history in central and Eastern Europe are emerging as part of a clear new trend that scholars have already identified as the “Jewish revival” in the region.

“It’s a pretty new phenomenon, but there’s a growing awareness of revival of Jewish life in a number of these countries,” says Prof. Robert Chazan, professor of Hebrew and Judaic Studies at New York University.

Poland was once home to the largest Jewish community in the world and the center of the Jewish diaspora. At the beginning of the 20th century, Jews constituted 10% of the Polish population at 3.3 million. In Warsaw, a third of the population was Jewish. To commemorate over 1,000 years of Jewish history and heritage in Poland, the Museum of the History of Polish Jews opened in Warsaw in April 2013 (except for the core exhibition that is to open in October 2014).

The museum is both an architectural feat as well as an important living monument of sorts—not just to the Holocaust, and perhaps not even primarily to the Holocaust, but to centuries of rich, diverse Jewish life in Poland. Still, it is rooted very much in the 20th century trauma of Polish Jewry. The museum sits on the site of the former Warsaw Ghetto, the largest in occupied Europe, and directly across from the ghetto fighters' monument, Nathan Rapoport’s large-scale memorialization of the 1943 Warsaw Ghetto Uprising.

The unique copper-and-glass façade creates a dynamic interplay between light and form, captivating visitors with its dramatic backlit views. The glass panels are embellished with a special screen print pattern of elegant letters taken from Latin and Hebrew alphabets. Together, the letters signify the word “Polin” (פּוֹלִין) — the Hebrew word for Poland — interpreted as “Po-lin”: po (“here”) lin (“[you should] dwell”).



Inscription inspired by Jewish legend

In the dramatic reach of the building's exterior, the medium is the message. The message of "Polin," reported to have come to Poland's first Jewish settlers from a divine voice, was interpreted as "a haven for Jews." Now, in this very place, a thousand years of Jewish history shines in the light of the building's façade. As they enter the Museum grounds, viewers can see the symbols of a thriving and creative culture reflected in the letters and relayed through their material design: the fragility of glass, the sturdiness of copper, and the illumination of light shed on the past and in celebration of an active Polish Jewish cultural center.

This stunning, state-of-the-art Jewish museum is on a par with the U.S. Holocaust Memorial Museum and Israel's Yad Vashem. The key difference is that the Museum of the History of Polish Jews extends the historical narrative beyond the Holocaust to encompass an epic Jewish history that even today profoundly shapes contemporary Israeli and American Jewish life. This sentiment was reiterated by Prof. Chazan when he said that "the significance of Polish Jewry is great "on many levels – demography, economics, politics, culture, religion and extends way beyond the World War II period

It is that long and colorful history, from the Middle Ages through the 20th century that the museum is looking to commemorate and educate on.

Source:

Kulish, N. (2013, April 18). Poland reconnects to Jewish past with museum. *The New York Times*. Retrieved February 25, 2014 from <http://www.nytimes.com/2013/04/19/world/europe/poland-reconnects-to-jewish-past-with-museum.html?pagewanted=all>

DISCOVER ISRAEL

Jerusalem's Haneviim Street: a rich past and a bright future

Haneviim Street is one of the most interesting urban entities in Israel, containing well-preserved historic sites — a treasure trove of historic buildings. The graceful 19th-century structural designs give the street the title of “most beautiful street outside the Old City.”



Only a couple minutes' walk removed from the night-and-day bustle of Jaffa Road is one of Jerusalem's most picturesque boulevards, HaNeviim ("The Prophets"), a stately thoroughfare cutting a mostly straight line from Davidka Square near the Machane Yehuda market right up to the walls of the Old City at the Damascus Gate. HaNeviim stretches not only across Jerusalem's geography but across her demography and across her history; to walk down its narrow sidewalks is to walk across the lines that separate secular from religious, modern from traditional, Jew from Arab, and to walk through the past 120-odd years of Jerusalem history, the century-and-change that turned the city from a dusty Ottoman backwater into the vibrant national capital it is today.

The story of HaNeviim is intertwined with the development of modern Jerusalem, which began in the latter half of the 19th century as Jews and Christians began to pour out of the overflowing Old City, building new neighborhoods and cultural and religious institutions in the one-time no man's land outside the city walls. The Christians especially took to the area around HaNeviim, multiple



denominations building churches, monasteries and hospices along the road. At the beginning of the British Mandate, this street was given its present name, Street of the Prophets by the Governor of Jerusalem, Ronald Storrs. (He was the one who passed the law that Jerusalem buildings should have an outer stone covering.) Until this point, the street had been known as “the street of the consulates” due to the numerous foreign consulates and missions located there. It also was referred to as “the street of the hospitals,” because of the many hospitals flanking it. During the

Mandate period the street flourished, but after the British abandoned their claim to Palestine and let the Jews and Arabs fight it out for themselves, HaNeviim was split in two in 1948 by the Seam Line, which separated Israeli west Jerusalem from Jordanian east Jerusalem.

Even today there are two distinct parts of HaNeviim, corresponding exactly with the former border - but at least now you can travel between them without having to worry about barbed wire and snipers.



Neviim starts at Davidka Square, where the city mounted one of the few remaining Davidkas, a makeshift mortar built by Israeli forces during the 1948 War of Independence

that served essentially as a glorified noisemaker. As part of the light rail project the Davidka Square underwent massive renovations. The pedestrian walkways and greenery on the square were expanded, and water fountains were added. The original Davidka is now lit up at night, and has become the major drawing point of the square, with shops, restaurants and cafes surrounding it.



Bikur Cholim Hospital
Photo: Rimonah Traub

On the corner of HaNeviim and Strauss, one of the main arteries of Geulah, is the venerable Bikkur Holim Hospital. The hospital itself is one of the oldest running hospitals in Jerusalem. It was founded in 1826 by Harav Shmuel Salant and Sir Moshe Montefiore in a residential building of the Armenian Quarter of the Old City. The current facility opened in 1927 and was designed by Architect Zvi Joseph Barsky in the neo-classical style with modernist elements (simplicity and clarity of form).

Ze'ev Raban, an exceptional artist and a teacher at the Bezalel Academy, designed the three sets of impressive bronze hospital doors facing Strauss Street. The metal etchings on the doors

represent the symbols of the Twelve Tribes and also feature animals and the fruits and flora of Eretz Yisrael.

The building on the opposite corner, the more elegant wing of Bikur Holim was originally a German hospital designed by Conrad Schick and built by Christian nuns in 1892. The building is reminiscent of the Schneller Compound and was built as a classic German public building, with finely designed balconies and a small bell tower. Above the entrance is engraved a dove holding an olive leaf in its beak.

Unlike other areas outside the Old City which were exclusively Jewish, Christian or Arab, the Street of the Prophets was a heterogeneous zone. Ottoman and, later, British officials; foreign consuls and well-to-do residents all lived here, creating a cultural and social centre.

At 64 Rechov Haneviim, behind a lush layer of greenery you will find the house built in 1869 by William Holman Hunt, a well-known English painter, one of the founders of the Pre-Raphaelite Brotherhood. On the roof, he erected a large balcony that allowed him an all-encompassing view of the surroundings. There is also a WIZO story behind the two-story mansion located at 64 Rechov Haneviim. From 1916 this was the home of Dr. Helena Kagan, Jerusalem's first paediatrician (in fact, the first paediatrician in the country) and a member of the World WIZO Executive from its inception and she lived there for about 60 years. The founding meeting of the Histadrut Nahsim Ivriot, later to become the Israel Federation of WIZO was held in this house. Another famous tenant was the Hebrew poetess Rachel (Bluwstein). In 1925 Rachel was ill with tuberculosis, then an incurable disease. On the advice of her physicians, she left her beloved Kinneret (Sea of Gallilee) for the dry air of the Holy City. Dr. Kagan took care of her and let her live in the small white house in the courtyard. Here Rachel wrote a poem inspired by a pear tree Hunt had once planted in the courtyard. The garden is full of fruit trees even today.



64 Haneviim Street
Photograph: Mira Meshulam



Ticho House
Photo: Michael Weiss

Haneviim is littered with former private homes have been converted into museums. One of these is Ticho House. Originally built in 1880 by an Arab dignitary it was one of the first houses built outside the old city walls. Avraham Albert Ticho, an ophthalmologist, and his wife, Anna Ticho, an artist, bought the house in 1924. The Tichos used the first floor as an eye clinic that served the population of Jerusalem until Dr. Ticho's death in 1960. Throughout their lives, the Ticho family was very active in Jerusalem's social and cultural life and upon her death Anna Ticho bequeathed the house to the city she loved so much. Today the Ticho house functions as an art gallery, a library, as well as a cultural Events venue. There is also a delightful restaurant with seating in the garden.

Next time you are in Jerusalem explore Haneviim and its side streets for a cross section of Israel's population – from secular to religious, modern to tradition, Jews and Arabs and get a taste of what has evolved from the time of the Ottoman Empire.

Sources:

Bar-Am, A. (2009, July 9). Rehov Hanevi'im – Around the Houses. *The Jerusalem Post*. Retrieved February 13, 2014 from <http://www.jpost.com/Israel-Guide/Jerusalem-Area-Tours/Rehov-Haneviim-Around-the-houses>

Rechov Haneviim 6- Hunt House [web blog post], (2013, November 21). Retrieved February 13, 2014 from <http://littmann613.blogspot.co.il/search/label/Rechov%20Hanevi%20%99im%20%20%20%20Hunt%20House>

WIZO POST-PESACH DAY TOUR THURSDAY, APRIL 24th, 2014



WIZO - Gan Ve'Nof School & Youth Village

This Landscaping Gardening and Technology Youth Village is sponsored by WIZO Switzerland and WIZO Panama. It is an island of greenery in the midst of an urban landscape of Petach Tikva.

The youth village was established in the 1920s by Mrs. Rivka Broisman for young pioneer women who fled the horrible pogroms in Eastern Europe and aspired to learn agriculture and work the land of their forefathers.

Gan Ve'Nof has a well-known reputation in life sciences, agricultural studies, landscape design and plant breeding. It is the home to the state-of-the-art Adolphe André Minkoff Tissue Culture Laboratory and a special garden center where thousands of cuttings are produced using advanced tissue culture and plant strengthening techniques.



WIZO Multipurpose Day Care Center

WIZO's Multipurpose Day Care Centers are designated for children of working parents and high-risk children from the age of three months to six years. The Multipurpose Day Care Center provides children-at-risk with regular day care services (from 7am until 4pm), plus additional three hours of enhanced afternoon. The Post-Pesach tour includes a visit to a multicultural MPDCC which caters to both Jewish and Arab populations.



World WIZO Organization - This is Civilization
For an Improved World - Today

ITINERARY

08:30 Pick up King Solomon Hotel,
Netanya

09:30 Pick up Hilton Tel Aviv

- Multipurpose DCC Tel Aviv
- WIZO- Gan Ve'Nof - School
& Youth Village Petach Tikva

14:30 Return to Tel Aviv/Netanya



Please join us for what promises to be a
wonderful day out

\$35 per person including lunch

Please register before April 10th at:

<http://goo.gl/8ybmUK>

For more information contact:

World WIZO Organization and Tourism Division

Office (tel): +972 3 6923819 or email:

wizo@wizo.org