

## IN THE NEWS

**U.S.: Arafat speech on errors not enough**

Yasser Arafat's speech confessing to "mistakes" in the Palestinian Authority falls short of necessary reforms, the State Department said.

"What does that mean? I don't know. I mean, I can't interpret it for you," spokesman Adam Ereli said Wednesday of the Palestinian Authority president's speech, touted by Palestinians as a signal of reform.

Ereli said it did not meet the minimum Palestinian obligations under the "road map" peace plan, saying authority over the Palestinian security forces must be put in the hands of the prime minister and there must be a crackdown on terrorism.

**Rice: No settlement expansion for Israel**

Expansion of Israeli settlements is not consistent with the "road map" peace plan, Condoleezza Rice said.

President Bush's national security adviser reviewed the status of the plan in a speech Thursday to the U.S. Institute for Peace in Washington.

"Israel must meet its responsibilities under the road map and help create conditions for a democratic Palestinian state to emerge," Rice said. "Israel must take steps to improve the lives of the Palestinian people and to remove the daily humiliations that harden the hearts of future generations."

Rice also faulted Palestinian leaders for supporting terrorism.

**Israeli captures bronze medal in judo**

Arik Ze'evi won a bronze medal in judo, Israel's first medal at the 2004 Olympic Games.

Ze'evi defeated his Dutch opponent, Elco Van Der Geest, on Thursday to earn a bronze in the men's 100-kg judo competition. Ze'evi's medal is Israel's fifth in Olympic history.

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# WORLD REPORT

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Republican Jewish Coalition

George W. Bush, right, visits the Western Wall in Jerusalem as governor of Texas on a 1998 tour organized by the Republican Jewish Coalition. Utah's then-governor, Mike Leavitt, is at left.

## From governor to president, Bush has followed his instincts on Israel

By MATTHEW E. BERGER

**W**ASHINGTON (JTA) — The story has been told over and over again: The future American president, George W. Bush, receiving a Middle East geography lesson in a helicopter from Ariel Sharon, the future Israeli prime minister.

Analysts say that moment cemented a shared understanding among two future leaders that would help shape American policy toward one of the world's most intractable conflicts.

But perhaps the meeting during Bush's 1998 trip to the Jewish state that had a more

lasting impact was the one that didn't even happen.

Bush did not meet Yasser Arafat, the Palestinian Authority president, during his visit to the Holy Land. Participants on the trip say Bush tried to set up a visit, but his advances fell on deaf ears.

To make matters worse, when Bush arrived in Israel, Arafat put out a news release chastising the governor for not making time for him.

"I think it formed part of the president's mind-set that Yasser Arafat was not worthy of belief but capable of aggressive falsehoods," said Shelly Kamins, a Republican

*Continued on page 2*

**AMERICA  
DECIDES  
2004**

## ■ *Bush has always followed his instincts on Israel issues*

*Continued from page 1*

Jewish Coalition board member who accompanied Bush on the trip.

Six years later, Bush is the one saying no to Arafat. The Palestinian leader — a frequent guest at the White House in the Clinton administration — has been ignored by Bush from day one, and a boycott of Arafat has been official administration policy for the past two years.

Many Jews credit Bush's decision to isolate Arafat as a product of his Middle East advisers or their own lobbying.

But for those who know Bush, and who have educated him on Jewish and Middle East issues over the years, the approach toward Arafat follows the path they have seen from Bush on every issue — a determination to follow his gut and call things as he sees them.

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“If there has ever been a thing that was not politically expedient, it was the way he handled Israel,” said Fred Zeidman, a longtime friend who Bush appointed chairman of the U.S. Holocaust Memorial Council. “He’s rooted in what he believes in.”

Certainly, Bush's support for Israel has hurt him in the European and Arab worlds, which take a much more pro-Palestinian approach to the Middle East conflict, and has made his other international priorities more difficult to achieve.

In the Jewish world, however, it has been seen as a mitzvah. Still, as Bush prepares for the Republican National Convention later this month — and a tough re-election battle in November — it's an open question how much that appreciation for

his efforts will help him.

Many American Jews remain unsatisfied with Bush's leadership overall — the majority are likely to vote for his opponent in November, Sen. John Kerry (D-Mass.) — but Bush has won near-universal accolades from Jewish organizational leaders for his strong defense of Israel and his efforts against international anti-Semitism.

Even Jewish officials who think Bush's Middle East policies are off-track still concede that he has worked tirelessly to defend Jews and the Jewish state.

It wasn't supposed to be this way: In 2000, Jewish leaders watched Bush the presidential candidate with trepidation.

He was, after all, the man who once suggested that only those who accept Jesus would go to heaven. He was the candidate who failed a pop quiz on the names of international leaders. He was warmly endorsed by the Arab American community. And he was the son of a president who openly clashed with the organized Jewish community on Israel issues.

But in their first meetings with the Texas governor, Jewish leaders said they found a man willing to listen, and to consider the community's opinions.

■  
“He was willing to say he didn't know, and he was willing to change his mind,” said Abraham Foxman, national director of the Anti-Defamation League. “He would say, ‘I don't have to know everything, I have to choose good advisers.’”

Those early meetings may have allayed Jewish officials' worst fears, but there still was little indication that Bush would go out of his way to support the Jewish community's international priorities.

A major turning point came when Bush sat down for a “working dinner” with Israeli President Moshe Katsav and American Jewish officials in May 2001. The president gained high marks for his enthusiasm and grasp of the issues during the three-hour meeting.

The trend continued after the Sept. 11 terrorist attacks. There was fear that Bush would pressure Israel to make concessions in order to garner Arab support for U.S. action against Afghanistan. The concerns even prompted Sharon to state

that Israel would not be another Czechoslovakia, sacrificed by the West before World War II in a vain attempt to appease Hitler. Again, it didn't play out the way the Jewish community feared.

Some suggest Bush gained even more empathy for Israel after Sept. 11. But even a week before that, Bush was given strong marks by Jewish leaders for instructing U.S. delegates to walk out of the United Nations' World Conference Against Racism in Durban, South Africa,

after the meeting became a forum for anti-Israel and anti-Semitic agitation.

And Bush's exchange of letters with Sharon earlier this year, acknowledging that Israel would keep some West Bank settlements and that Palestinian refugees had no “right of return” to Israel, has been seen as historic.

Some believe Israel has had to pay the price, in Europe and at the United Nations, for Bush's “my way or the highway” approach to foreign policy. Some Jewish officials continue to question Bush's policies, both foreign and domestic.

Jews, who traditionally vote Democratic, have had to walk a tightrope when pressing this administration, communal officials said: They have tried to push their domestic agenda and get Bush to be more active in the Middle East, while doling out praise for the White House's pro-Israel views.

“It's been tricky,” the ADL's Foxman said. “When the history is written, we will stand proud that we have not compromised our domestic issues because he has been good on Israel.”

Considering that Bush's pro-Israel stance could lead more Jews than usual to vote Republican this fall, some question whether Bush's support for Israel is just savvy politics.

Bush supporters dismiss that notion, arguing that Republicans realize they won't get a majority of the Jewish vote, no matter what Bush says about Israel.

Advisers and friends say Bush hasn't changed his approach in the past four years. Only Jews' positions have changed.

“The change has been in people's perception of him,” said Zeidman of the Holocaust council. “He's the same straight-shooter as he was on the first day.” ■

**Bush got high marks from Jewish organizational officials even before Sept. 11, 2001.**

### **JTA** WORLD REPORT

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# Jewish educators know it's tough to sell their job

By URIEL HEILMAN

HEMPSTEAD, N.Y. (JTA) — It might seem like a tough sell to get someone to go into the field of Jewish education: The pay is poor, the benefits are often non-existent and the only perk may be free stationery supplies.

But that view misses the point: Jewish education can be one of the most rewarding, fulfilling and enjoyable professions around.

At least, that's what some Jewish educators were trying to tell a bunch of college students this week at a conference of Jewish educators on Long Island.

"We help them look at Jewish education as a career, not necessarily a job," said Yuri Hronsky, a day-school teacher from Los Angeles and chair of the CAJE Schusterman College Program.

The program pays for college-age Jews who are interested in Jewish education to attend the annual conference of the Coalition for the Advancement of Jewish Education.

"This is a great first step. There's always more we can do," Hronsky said.

Twenty-six Jewish college students on the Schusterman scholarship were among the 1,500 or so people at this week's Conference on Alternatives in Jewish Education, held at Hofstra University.

The college program, which covers the students' conference fees of about \$1,000 per person, is one sign of the growing recruiting challenge Jewish educators face.

Rising costs, noncompetitive teachers' salaries and dwindling Jewish knowledge at home have made the job of teaching young Jews about being Jewish much more difficult.

The same factors also make finding people to do that job harder than ever.

"The personnel crisis in Jewish education is quite serious," said Eliot Spack, CAJE's executive director. "Finding people is tough. What's the incentive? Certainly not the dollars."

That's why recruitment programs like this one are so important, educators said.

"How do we reinfuse new, young people into Jewish education?" asked Wendy Sadler, director of special projects for the Alliance for Jewish Education in Detroit.

"It's a question to us of survival on many fronts."

Organizers said they hoped that bringing the young Jews to the conference would excite them about going into Jewish education.

"If we want more people in our profession, we are our best recruiters," Hronsky said. "If you don't engage them, they'll look elsewhere."

The college students seemed excited to be at the conference — which held sessions on everything from Jewish meditation to teaching strategies — but aware of the difficulties of a career in Jewish education.

"I have a passion for education, but I am very realistic when it comes to finances," said Amir Kalay, a student from the University of Utah.

The Hebrew school at which Kalay teaches part time paid for him to attend the conference.

"I think education will always be a hobby of mine, but I want to be able to support a family," he said.

The median annual income of day school educators is \$41,250, according to CAJE. For early childhood educators it's \$15,000, and for congregational-school educators, who generally work only a few hours per week, it's \$2,500.

Participants on the Schusterman program were a highly self-selective group. By taking a week out of their summer vacation to attend the conference — and coming up with the funds to travel there — they showed they take Jewish education seriously, organizers said.

"My boss told me about this," said Eric Bemaui, a University of Massachusetts student and part-time teacher at a Hebrew school. "It seemed right up my alley."

He said being around others with similar interests reinforced his belief that Jewish education is something he likes to do.

"This has been a significant leg up for me, just meeting other college students who do what I do," he said. "I came to be enlightened."

Despite their interests, however, many of the college students who came to the

conference weren't planning to become Jewish educators.

"They're pushing us toward Jewish education," said Alexander Baum, a student from Syracuse, N.Y., and the son of a Jewish educator. "I've been hearing about it my entire life."

Baum, however, said he was more interested in making music — klezmer music — his career.

Irina Khait, from San Jose, Calif., teaches at a synagogue religious school in San Francisco. She said she came to the conference to learn about

how to be a better teacher and, for the future, a better Jewish mother and synagogue lay person — not to hone career skills.

"I'm not planning to be in Jewish education professionally," Khait said. "I want to be a doctor."

The preliminary results of a survey being conducted by Eliot Schaap, CAJE's assistant executive director, show that most alumni of the college program choose careers in Jewish education.

But since the group is so self-selective, it doesn't reveal much about the appeal of Jewish education to the broader Jewish public.

As Jewish educators bear an ever-greater share of teaching young Jews about being Jewish — students are getting less and less of that from their parents — the survival of the Jewish people is at stake, educators say.

"What does that say about us if we're not committed to providing people with a gainful living?" Spack said. "The Jewish community has to wake up. Jewish kids are not being encouraged to do this as a career."

"There's a tremendous attrition rate in Jewish education. They work for a couple of years and then they get burned out, overloaded."

That's one thing that worries Josh Fixler, a college student from Denver who wants to become a rabbi.

"I want to be a normal father, a normal husband," he said. "I have to balance what I want to do for the Jewish community versus what I want to do for my family."

One participant admits that being a doctor, not a teacher, is her career goal.

# Ukrainian temple gets Torah, laptop

By SUE FISHKOFF

ODESSA, Ukraine (JTA) — Temple Emanu-El, a large Reform congregation in San Jose, Calif., had a few extra Torahs. The tiny, financially struggling Reform congregation in Odessa, Ukraine, had none.

So in late April, three members of Emanu-El took one of their Torahs, which had been restored by a scribe in Los Angeles, and put it on a plane to Europe.

They drove it around Austria and Germany in the back of a rental car — including a trip to Mauthausen — and brought it to Odessa, Ukraine, where on April 30 it was presented to the local Reform congregation in an emotional Kabbalat Shabbat ceremony marking the twinning of the two communities.

"We had three Torahs that weren't kosher," said Jonathan Hirshon, a San Jose marketing consultant who spearheaded the twinning project. "We had the best of the three repaired, and decided to donate it to Odessa."

As befitting a gift from a temple in California's Silicon Valley, congregation officials also donated some high-tech equipment to the Ukrainian Jews.

Hirshon says Emanu-El chose Odessa because the city has about 1 million residents, roughly the same as San Jose. Also, many Emanu-El congregants have family ties to the Black Sea resort.

In fact, Emanu-El Rabbi Dana Magat, who along with ritual committee co-chairwoman Dawn Chaffin accompanied Hirshon to Odessa, found out just a month before their trip that his own ancestors were from Odessa.

"Many American Jews have their roots in Ukraine, and this is a way to give back to those roots," said Kiev's Rabbi Alex Dukhovny, chief rabbi of the Ukrainian Reform movement.

Dukhovny noted that, including Odessa, nine of Ukraine's 30 Reform congregations now have their own Torah scrolls.

■  
In Russia, six of the 31 existing Reform congregations have Torahs, according to the leader of the Reform movement in Russia, Rabbi Nelly Shulman.

That number pales next to the 210 Torah scrolls that are in use at 147 Russian and Ukrainian synagogues affiliated with the

Chabad-sponsored Federation of Jewish Communities.

According to the federation's executive director, Rabbi Avraham Berkowitz, most of those Torahs were left in the Soviet Union from pre-Bolshevik days, and returned to Chabad-affiliated congregations by authorities since 1991; just a few were donated from abroad.

Berkowitz adds that 150 federation congregations still do not have Torah scrolls, and would welcome partnerships.

"Twinning" is becoming a popular way for American synagogues to offer moral, and sometimes financial, support to struggling congregations in the former Soviet Union.

Donating a Torah, often one rescued from the Holocaust, is a way to cement that relationship. All of the Torahs belonging to Reform congregations in Ukraine came from twinned congregations abroad; three of Russia's six were also foreign gifts, including one brought to Chelyabinsk this Passover by a group of Reform rabbinical students from the Hebrew Union College.

Dukhovny wonders whether American Jews can appreciate the impact of these donations. "You in the U.S. grow up with Torahs, but to us it's something new," he said. "Donating a Torah symbolizes a restoration of Jewish life. Its value is beyond money.

It's about relationships, human connections. It's a smile between your congregation and ours."

■  
What makes Emanu-El's donation so unique, however, is that the San Jose group also gave Odessa the high-tech gear: a Hewlett-Packard laptop, fully loaded with software donated by Adobe and Microsoft Ukraine. The California shul also set up the Odessans with a state-of-the-art Web site so the two congregations can maintain an ongoing relationship.

On the Friday afternoon before the donation ceremony, Hirshon, Chaffin and Magat met with a dozen members of Odessa's Reform congregation in the group's two-room basement rental apartment.

The Odessans plied their visitors with

questions: How big is the Reform community in America? Is there any anti-Semitism? What is the government's response?

Do you have more men than women in your congregation because your rabbi is a man? What do you teach in your Sunday school?

"Odessa is ripe for a Reform day-care center," said Julia Grischenko, the Ukrainian-born "para-rabbi" who has led Odessa's Reform community for the last four years. "Chabad and Ohr Sameah both have

preschools, but they only take halachic Jews. It's a very painful problem, because we have a lot of mixed marriages and the children don't have access to a Jewish education."

■  
At 6 p.m. that evening, more than 80 local Jews, dressed in their Shabbat finery, squeezed into a rented hall to witness the Torah from California being handed over to their community.

Grischenko was dressed in black trousers and a white silk shirt, a tallit draped across her shoulders. Her eyes shone with excitement. "Today, a new era is opening for us," she said, beaming at the crowd.

The congregation sang Lecha Dodi, followed by the Amidah. Then Chaffin rose, clutching the Torah to her chest. "The Torah is the most precious gift we as a congregation have," she said, her voice shaking.

Tears rolling down her face, Chaffin passed the Torah to Magat, who passed it to Shulman, who handed it to Grischenko.

Shouldering her precious burden, Grischenko proudly paraded the scroll around the room as the congregation sang the words, "On three things the world is founded" — everyone straining forward to touch their Torah for the first time.

Once back at the lectern, Grischenko held the Torah while Magat lifted the covering, laid the scroll on the table and rolled it to Kedoshim, the week's portion.

Calling the entire congregation to the front of the room, Magat said, "This is your Torah, so I want all of you who are able, to say the first blessing together with me."

The words spilled out, haltingly, in a variety of accents, but ending together with a loud "Amen."

The Torah 'is a smile between your congregation and ours.'

Alexander Dukhovny  
Ukrainian Rabbi

TALES FROM  
THE PALE

# Playing the Jewish dating game in Ukraine

By SUE FISHKOFF

CHERKASSY, Ukraine (JTA) — Think it's hard finding your soul mate in New York City? Try Cherkassy, Ukraine.

"There are very few Jewish men, and as you get older, even fewer," says Marina Olexinko, 25, a teacher in the Jewish Agency for Israel's kindergarten in this tired, gray Ukrainian city along the Dnepr River, a two-hour drive southeast of Kiev.

"And Jewish men like to marry Ukrainian women," charges Lena Horbatiuk, 31, the director of Cherkassy's Chabad youth movement, referring to non-Jewish women.

Olexinko adds: "My children will be Jewish, no matter what my husband is. Still, I'm so involved in Jewish life, that if my husband isn't Jewish, he won't understand what's important to me. But my chances of finding him in Cherkassy?"

She brings her right thumb and forefinger together in a circle. "Zero."

The Jewish pickings are mighty slim here east of the Carpathian Mountains, according to young Ukrainian Jews on the dating circuit.

And it's not so easy elsewhere in Ukraine, home to anywhere between 200,000 and 500,000 Jews, many singles say.

Looking for a Jewish mate in the former Soviet republic is complicated by the fact that many, if not most, of the young Jews active in Hillel and other Jewish organizations have intermarried parents.

Although the Reform movement, with its acceptance of patrilineal descent, did not even exist in the region until the mid-1990s, young post-Soviet Jews tend to have a flexible interpretation of what it means to be Jewish.

If you self-identify as Jewish, they say, that makes you part of the community.

And in the new Ukraine, where the emerging Jewish community is becoming as concerned as American Jews with "continuity," hooking up with a fellow Jew has become a priority — even as many of the eligible, Jewishly aware young people have emigrated and moved to Jerusalem, New York or Berlin.

What's the sense of revitalizing the country's Jewish community, young Ukrainian Jews wonder, if their chances of creating new Jewish families are next to nil?

"The population of the Ukraine is decreasing, Jewish and non-Jewish," says



Sue Fishkoff

Ukrainian Jewish students, at a Kabbalat Shabbat service, struggle to find Jewish mates.

26-year-old Mikhail Povolotskyi, who, like many of his friends, is living abroad — in his case, as an engineering student in Rome.

"The average age of a Jew in Cherkassy is over 50. Kiev and Kharkov have a future, but the smaller places? I won't come back here; It's a problem to find a nice Yiddishe maidele."

His words make the young women in the room roll their eyes.

"You're just not looking hard enough," Horbatiuk says.

"You married a non-Jew," Povolotskyi counters.

Things aren't much better 250 miles to the south in Odessa, according to 25-year-old Irina Zborovskaya, a sociologist with the American Jewish Joint Distribution Committee who's looking for Mr. Right in this Black Sea seaport.

Zborovskaya says marrying a Jewish man is important to her, yet she's almost over the hill in a society that still marries young. By all rights, Zborovskaya shouldn't be having this kind of trouble in what has long been a "Jewish city."

Ever since Odessa's governor-general invited Jewish merchants from Galicia and Austria-Hungary to settle here in the early 1830s, Ukraine's most southern port city

has been a haven for Jewish intellectual, political and economic endeavors.

Seventy percent perished in the Holocaust, but the community quickly reasserted itself after the war and, even during Soviet times, maintained a degree of independence unthinkable in most of the former Soviet Union.

"I think that every second person, if not every person, in Odessa has some Jewish connection," says Liza Gudina, 21, a professional flutist with the National Philharmonic.

On a recent evening, a dozen young people are relaxing in Odessa's Hillel clubhouse, a rented apartment filled with overstuffed, second-hand furniture, where a coffeepot is always steaming, and young Jews come and go all evening.

"You know Hillel's mission statement, says Arseniy Finberg with a sly grin.

"Maximizing opportunities for Jews to do Jewish with other Jews."

Of course, that's not the only reason young post-Soviet Jews come to Hillel, says the Hillel director in Kiev, Osik Akselrud.

But in creating a friendly, lively place for young Jews to congregate and learn about their heritage, Hillel has also become a de facto hot spot for Jewish matchmaking. "We've celebrated 11 weddings, all people who met at Hillel," Akselrud says.



# Going to the (yoga) mat to find Judaism

By ALANA B. ELIAS KORNFELD

NEW YORK (JTA) — Jewish study isn't usually seen as a way to get into shape.

But with several innovative programs combining Judaism and exercise, Jews now can sweat to find God.

"Many people are hungry for experiences that aren't only intellectual in connection with God," says Bennett Neiman, executive director of Elat Chayyim, a Jewish retreat center in Accord, N.Y. "There is absolutely a growing trend among Jews to go back to the physical."

It's this desire that Neiman aims to fulfill at Elat Chayyim, a retreat center that hosts programs in physical exercise such as yoga, Pilates, hiking and chanting, all with a Jewish twist.

Though the exercises at first glance may appear esoteric, teachers say mainstream synagogues and Jewish recreation centers across America are picking up on the desire for classes of this nature.

Activity is mainly centered on the coasts: the Sol Goldman 14th Street Y in Manhattan; the Yoga Garden Studios in Santa Monica, Calif.; and the East Bay Jewish Community High School in Berkeley, Calif., are housing classes that focus on Judaism and exercise.

But Diane Bloomfield, author of *Torah Yoga*, teaches occasional classes at two congregations in Minnesota — Adath Jeshurun Congregation in Minnetonka and Beth Jacob Congregation in Mendota — as well as at the Falmouth Jewish Congregation on Cape Cod.

The trend arises partly in response to the many Jews who have looked away from Judaism and toward Eastern spiritual systems to have an experience of God mediated by a physical practice.

Unlike the Jew-Bu movement of the 1990s — in which Jews turned to Buddhist precepts to bring spirituality to their practice of Judaism — the new movement looks only to Judaism to experience God. "Why wouldn't we go back to our own roots and experience spirituality in the context of our own religion?" Neiman asks.

One such exercise is "Embodied Judaism," which combines a Pilates-based workout — focused on strengthening the core muscles of the abdomen — with the mystical Jewish teachings of Kabbalah.

Embodied Judaism is spearheaded by Manhattan-based Jay Michaelson, a writer

and teacher of Jewish mysticism, and Ari Weller, a personal trainer who has developed his own exercise system.

In Embodied Judaism, Michaelson draws upon his yeshiva background to teach Jewish concepts streaming from the Torah, psalms, Jewish mysticism and Chasidic texts to get people to experience the truth at the core of each person, which he says is or God.

"The core teaching that animates this practice is the very traditional Jewish teaching that God surrounds and fills the universe," Michaelson says. "God absolutely fills the universe, not sort of, but 100 percent."

The class starts with slow, circular movements focused on specific muscle groups around the base of the spine and self-massage to get the blood flowing.

"The first thing we have to do if we want to have an experience is to stimulate the blood, the life force in the body," Weller says. "When people are davening and moving, this is the same concept. Their movement gets them going so they can reach a higher level."

Students then do Pilates mat-work to stimulate muscle groups around the mid-upper spine.

Weller then instructs his students to move across the floor to move beyond the mind and be completely in the body. The class, in which Jewish teachings are woven into the class and linked to the movements, ends with a relaxation exercise.

Michaelson thinks the practice of Embodied Judaism is in accordance with Jewish rituals and commandments, many of which are experienced bodily.

"Eating bitter herbs is an embodied experience, apples and honey is an embodied experience, the mikvah is an embodied experience," he says. "What we're doing is putting a mirror to that and saying, 'Look at this, look what you're doing, look how you're doing religion, you're doing it with your body.' Why is that? Maybe there's something we can learn there. And there is, there's a lot."

George Davis, a sophomore at Brandeis University, recently took a class in Embodied Judaism at Elat Chayyim.

"There is something to be said for physical activity and prayer," says Davis, who is majoring in Near Eastern and Judaic studies. "Jews bow and shuckle and do all sorts of physical things when we pray, and this was just an extension of it. I feel more connected to the universe when using my body and to God, because God is the universe."

Also teaching in the same philosophical vein at Elat

Chayyim is Susan Deikman, creator of Hebrew Kirtan, a call-and-response chanting practice that comes out of devotional, or bhakti, yoga.

Deikman uses the sefirot — the 10 characteristics or energies of God in Kabbalah — to show how God is expressed within the different parts of the human body.

Ida Unger, owner of California's Yoga Garden Studios, brings Jewish concepts such as the mysteries of the Hebrew alphabet and the Tree of Life into her yoga classes by teaching classical yoga postures with Jewish themes.

"Hebrew letters in Kabbalah are conduits of creation," Unger says. "Through aligning the shapes and elements, in a moment the energy flow is apparent."

Bloomfield also integrates Judaism and yoga. "We're not just studying Torah and doing yoga as two separate things, we're using yoga as a way to feel the Torah as it manifests in the body," she says. "We're doing Torah."

Though some may deride it as hokey, Michaelson says the practice is 100 percent sound according to Jewish law.

"There are few people at Elat Chayyim who would pretend that what they're doing is continuing an unbroken chain of dominant Jewish tradition that goes back to Mt. Sinai," he says, "but it's just not possible to say it doesn't exist within halachic limits."

In fact, he adds, the ties go even deeper.

"It's pretty glatt kosher to bring spirituality to everything you do," he says.

"Whether it's simply a little exercise class or something deeper than that, it's bringing God to something where you might not ordinarily look, we all have to get in shape."

**'We're not just studying Torah and doing yoga as two separate things.'**

**Diane Bloomfield**

Author, *'Torah Yoga'*

## ARTS &amp; CULTURE

## Ten years on, 10 films examine AMIA bombing

By FLORENCIA ARBISER

**B**UENOS AIRES (JTA) — It's the morning of July 18, 1994: Jaco and Marga, who are planning a trip to Israel to meet their 2-year-old grandson for the first time, discuss what size T-shirt to bring him. They begin arguing because Jaco wants to eat the sweets Marga is cooking for the family in Israel.

Then they leave the building to pick up their plane tickets — but just at that moment, the AMIA Jewish community center next to their house explodes, and Jaco and Marga are among the 85 killed.

These scenes are part of the film "18-J," which was due to be released in Argentina on Aug. 19. The 107-minute film is distinguished by its heterogeneity: The National Film Institute coordinated the project, which consists of 10 short films of 10 minutes each on the AMIA tragedy.

Daniel Burman, 31, whose film "A Lost Embrace" won several prizes at the recent Berlin Film Festival, filmed neighbors and employees who lived on Pasteur Street, close to the AMIA building.

Among them, a former AMIA employee reveals his fears about going back to Pasteur Street. And Burman's last testimony comes from Abel Medina, a boy born on the day of the bombing at a hospital just two blocks from the AMIA.

"My birthdays are different than those of my friends. We do not celebrate. We just remember," the boy says while the camera shows him at his mother's tiny shop, receiving a brightly wrapped present from his grandparents.

The film segment by Carlos Sorin — who has won prizes at film festivals in Cannes and Venice — is probably one of the less pretentious but more moving. Sorin shows just the faces of the victims, smiling from their family pictures, emphasizing the voids left behind.

The film is receiving corporate support and free publicity in Argentina.

All income from the film will be used to benefit local non-profit organizations, including AMIA.

## Israelis are used to boycotts

By DINA KRAFT

TEL AVIV (JTA) — The refusal by Iran's world judo champion to compete against Israelis in Athens is part of the Jewish state's long tangle with political hostility on the playing field.

In ancient times, the period of the Olympic Games was a time when enemies laid down their arms and chose sportsmanship over war.

"If you are looking at the Olympic ideals," said Yair Galily, a sports sociologist at the Wingate Institute, Israel's national sports center, "the Iranian action in some ways is a disgrace to the spirit of the Olympics."

The first time Israel was involved in a political boycott was in 1956. Several countries, including Syria, Lebanon, and Egypt, boycotted the Olympic Games in Melbourne that year after Israel invaded Sinai.

More recently, security concerns rather than outright politics have badgered Israeli sports.

No international soccer matches have been held in Israel for the past five years.

During the European League basketball championships this year, there was some talk that the finals would not be held in Tel Aviv as scheduled because of concerns over terrorism.

In the end, however, Tel Aviv not only hosted the finals but the team also won the championship.

After decades of being regionally homeless on the sports field because Asian and Middle Eastern regional sports bodies refused to include Israel, the Jewish state was accepted in European soccer and basketball leagues — as well as other sports like track and field — in the early 1990s, Galily said.

Indonesia was banned from playing at the 1964 Olympics in Tokyo for not inviting Israel to the Asia Games the year before.

The last time Israel was invited to the Asia Games, held every four years, was in 1976 when the event was hosted in Tehran

— before the Islamic revolution.

Israel already had been kicked out of other Asian sports federations by 1973, following the Yom Kippur War.

In the years following, Israel had to travel all the way to Australia, New Zealand and Fiji to find willing competitors.

The reason there are not more flaps between Israeli athletes and their counterparts from Arab or Muslim countries is that they so rarely compete in the same arenas. It's only in world gatherings like the Olympics or world championships that their paths cross.

"It's a matter of luck, coincidence, and the fact that there are not a lot of competitions where Arabs and Israelis meet," said Haggai Harif, who teaches a popular course on sports and politics at Bar-Ilan University.

This was not the case before the establishment of the State of Israel in 1948, Harif said. Until the mid-1940s, Palestinian teams in the British Mandate era were made up mostly of Jews and met teams from local Arab countries in competition in sports such as soccer, water polo and track and field.

But once regional tensions rose ahead of Israel's 1948 War of Independence, the competitions ended.

Even since Israel signed peace treaties with Jordan and Egypt, sports competition with those countries has been very limited.

One exception was a handball game in the early 1990s when the Israeli national team went to play in Egypt.

The Egyptians apparently took their political aggression out on the field, playing an especially violent game which left several of the Israeli players injured and bruised.

"One came back with a broken nose," Harif said.

There also was a friendly soccer match between Jordan and Israel in the mid-1990s back when hopes were high for Middle East peace.

"But since this most recent intifada there has been nothing to speak of," Harif said.

**'If you are looking at the Olympic ideals, the Iranian action in some ways is a disgrace to the spirit of the Olympics.'**

**Yair Galily**

Wingate Institute, Israel's sports center

# NEWS IN BRIEF

## NORTH AMERICA

### Official: Peace affects terrorism

Resolving the Arab-Israeli conflict will aid the U.S. war against terrorism, a top official of the 9/11 panel said.

Christopher Kojm, the panel's deputy executive director, was asked how Iraq and the Arab-Israeli conflict impact on the war against terrorism.

"It really does make a very important difference to the success of our efforts against terrorism as to what happens in Iraq and what happens with the Arabs in Israel," Kojm said Thursday in testimony to the U.S. House of Representatives.

### Report: Immigrant group has served purpose

The president of an organization helping U.S. immigrants from the former Soviet Union resigned.

Mark Handelman's Aug. 13 resignation after 25 years from his post at the New York Association for New Americans is seen as an indication that the resettlement of immigrants from the former Soviet Union is over, the New York Jewish Week reported.

Sharp cuts in funding from Jewish community and government sources has led the group to cut back on staff.

Jose Valencia, the agency's longtime chief financial officer and more recently its chief operating officer, will take over Handelman's job.

## MIDDLE EAST

### Pro-Palestinian to get out of jail

A pro-Palestinian activist will be allowed into Israel, but not the West Bank or Gaza Strip.

An Israeli court also ruled this week that Eva Jasiewicz, a British journalist, must post bail before her release.

Jasiewicz was arrested when she entered Israel earlier this month because of her past association with the International Solidarity Movement.

The group says it defends Palestinian rights under Israeli occupation, but Israeli officials say the organization abets Palestinian terrorist groups.

### Israeli court presses government on barrier

Israel's High Court of Justice ordered the state to address the International Court of Justice's decision that the West Bank security barrier is illegal.

Supreme Court President Aharon Barak gave the government a 30-day deadline to formulate a response to The Hague's ruling on the fence and illustrate the ramifications of the ruling.

The Israeli court also agreed to let the Israel Defense Forces build a wall along a section of the Jerusalem-Nablus highway between the Kalandia and A-Ram checkpoints.

Until now, the court had agreed to let the army build the infrastructure, but not the cement wall.

### Jerusalem security found wanting

Security at seven Jerusalem hotels was found to be faulty. Israeli police said Thursday that undercover officers had managed to smuggle dummy bombs into seven hotels in the capital, and gave the establishments until month's end to overhaul their security systems.

At two of the hotels, the King David and the David Citadel, doormen questioned the police "terrorists" after noticing them acting suspiciously, but did not find their "bombs."

The other five hotels cited were the Holiday Inn Crowne Plaza,

the Olive Tree, the Park Plaza, the Knesset Towers and the Novotel.

Earlier this month, the Knesset temporarily barred its lawmakers from staying at the Hyatt after discovering security breaches there.

The Hyatt is the hotel where Cabinet minister Revaham Ze'evi was gunned down by Palestinian terrorists in 2000.

For its part, Israel's hotels association defended security measures, insisting all Israeli hotels have 24-hour security guards in addition to taking other safety precautions in accordance with police regulations.

### Case closed on Sharon

Israel's top court upheld the decision to drop a long-running bribery case against Ariel Sharon.

On Thursday, the High Court of Justice rejected three petitions filed against Attorney General Menachem Mazuz's decision in June to close the case against the prime minister.

The High Court justices voted 6-1 in favor of Mazuz's finding that there was not enough evidence that Sharon had been bribed by a real estate contractor who hired Sharon's son for a lucrative Greek resort deal.

## WORLD

### Jewish 'problem' alleged with publisher

A former executive at a German-owned magazine giant says his boss expressed unhappiness with a preponderance of Jewish senior staffers.

Daniel Brewster, who until January was the U.S. chief executive for Gruner and Jahr, asked his boss, Axel Ganz, to reschedule a meeting around Rosh Hashanah last year because most senior staff wouldn't be able to attend, The Wall Street Journal reported Thursday.

Brewster warned it could seem insensitive since the Bertelsmann company, which owns Gruner and Jahr, recently had come under scrutiny for Nazi-era activities.

Told that most of the senior U.S. staff was Jewish, Ganz replied, "Maybe that's the problem," according to the report. Ganz disputed the account, saying he meant only that persuading the staff to attend would be Brewster's problem.

In any case, he rescheduled the meeting. Gruner and Jahr titles include YM and Family Circle.

### Survivor who secured compensation dies

A key figure in the campaign to get Germany to provide compensation to Holocaust survivors has died.

Karl Brozik, a survivor of Auschwitz, led Claims Conference negotiations with Germany for 20 years. He died Wednesday on vacation in Prague at age 78.

Negotiations in which Brozik participated resulted in \$8.7 billion in compensation and restitution for victims of Nazism and their heirs, the Claims Conference said.

Brozik was born in 1926 in what is now the Czech Republic. After fleeing to Prague in 1939, he was sent to the Lodz Ghetto in Poland before being deported to Auschwitz.

Brozik was the only one of his 26 family members to survive the war.

Brozik returned to Prague after the war and became a lawyer, escaping to West Germany when the Soviets invaded Czechoslovakia in 1968.

In 1987 he became the Claims Conference's representative in Germany. Brozik is survived by two sons and will be buried Sunday in Frankfurt.