



TARGUM SHLISHI

A RAQUEL AND ARYEH RUBIN FOUNDATION

תרגום שלישי

BULLETIN

SUPPORTING POSITIVE CHANGE IN THE JEWISH WORLD

FALL 2006

SEEKING JUSTICE FOR NAZI WAR CRIMES

By Efraim Zuroff, director, Israel Office of the Simon Wiesenthal Center

Operation: Last Chance offers a ten thousand dollar reward for information leading to the arrest and conviction of Nazi war criminals. Aryeh Rubin, director of Targum Shlishi, conceived and funded Operation: Last Chance, which is coordinated by the Israel office of the Simon Wiesenthal Center, under my direction.

Operation: Last Chance was initially launched on July 8, 2002 in Vilnius, Lithuania. Since then, it has been initiated in nine additional countries. Today we can begin to assess its results and impact.

It was clear to us from the beginning that we were embarking on a project that ostensibly had a narrow focus – facilitating the prosecution and punishment of Nazi war criminals – but actually had considerable potential to address far broader issues with wide-ranging implications. While the attempts to identify, expose, and help prosecute Holocaust perpetrators were intrinsically of great practical, judicial, and moral significance, they were also the backdrop for the struggle to ensure historical truth in post-Communist societies and an important element in the ongoing struggle against burgeoning European anti-Semitism. Indeed, the methods chosen to publicize Operation: Last Chance – press conferences, ad campaigns, and op-ed pieces – were tools with the ability both to focus public attention on the search for the killers, and to initiate and foster public debate on the broader issues of local complicity in Holocaust crimes and the role of anti-Semitism in the annihilation of European Jewry.

In summarizing the results achieved by Operation: Last Chance, the obvious place to begin is in terms of the prosecution of Holocaust perpetrators. To date, we have made considerable progress in two major cases – one in Hungary and another in Croatia.

The first is the case of Charles (Karoly) Zentai, a Hungarian army officer accused of the murder of at least one Jewish teenager (Peter Balasz) in Budapest and of conducting manhunts of Jews in the fall of 1944 when the fascist Arrow Cross ruled Hungary. Zentai escaped to Australia in 1950 but we tracked him down to a suburb of Perth, where he has lived for the past fifty-five years, after receiving evidence regarding his crimes from Peter Balasz's brother, who currently lives in Budapest. Based on the evidence supplied by the Wiesenthal Center, the Hungarian government issued an international warrant for the arrest of Charles Zentai in March 2005, and shortly thereafter submitted a request to the Australian government for his extradition to stand trial in Hungary. In August 2005, Australian Justice Minister Chris Ellison signed the extradition request and an appeal process by Zentai commenced on September 21, 2005 in Perth. Zentai's appeal against his extradition has unfortunately been delayed for technical reasons but is expected to be resolved by fall 2006.

The second case is of the chief of police of the Croatian city of Poľega. During the years 1941–1942, Milivoj Asner played an extremely active role in the persecution and deportation to concentration camps, where they were murdered, of the city's three hundred Jews and hundreds of Serbs and Gypsies. On June 30, 2004, the day that the Wiesenthal Center and Targum Shlishi launched Operation: Last Chance in Croatia, we submitted

a dossier documenting Asner's crimes in Poľega to Croatian President Stjepan Mesić and to Attorney-General Mladen Bajić. The dossier was prepared by researcher Alen Budaj of Zagreb and contained copies of anti-Jewish, anti-Serb, and anti-Gypsy decrees signed by Asner. A criminal investigation was officially initiated against Asner, who shortly thereafter escaped to Austria, where he had lived for four and a half decades after World War II to escape prosecution by the Yugoslav authorities. Asner was indicted and is facing extradition from Austria to Croatia. We have urged the Austrians to facilitate Asner's extradition as quickly as possible.

In addition to these two cases, our major focus is on efforts to find Aribert Heim ("Dr. Death"), who personally murdered hundreds of inmates at the Mauthausen concentration camp. We are working closely with a special task force established for that purpose by the German police based in Stuttgart. Initially, the search was focused on Spain, but in spring 2006 it expanded to South America.

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2004 billboard announcing Operation: Last Chance in Jassy, Romania, the historic capital of Romanian anti-Semitism. The billboard text translates as: "Mira Greenberg kept her best friend close to her heart until the last moment. Mira Greenberg died when she was only four years old. Her story is the same story as the story of over 9,000 Jews brutally murdered early in the summer of 1941..."

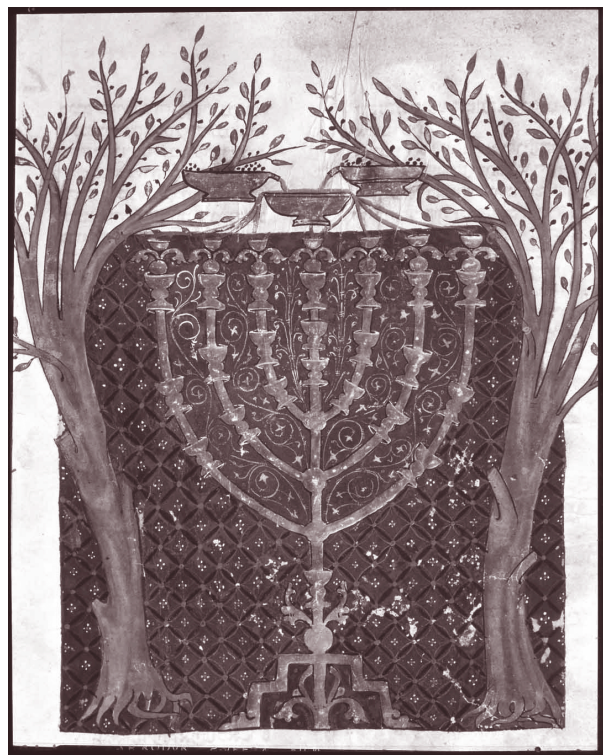
ADVOCATING FOR THE RIGHTS OF WOMEN SEEKING FAIR DIVORCES

By Rachel Azaria and Ilana Gelfman, Mavoi Satum

Miriam is thirty-six years old, and after thirteen years of marriage, nine of which were spent struggling to obtain a divorce, her husband finally allowed the dissolution of their marriage this past December. The process was long and arduous because of the character of marriage and divorce laws in the state of Israel. Jewish marriage and divorce in Israel are under the sole jurisdiction of the *Batei Din*, the Rabbinical Courts. According to Jewish law, a divorce is valid only when a *get* (divorce document) is voluntarily handed from husband to wife. When the husband refuses to grant his wife a *get*, he thereby withholds her freedom to remarry, and she is left chained to her husband as a *mesurevet get*.

A man may refuse to give his wife a *get* no matter how horrible the state of their marriage. In Miriam's case, she was the victim of severe physical violence. During the long struggle for a divorce, Miriam returned to her husband twice, hoping that he would change and trying to do the best she could for their two sons. Each time the violence remained the same. Miriam spent six months recovering in

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MUSE Film and Television is at work on the documentary *Word and World: Hebrew Illuminated and Illustrated Manuscripts*. Targum Shlishi provided seed funding for the film, which will be the first on this topic. The film will be both a celebration of the art of these manuscripts and a reflection on what these books tell us about Jews and their lives in the medieval and early modern worlds. The film's thesis, MUSE reports, is that "for Jews, books are living participants in the drama of human spiritual transformation, inciting the reader and the community as a whole to action."

FROM THE DIRECTOR

CHARITY: WHAT, WHY, HOW?

How to define charity? We know that feeding the hungry and housing the poor are considered by almost everyone to be charity. But is it charity to advocate and support radical changes in Jewish education? Is it charity to support the liberation of Israeli women seeking divorce who are faced with an oppressive rabbinical system? Is it charity to support a Jewish spiritual literacy program, seeking justice for Nazi war crimes, or a peer group for teenage girls? In the end, shouldn't healing the sick have priority over a podcast exploring Jewish perspectives on the environment? At Targum Shlishi, we believe that traditional notions of charity are valid and important, but that as a small foundation with limited resources, we can be of more use taking a different tack.

What are our criteria for allocating resources? A child in need of an extensive operation or a website on Jewish children's books? A day school that can't pay its teachers or research that will help a wider audience of educators do a better job of teaching? A new wing at a Jerusalem hospital or an online database of Orthodox mental health professionals? These are questions that those fortunate enough to be able to allocate *tzedaka* think and often agonize about. In the end, it's each according to his/her conscience. But when one's conscience tells one that all causes are worthy, how to decide?

A step back can help. Evaluate the cause and whether it has other potential donors. Estimate its long-term impact. Will it patch a hole or point the way toward meaningful, long-term solutions? Can the solutions be replicated in other communities?

I believe that throughout Jewish history there have been enlightened individuals, most often behind the scenes, who helped the Jewish people move forward, whether it be away from slavery, or out of the ghetto, or toward more equality in the treatment of women, or in prevailing upon the rabbis to ease up on sometimes restrictive laws. In cahoots with select members of the clergy and the academies of learning, these individuals used their knowledge, money, and/or their power to help our people evolve. The people who founded the first *Bais Yakov*, the first Jewish school for girls at the turn of the last century, had to decide whether, for example, to establish an orphanage in Lodz or set up a revolutionary new concept in Jewish education. Just imagine where we would be today if they took the traditional route and opted for the orphanage. The bottom line? Funding for concepts and the improvement of our lot serve as sacred a purpose as do helping the unfortunate among us.

Then the question begs, how do we arrive at an allocation? How does one justify giving x dollars to a food program in Sharre Chesed and twenty or even fifty times that amount to finding the last of the Nazi murderers, or a movement that encourages a partisan agenda? At Targum Shlishi, we use several criteria to evaluate proposals. We consider not only the proposal itself, but also how many people and foundations may support it – and how sellable it is. Will there be an annual dinner with a man or woman of the year who will draw a crowd? Is it palatable to the masses? If so, that gets either none or a minimal amount of our resources. On the other hand, an organization or an idea that has wide-reaching implications if it's successful, but may not be conventional or sexy enough to attract the masses, gets a bigger slice of our pie.

Our goal: support ideas, organizations, individuals who can make a difference. Don't get stuck on the mundane. Take risks and midwife that *nitzutz*, that spark. If we are lucky we'll help start a revolution in a particular area that needs it, but even if we're not, and the promise of a project or organization isn't realized, and all it does is get the conversation going, the mission is half accomplished.

We are living in a unique time in the history of the Jewish people. We have the most prosperity, the most freedom, and the most power that we have had in 2,000 years. Yet at the same time, we are at a most dangerous time; our physical enemies wish to destroy us, and the culture demon – the attraction of secular society – is leading a goodly number of us to assimilation, and more often than not to a symptom that is deadly to us as a people, to apathy. We need to address the problems we face, and we need to acknowledge that traditional approaches to the challenges facing the Jewish world have not been effective. We need to explore new ideas.

If we don't rock the boat and encourage our leadership to take us in a new direction, the boat, I am afraid, will find itself in dangerous waters. We at Targum Shlishi are advocating, supporting, looking for, and promoting navigational change. It's time.

Aryeh Rubin



FEEDING ISRAELI HUNGRY: FOOD RESCUE ORGANIZATION TABLE TO TABLE

An Interview with Founder Joseph Gitler

The concept is simple: rescue food that would otherwise be thrown away, and give it to the needy. Table to Table, Israel's largest food rescue organization, provides approximately ten thousand meals and twenty tons of produce and perishable items weekly to Israel's needy. The food it gathers comes from catered events, corporate cafeterias, army bases, farms, and food manufacturers.

The organization is young and rapidly growing. It was founded in 2003 by Joseph Gitler, now twenty-eight, who was a New York lawyer before making aliyah in 2000. He based the idea on similar organizations in North America, and set to work – as a one-person operation from which he drew no salary (he still doesn't). Now Table to Table has eight paid employees, more than 450 volunteers, and donates food to about sixty nonprofit groups.

In 2005, Targum Shlishi provided the funding to establish the Targum Shlishi – Table to Table Fresh Produce for Children's Project, and Targum Shlishi also funded the project in 2006. The project, which got underway in summer 2005, provides produce to Jewish and Arab children – on average between five hundred kilograms and one ton of food is delivered weekly to two organizations based in Jaffa.

Targum Shlishi spoke with Joseph about the genesis of Table to Table, the problem of hunger in Israel, and what the organization needs most to continue to grow.

TARGUM SHLISHI: DESCRIBE TABLE TO TABLE.

JOSEPH GITLER: Table to Table is a food rescue organization. We look for all types of food that for logistical reasons is going in the garbage and we develop different programs to get the food to the needy. We are not a direct service organization – we are a middleman. We have a number of different initiatives. At night we have volunteers all over Israel who go to functions like weddings, bar mitzvahs, and corporate events, and gather a tremendous amount of top quality food. During the day we have refrigerated trucks transferring food – we work with all types of food companies as well as corporate cafeterias. Typically companies will call us when their products are a few days from the expiration date and we'll pick it up and distribute it quickly. We also work with farmers – we have volunteers gather fruits and vegetables left behind by machinery.



Table to Table volunteers for Project Leket, which works with farms to gather food left behind by machine harvesting.

TS: HOW DID YOU GET THE IDEA FOR TABLE TO TABLE?

JG: In 2002 I was working for a software business and was very affected by all of the press accounts of people under the poverty line. I wanted to do something about it. I started researching, looking for ideas of what could help quickly and would be inexpensive to start up, and I came upon the food rescue concept. It's done a lot in North America, but not in Israel, which throws away as much food as anywhere else. I opened the yellow pages and called caterers who do events at night. I started it up in my car and after a few weeks, I started enlisting volunteers.



Joseph Gitler, founder of Table to Table

TS: SINCE THEN, TABLE TO TABLE HAS GROWN.

JG: When I started, I had no grand plan. I was a lay person trying to do something to help, but I had no real long term goals. It was a band-aid. I never expected this. For our Project Leket [in which volunteers go to farms and gather produce left behind by machine harvesting], in the first seven months we had over 11,000 volunteers.

TS: DESCRIBE THE PROBLEM OF HUNGER IN ISRAEL.

JG: We are now hearing a lot about hunger and poverty in Israel. It's very similar to the situations in the U.S. and Canada. It's a capitalist country with unfortunate, large differences between earnings at the upper end and the lower end. This type of poverty didn't exist in Israel five or ten years ago. As Israel has become stronger economically, this type of poverty has grown.

TS: NOW THAT TABLE TO TABLE IS FIRMLY ESTABLISHED, WHAT ARE YOUR GOALS?

JG: Our long term goal is to create in Israel a model similar to Second Harvest in the U.S. We wouldn't try to serve everyone, but there would be a few centrally based organizations that we would be comfortable donating our product to. They would work under our umbrella. In terms of short-term goals, for our nighttime operations we need more volunteers and more catering firms. During the day, we need new cafeterias, new army bases, new types of food, and we need to establish more relationships with smaller organizations, such as supermarkets and bakeries.

TS: DO YOU MAKE CHOICES ABOUT WHAT TYPES OF FOOD YOU'LL ACCEPT?

JG: We prefer the healthy stuff. Last week we delivered watermelon to kids. But if we get nice chocolate bars, why not give them to kids?

TS: WHAT IS THE ODDEST DONATION YOU'VE RECEIVED?

JG: What's shocking is the amount of food we receive. Some dairy companies will give us five or ten tons of one type of cheese. You wonder what's going on. A few weeks ago we got a donation of dried coffee, of pina colada coffee. What are these food companies thinking? Then there are the farms. There have been cases where farmers have donated products to us because the price they were getting was so low that they preferred to donate the food.

TS: WHAT ARE YOUR MOST PRESSING CURRENT NEEDS?

JG: They're financial. The challenge of many nonprofits is that some of the necessary funds are hard to raise because they're not appealing – when it comes to fundraising for salaries and vehicle operation expenses, it's difficult. Those areas aren't sexy. I'm in a unique position because I can volunteer my time. But our other employees need to be paid and that is a challenge.



TRANSLATING SURVIVORS’ TESTIMONIES

Thanks to the efforts of a South Florida-based librarian and his son, an archive in Warsaw of 7,300 testimonies from Holocaust survivors is now being translated and will be published. The archive, housed at the Jewish Historical Institute, is thought to be the largest extant archive of early testimonies – some are from as early as August 1944 – and has been described as being essentially dormant for about sixty years.

The late Mark Swiatlo, curator of the Judaica Library Collections of Florida Atlantic University, learned of the collection in 1997 and felt compelled to help bring it to the world’s attention. “I felt a strong moral obligation to

In 1941 they did not let Jews leave the town boundaries ... There was no Jewish hospital... There was no milk. There was hardly any smuggling. Except for work for the Germans (the tailors and shoemakers worked for the Gestapo), Jews had no occupation... There was no contact with foreign countries. A Jew did not have the right to carry on a correspondence. There were no newspapers. There was no orphanage... There were no beggars seeking charity in the houses, because practically all of us were beggars. In 1942 many people, and in particular the young, were ill with typhus. There was no doctor... There were no schools. There were no rabbis or secret classes... There was no rabbi in

“I felt a strong moral obligation to help get these stories into print”

help get these stories into print,” he said later. “Some authors died soon after writing their stories. Their last act was to try to tell the world what happened to them.” He initiated the effort to translate and publish the accounts and oversaw the translation of seventy testimonies. After his death in 2003 his son, David Swiatlo, established the foundation Voices from the Ashes to continue his father’s work.

Targum Shlishi has supported the translation of five hundred testimonies and is also supporting a publication effort that is yet to be determined, although talks with publishers are underway.

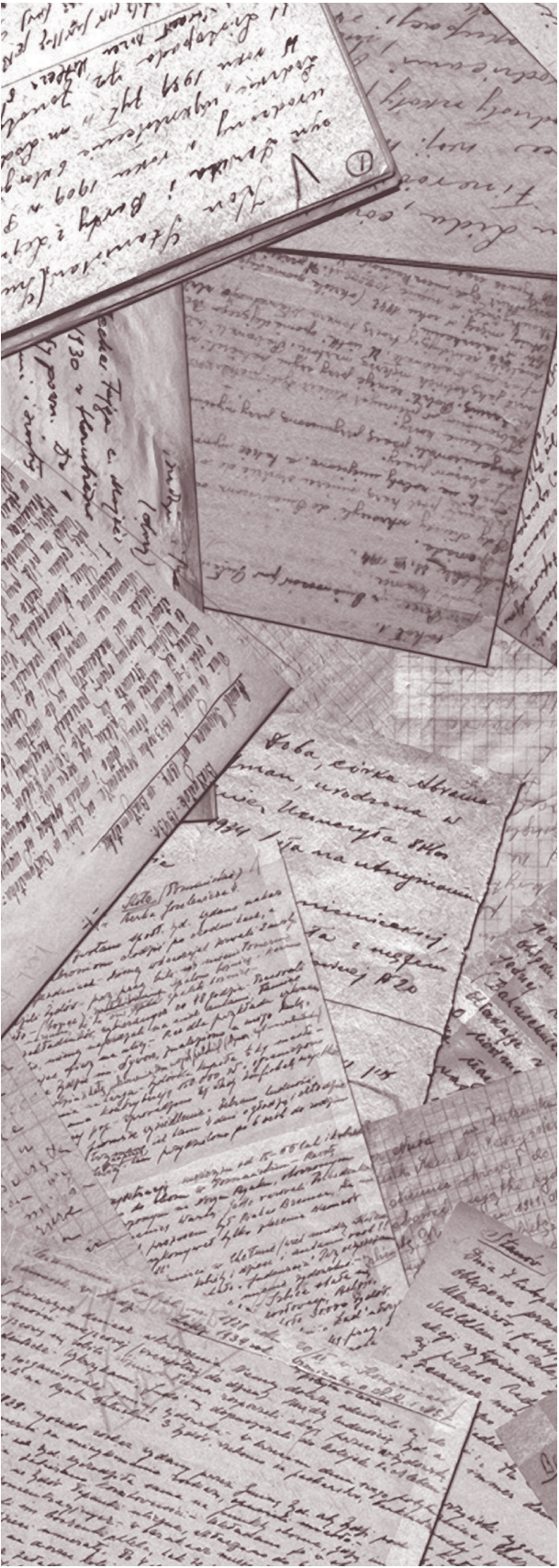
Following is an excerpt from the 1949 testimony of Chana Wajsleder-Szpiizajren, who was from the of Tomaszów Lubelski in Poland. She survived by being hidden in attics. From her testimony, one learns that of the town’s twelve thousand Jews, only two who remained survived. This is the town that Aryeh Rubin’s (Targum Shlishi’s director) father was from; his family had never known what happened to the Jews who stayed rather than fleeing to Russia and then Siberia after the German occupation. Now, with this testimony, we know what happened.

FROM CHANA WAJSLEDER-SZPIIZAJREN:
Before the war about 12 thousand Jews lived in Tomaszów Lubelski. After the Germans marched in around 50 families left for Russia. In 1940 many Jews from other small towns, even from Warsaw, came to Tomaszów Lubelski. Right after the Germans entered in 1939, they started to beat Jews. Instantly after they marched in, everybody had to put on an armband. In 1940 they started to force contributions from Jews. They took away furs of various kinds.

Tomaszów Lubelski, for at the beginning of the war he escaped together with his wife and children to Russia. He was known as the Cieszyner rabbi. He died in Russia... The [deportation] actions started in Tomaszów Lubelski at the end of 1942... We knew that they transported people to Belzec and burned them there. We saw fires from Belzec. The first action began at the end of 1942. They herded all the Jews (several thousands of Jews were still there) into the square. [They were] ordered in rows. I was in the square with my family. They took women and children and men onto large trucks. There were about thirty trucks. The action was conducted by the Gestapo men from Tomaszów Lubelski and Zamosc... During the action they killed a lot of the handicapped, the ill and the elderly. My grandfather was shot before my eyes. The people were so listless that they only wished for the easiest death possible. After this action very few people remained, about 300 young men and women, myself among them...

All the Jews from the farms were taken to Tomaszów Lubelski. The Jews understood what it meant. From Tomaszów [Lubelski] they led everybody to the forest (outside the town) to kill them. Some tried to escape but they were shot while running away. Everybody was shot in the forest, and they had to dig their graves themselves. They were buried in one collective grave in the forest which still exists. Of the Jews who were living in Tomaszów Lubelski during the occupation, there was left only me and one elderly woman, Pesla Goldsztejn, who had been hiding with Poles in the countryside...

— translation copyright Voices from the Ashes and Jewish Historical Institute



INTERACTIVE MULTIMEDIA APPROACH HELPS STUDENTS LEARN GEMARA

Matty Monheit, a management consultant based in Jerusalem, spent six years and two million dollars of his own money to develop his innovative, computer-based approach to teaching Gemara (Talmud).

His motivation? He felt that the traditional way in which Gemara is taught is not effective. And he believed that the motivational and learning tools he routinely uses as a management consultant could be applied to teaching Gemara.

“When I observe how Gemara is taught today in the schools, I am astonished. There is no real difference between how it is taught today and when I was a boy. In fact, there is probably no real difference going back for hundreds of years,” Matty explains. If these techniques for teaching Gemara were working, “that would be fine. But they have not been effective.”

Central to his system is active participation from students. According to Matty, people tend to retain eighty percent of what they discover on their own, versus

a paltry twenty percent of what they hear in a lecture. In his work as a management consultant, he saw time and again that people must become actively involved in the learning process for it to be most effective. Other key principles to his approach are democratic discussion, visual presentation, clarity of the methodology, and self-paced learning. The system addresses both how students

learn and how teachers instruct, providing teachers with a structured approach for teaching Gemara and ensuring that students arrive at true understanding rather than merely a knowledge of content.

Matty’s nonprofit venture, called *Gemara Berura*, has involved a team of Rabbis, educators, teachers, computer programmers, and others to develop this new approach to teaching Gemara. The program was completed in 2001

and is already being used in more than thirty-five schools in Israel and about twenty in the U.S., with several more schools in advanced stages of discussion about adopting the program.

“*Gemara Berura* is revolutionary,” says Aryeh Rubin, director of Targum Shlishi. “The technology has allowed us to make a major leap forward in our ability to teach Gemara. More significantly than this one program is what it means for the future of education – we’ve been so supportive of *Gemara Berura* because we feel it is a wonderful example that can show the Jewish establishment the power of technology in education.”

Targum Shlishi has supported the development and promotion of *Gemara Berura* and is currently involved in efforts to bring this promising approach to the attention of Jewish day schools throughout the country. In addition, we spearheaded and supported, along with other funders, an initiative that will bring the curriculum to five day schools in South Florida beginning in 2006-07.

SEEKING JUSTICE FOR NAZI WAR CRIMES

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Several other suspects are currently under investigation in Germany, Romania, Lithuania, and other countries, which might result in prosecutions. As of June 2006, we had received the names of 427 suspects, 87 of whom had been submitted to local prosecutors after being verified and investigated by the Wiesenthal Center.

Beyond the practical progress in terms of prosecution, Operation: Last Chance has been able to focus public attention on the interrelated issues of local complicity in the crimes of the Holocaust, the rewriting of history textbooks in newly democratic Central and Eastern Europe, and the manner in which post-Soviet and post-Communist societies respond to Holocaust-related issues. Areas of concern include: acknowledgment of guilt, commemoration of the victims, documentation of the history of the Holocaust, restitution, and education. Operation: Last Chance mounted the most extensive ad campaign ever launched on a Holocaust issue in Romania.

Operation: Last Chance also set off a national debate on the validity and necessity of the its hotline in Poland, which considered itself exclusively a nation of victims and not of perpetrators. At this point, it is clear that Operation: Last Chance has captured the attention of millions of Europeans and has squarely put Holocaust issues on the national agendas of at least nine countries, which is precisely what Targum Shlishi and the Wiesenthal Center hoped to achieve by launching the project.

For more information about Operation: Last Chance, please visit our multilingual website, www.operationlastchance.org.



Efraim Zuroff, director of Israel office of the Simon Wiesenthal Center

OPERATION LAST CHANCE IN GERMANY: REMARKS ANNOUNCING LAUNCH

The following is excerpted from a speech delivered by Aryeh Rubin at a press conference announcing the launch of Operation: Last Chance in Germany. The press conference took place at the Bundestag in Berlin on January 26, 2005.

....Jewish tradition teaches us, *Im ain ovar, ain hoveh v' ain atid*. If there is no past, there can be no present and no future. This is really our last opportunity to achieve justice for the crimes of the recent past....

Hitler wanted to rid Germany of its Jews. But look at the legacy that he left us. Our cultures and our histories are intertwined forever. Ironically, this relationship has given us a joint mission. You, the Germans, the perpetrators, and we, the Jews, its victims, must stand together and not allow today's intolerance and fanaticism to destroy today's world as it destroyed ours...Rwanda, Cambodia, Bosnia go without saying. Addressing this situation is our collective responsibility for the future.

But your responsibility to the Jewish people goes further and deeper. And while we do not cast the sins of the fathers upon their sons and daughters, this responsibility, and I repeat, responsibility, and not guilt,

is to last forever. And if this moral responsibility is heeded, it will benefit German society as much as Jewish society.

Consider the following:

- When sixty-five percent of Germans believe that Israel is the greatest threat to world peace, you should be alarmed by the specter of a destructive phoenix rising from dark ashes.
- When fifty percent of British youth do not know what Auschwitz was, it is you who should sound the alarm bells, and eradicate this ignorance. As Santayana has said, and as it is inscribed in the halls of Yad Vashem, if we do not remember the past, we are condemned to repeat it.
- When a local German government body boycotts a resolution on the Holocaust, it is you, the collective German people, who must know that the demons could come back and engulf us all.
- When a high ranking minister in Iran calls for the destruction of the sovereign state of Israel, a legitimate member of the United Nations, and says that Islam with its 1.25 billion people could afford to lose

twenty-five to fifty million people to solve the Jewish problem of five million, we are getting closer to the tipping point. And it should be the Germans at the forefront of the campaign to end the madness.

You have Jewish cultural fairs in Berlin, Jewish film festivals in Frankfurt, Jewish book expos in Munchen, and Jewish cooking classes in Hamburg. And in May, you dedicate in the heart of your capital, a stone's throw from where we now stand, the somber Holocaust memorial. I cannot reconcile the cultural connections and commemoration of its victims with allowing the remaining murderers the freedom of movement and the peace of mind to live out their days. They must be brought to justice, and fear that knock on the door, be they 75 or 105.

There are many that believe, and I am one of them, that the anti-Semitism that led to the Holocaust was not a distortion of Catholic and Lutheran teachings, but was central to it. The dogma was not a contributing factor but rather a decisive factor in the Holocaust....

Operation: Last Chance is truly your last chance to support justice for the past.

ADVOCATING FOR THE RIGHTS OF WOMEN SEEKING FAIR DIVORCES

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Rachel Azaria, director of Mavoi Satum

a domestic violence shelter. She continued the legal pressure on her husband, hoping that he would grant her a divorce and free her from the shackles of their marriage. In 2005, Miriam turned to Mavoi Satum for help.

Mavoi Satum is a nonprofit organization that fights for the rights of the thousands of *mesuravot get* in Israel. To date, we have helped hundreds of women obtain their *get*. Targum Shlishi has generously contributed to our legal branch, making it possible for Mavoi Satum to employ a lawyer who is available to offer individualized legal support for *mesuravot get*. The Targum Shlishi Legal Aid Fund for Agunot enabled us to hire Gitit Nachliel in the winter of 2005. In the subsequent year, she provided fifteen women with full legal representation and approximately sixty women with legal counseling. Due to her work, twelve women obtained divorces that year.

One of those women was Miriam. Miriam came to Mavoi Satum after running up a legal bill of tens of thousands of shekels paying for a private lawyer. She was desperate and had nowhere else to go. The social worker at Mavoi Satum provided Miriam with emotional support, while Gitit Nachliel took over her legal representation in the early fall of 2005. An individualized strategy was developed for Miriam's case, and in December she finally obtained a *get*. The legal work and expenses would not have been possible without the support of the Targum Shlishi Legal Aid Fund for Agunot.

We believe that soon no woman will be forced to face the long and difficult struggle through which Miriam and thousands of others have suffered. Mavoi Satum is engaged in an active advocacy program designed to eliminate the problem of *get* refusal permanently in Israel. We recently accomplished some major breakthroughs in our efforts. In two meetings, one with the Chief Rabbis of Israel and members of Knesset, and another with Israeli President Moshe Katzav, the problem of *get* refusal and the dire

need to solve it were unanimously acknowledged. Two separate Knesset committees are currently investigating the issue and discussing solutions. Increasingly, legislators, rabbis, and the public are talking about *get* refusal. The pressure is building, and it will push the Knesset and the *batei din* to action.

Now is the time to address this issue. No woman should have to suffer as Miriam suffered, as thousands of *mesuravot get* throughout Israel suffer today. With the support of Targum Shlishi, Mavoi Satum is working to affect permanent change – to solve the problem of *get* refusal, once and for all.

PREVENTING GET REFUSAL

Divorce is on the rise in the Jewish world, and each divorce is a potential case of *get* refusal, according to Rachel Levmore, a doctoral fellow at Bar-Ilan University who has researched the concept of prenuptial agreements as a method of preventing *get* refusal. Rachel wrote her master's thesis on this topic and is currently adapting it for as a book to be published by the Ingeborg Rennert Center for Jerusalem Studies in Bar Ilan University. Targum Shlishi is contributing to support for Ms. Levmore's work on the book, titled *The Prenuptial Agreement for the Prevention of Get-Refusal: A Scientific and Halakhic Analysis, Sourcebook and Guide*.

The Prenuptial Agreement is anticipated to be a tool that will help familiarize Israeli rabbis with the concept of the prenuptial agreement. "There are very few Israeli Rabbis who are even aware of this kind of opportunity to prevent *get* refusal," Rachel reports. "Most of them have never heard of the concept. There are even fewer who understand the underlying halakha." Publishing the book and distributing it widely is an important step in addressing the worldwide problem of *get* refusal. "Recognition in Israel of the prenuptial agreement as a halakhically viable solution will bering about acceptance of this particular solution by rabbis all over the world who look to the Israeli Rabbinate for guidance," Rachel explains.



WEBSITES: AN EFFECTIVE WAY TO SHARE GRANTEES’ WORK

Targum Shlishi has a strong interest in exploring the ways in which technology can be used to facilitate and promote the projects we support. We are always looking for ways in which our grantees’ work can be made accessible to a wide audience, and we’ve found that in many cases, websites have been effective tools for dissemination. In some cases, potential grantees have approached us with a clear idea of the website they want to create or enhance; in others, such as in the case of Sippurim, we’ve made the case for creating a website and the grantee agreed to develop the idea. The websites listed below are a selection of those we’ve recently supported.

JEWISH CHILDREN’S BOOKS, SIPPURIM WEBSITE, NEW YORK

Looking for quality children’s books on topics related to Judaism and Israel? This website, created by the new organization Sippurim, includes a searchable database to allow people to research books by several criteria including subject (for example, Israel, Rosh Hashana, Jewish identity, Holocaust, etc.), author, title, and age range. The website also includes information such as links to websites for Jewish families and information about authors of books for Jewish children. The website launched in summer 2005 and has already been featured in an article in *LILITH* magazine and in a lecture at the 92nd StreetY. See www.sippurim.org.

NEFESH – THE INTERNATIONAL NETWORK OF ORTHODOX MENTAL HEALTH PROFESSIONALS, WEB-BASED RESOURCE DIRECTORY, TEANECK, NEW JERSEY

Nefesh is an organization of observant mental health professionals whose mission is to provide leadership and education in dealing with mental health issues that confront the Jewish community. Targum Shlishi supported the creation and online posting of an International Directory of Jewish Social Services – organizations and services with programs specifically for or sensitive to Jewish individuals and families. This directory has been completed and was posted online in summer 2005. See www.nefesh.org.

SCHECHTER INSTITUTE OF JEWISH STUDIES, ELECTRONIC RESOURCE FOR TEACHING JUDAISM THROUGH THE ARTS, JERUSALEM

Currently in development, this website will provide access to an electronic catalogue of four thousand works of art related to Jewish themes for use by Jewish educators,

providing a unique educational resource integrating the arts and Judaism. The images, which are being scanned from slides, catalogued, and indexed, will be made available with information in Hebrew and English. In the future, a Russian language version is planned. It is estimated that the project will take approximately three years to complete.

JEWISH SPIRITUAL LITERACY, WEBSITE ENHANCEMENT, BALTIMORE, MD.

Rabbi Alexander Seinfeld is the founder of Jewish Spiritual Literacy and author of the book *The Art of Amazement* (Penguin, 2005). He has developed a pedagogy that communicates traditional spiritual wisdom in a way that has proven inspiring to educators, students, and parents. While his ideas are explained in his book, he has also developed a full curriculum to help educators and parents teach his concepts. Targum Shlishi’s support is for website enhancement, which includes posting curriculum materials on the website. This project is currently in development. See www.jsli.org.

LILITH MAGAZINE, WEBSITE IMPROVEMENTS AND SPANISH TRANSLATIONS, NEW YORK

In October 2005 two Spanish translations of articles from past issues of *LILITH* were posted on the magazine’s website, launching a new section of the site that is part of the magazine’s outreach to Spanish-speaking women. Consultants have identified articles from previous issues that will be of greatest interest to the Latin audience, and those articles will continue to be translated and posted. Targum Shlishi’s funding has supported this new section of the website as well as other website improvements designed to increase user-friendliness. See www.lilithmag.com.

THE JEWISH MUSEUM, SAPHYR WEB-BASED PROJECT, NEW YORK

The artist Tobi Kahn’s 2002 sculpture *Saphyr* was used to create an interactive, web-based Omer calendar. *Saphyr*, a wooden sculpture, is an Omer calendar, used to count the forty-nine days between the holidays of Passover and Shavuot. The counting reminds observers of the link between Passover (the Exodus) and Shavuot (the giving of the Torah). Tobi’s sculpture has forty-nine pegs used to count the days, each conceived as a miniature house. The interactive version of the calendar is hosted on



The Jewish Museum’s website. Targum Shlishi partnered with Daniel Sawicki to support this translation from sculpture to web project.

AREYVUT, BNAI MITZVAH RESOURCE PROJECT DATABASE, NEW YORK

Areyvut is a young organization dedicated to helping Jewish youth develop core Jewish values of kindness, charity, and social justice. Areyvut created the Bnai Mitzvah Resource Center with the goal of encouraging students to enhance their Bar or Bat Mitzvah by actively participating in community-based projects and incorporating volunteerism into their celebrations. Targum Shlishi’s support funded the expansion of the Bnai Mitzvah resources on the Areyvut website and the development of a database that organizes programs by themes and interests. See www.areyvut.org.

JERUSALEM PROJECT FOR DEMOCRACY IN THE MIDDLE EAST, VIRTUAL THINK TANK, JERUSALEM

This online think tank, launched in 2004, is a forum where scholars present papers on issues related to the Arab-Israeli conflict. The website includes radio interviews, powerpoint presentations, and text versions of the papers. Targum Shlishi supported the development of the project and continues to provide operating support as new papers are developed and posted. See www.JPDME.org.

FUNDING FOR DISSERTATIONS

Why is the memoir form so attractive to Jewish American women, and what can this body of literature contribute to contemporary Jewish thought? How does a pluralistic day school create a coherent sense of educational community and negotiate the different religious values of its participants? What did it mean to be American and Jewish in the postwar era?

These provocative questions are being explored by recipients of grants from Targum Shlishi to support dissertation research and/or writing. In 2005 Targum

Shlishi awarded three grants of \$1,800 each to graduate students for dissertation research on Jewish Studies Topics, the first time the foundation has had a formal program in place to support dissertation research.

The grant recipients are:

Deborah Glanzberg-Krainin, an ordained rabbi and Ph.D. candidate in the Religion Department’s Program in Religion and Culture at Temple University. Her dissertation is a study of contemporary Jewish American women’s memoirs.

Allen Selis, a Ph.D. candidate in Curriculum Theory and Development in the Department of Education and Policy Leadership at the University of Maryland, who is exploring religious differences in a community day school.

Valerie Thaler, a Ph.D. candidate in Yale University’s Department of Religious Studies. Her dissertation, entitled “The Reshaping of American Jewish Identity, 1945-1960, explores the transition and transformation of the American Jewish community in the postwar years.



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Mission Statement

TARGUM SHLISHI IS A FOUNDATION DEDICATED TO PROVIDING A RANGE OF CREATIVE SOLUTIONS TO PROBLEMS FACING JEWRY TODAY. PREMISED ON THE CONVICTION THAT DYNAMIC CHANGE AND ADAPTATION HAVE HISTORICALLY BEEN CRUCIAL TO A VIBRANT AND RELEVANT JUDAISM AND TO THE SURVIVAL OF ITS PEOPLE, TARGUM SHLISHI’S INITIATIVES ARE DESIGNED TO STIMULATE THE DEVELOPMENT OF NEW IDEAS AND INNOVATIVE STRATEGIES THAT WILL ENABLE JEWISH LIFE, ITS CULTURE, AND ITS TRADITIONS TO CONTINUE TO FLOURISH.