



# THE CARDOZIAN

Revitalizing our Tradition. Renewing our commitment.

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## Activities & Events

- ▶ September 30, 2014. For the third year, The David Cardozo Academy sponsored a Choral *Aravit* with a special selection of Selichot in the Spanish-Portuguese tradition at Hovevei Zion Synagogue. Think Tank member Calev ben Dor gave a D'var Torah. Chazzan Daniel Halfon led the Kolot HaEsnoga Singers in a beautiful rendering of optimistic, joyful tefilla and Selichot. Musical Director: Jonathan Greenstein.
- ▶ July 26, 2015. Rabbi Cardozo lectured on Tisha B'Av in Efrat on "God is Not Moral and the Torah is Not Righteous, The Problem of Theodicy."

## Dean's Message

**Just as the world was given to us to improve it, so was the Torah given to us to advance and to perfect it.**

There is little doubt that the coming Jewish year, 5776, will go down in history as one the most challenging years the Jewish people and the State of Israel have experienced in modern history. From a political point of view the stakes are extremely high: Will the coming year deliver the foundations of a better world or will it bring us closer to a nuclear conflict of unprecedented proportions?

Such a challenge has not arisen since the days of the Holocaust. The Israeli government may have to make decisions nearly beyond human capacity, the outcome of which will affect the lives of millions of Jews and others living in the State of Israel and beyond.

At the same time, the spiritual leaders of Israel are confronted with issues which will determine whether or not Judaism will remain central to Jews of all denominations. If they fail this test, the consequences will be nearly as shattering as war; this failure may undermine the very foundation on which the State of Israel stands. A nation may fail not only by losing its battles in war, but also by undermining its own *raison d'être*. No nation can survive on a borrowed identity.

Just as the world was given to us to improve it, so was the Torah given to us to advance and to perfect it. Living things must constantly move and grow lest they decay and die. This is true of our world and it is true of Judaism. There are no short cuts.

There is an urgent need to solve major problems in Jewish Law.

- ▶ Conversion to Judaism is becoming the most desperate issue which Israeli society has to deal with other than its physical security. Over 400,000 Israeli citizens, primarily of Russian Jewish origin but not halachically Jewish, must be incorporated into the Jewish people lest Israel face a plague of intermarriage that will shatter its foundations.
- ▶ The Agunah problem—women who are deserted but not able to remarry—is slowly but surely splitting the Jewish people.
- ▶ The equality of women before the law, in the synagogue, and on rabbinical benches is in need of drastic innovation.
- ▶ It won't be long before the Israeli Supreme Court will be asked to officially allow same-sex marriages as in the USA, and the rabbinate will be totally unprepared to deal with this problem.
- ▶ New ways need to be found to show less-religious Israelis the beauty of their Jewish heritage. The educational system needs a thorough re-evaluation in order to improve Jewish identity.

All of these are of crucial importance and need to be solved by daring and outstanding halachists and Jewish thinkers. And yet, what we find instead in many official rabbinical circles is what former US Supreme Court Justice William

## Dean's Message (cont'd)

Brennan called "arrogance cloaked as humility." The leading rabbis claim that only *they* have the halachic authority and knowledge to decide on Jewish Law, but that they are unable to make the changes which drastically need to be made because they are not as great as the rabbis in earlier generations. Thus, they free themselves of all responsibility, while setting themselves up as the ultimate halachic decisors. This is indeed arrogance cloaked as humility.

The David Cardozo Academy, together with other institutions, is making a major effort to undo this mistaken policy, which brings the whole of Jewish tradition into serious trouble. In its international public lectures, publications of books, weekly writings via online and print media, as well as at conferences and through its Think Tank, the DCA shows that Jewish Law is able to offer far-reaching solutions and new approaches to these serious challenges.

In the coming year, may the Lord of the Universe give our political and religious leaders the insight, courage, and capacity to empower the Jewish people, to save it from harm and to inspire it with the great values of Judaism.

*Tizku leshanim rabot!* ■

Want to participate in the work of the Cardozo Academy? Contribute at: <http://cardozoacademy.org/contribute>. All donations are tax deductible.



**QUESTIONS TO PONDER**  
raise them at your Shabbat table, or discuss with your friends.

- ▶ Do the Jewish books you read contain fresh, exciting material, or does it seem to be a lot of the same ideas rehashed?
- ▶ Are you on your authentic path, and if not, what is stopping you from being on it?
- ▶ What weight should we give (and do you yourself give) to personal experience when thinking about questions of Jewish philosophy and practice?
- ▶ Is the path of questioning and critiquing good only for the small minority, or should more people be encouraged to set out upon it?
- ▶ Is there a thinker that you personally feel drawn towards, who might even be a kind of shadow in your life?

## Jerusalem Lecture Series

- ▶ June 25 2014, Yad HaRav Nissim - Prof. Howard Wettstein: "Can a Chozer B'Teshuva also be a Chozer B'She'ela? Can Doubt Have a Role in Religious Life"?
- ▶ November 4, 2014, Yad Harav Nissim - Rabbi Dr. Eugene Korn: "Let No Soul Remain Alive" Can halakhic Jews fight just wars?
- ▶ January 14, 2015, Yad Harav Nissim - Rabbi Francis Nataf - "Why Jews should Continue to Ignore the Bible Critics - The Path from Chazal to Stanley Fish."
- ▶ February 25, 2015, Van Leer Institute - Professor Richard Schwartz, Emeritus Professor of Mathematics, City University of New York: "Who Stole My Religion? The Hard Struggle For Judaism's Values In A Complacent And Self-Centered World"
- ▶ March 25, 2015, Yad Harav Nissim - Dialogue between Professor William Kolbrener and Professor Elliott Malamet: "Tshuvah, Drugs & Rock 'N' Roll: Highs and Lows on the Journey to Observance."
- ▶ May 20, 2015, Yad Harav Nissim - Debate among Rabbi Dr. Nathan Lopes Cardozo, Rabbi Dr. Eugene Korn and Rabbi Francis Nataf on "Non-Jewish Suffering and the Contemporary Torah World"

# David Cardozo Academy Think Tank

The DCA Think Tank continues to meet every three weeks. Since our last newsletter, we've welcomed some new members (and some new babies) and lived through a war, in addition to our regular activities.



## Last part of 5774

The last part of academic year 5774 saw a visit by Prof. Yehudah Gellman, one of the most profound and original scholars we have met. In the process of writing a new book containing a number of fascinating and challenging ideas, Prof. Gellman requested a meeting with the Think Tank as a forum for shaping and sharpening his ideas. We were delighted to have that discussion, and took it as a sign of the Think Tank's value in the world, as a group of dedicated, thinking Jews who wish to contribute to the cutting-edge ideas of our age.

Our Shabbaton was postponed several times due to the ongoing war in Gaza, and in the end we held a 'Wabbaton' (a weekday Shabbaton!) in August 2014, in which members and Rabbi Cardozo presented their ideas and we got to include some significant others in what we do.

## First half of 5775

We spent the first sessions of 5775 discussing future directions for Judaism, and the large questions facing us, among them:

- ▶ The relevance of traditional Judaism to the entire spectrum of the Jewish population in Israel and abroad.
- ▶ How to engage a larger segment of this population without creating 'Judaism lite.'
- ▶ The need for courageous rabbinical authority.
- ▶ The accordion effect of halachic condensing 'codes' followed by

expansive 'commentary' followed by condensing 'codes' again, and where today's society holds in terms of this constant pendulum swing.

- ▶ New age neo-Hasidism, its attractions and dangers.
- ▶ The future of Western civilization and the role of Judaism in it.

We also related to the growing global phenomenon of Christians who revert to a more Jewish lifestyle, deeming it more authentic. We had the privilege of meeting with two individuals who fall into this category, of hearing about their challenges and discussing the ramifications and courses of action.

At our Chanuka party, our guest lecturer was Reuven Resnick of the "Vayigash" organization (and a former TT member) who gave us a talk on taking a nuanced, caring approach to enemies. <http://www.vayigash.org/>

## Second half of 5775

This half has been dedicated to in-depth discussion of Rabbi Cardozo's forthcoming philosophical autobiography, *Lonely, But Not Alone*, which is based on his shorter, very well received spiritual autobiography.

Each session we take an excerpt and critique it in terms of content and ramifications; and this feedback is, we are told, very helpful in terms of Rabbi Cardozo's process. We are enjoying these sneak previews into the book, and are finding it provocative, stimulating, disturbing and inspiring by turns.

## Bonus Monday

We also had a Bonus Monday, a more informal get-together at someone's home, in which members present on subjects of interest to them. This particular Bonus Monday was devoted to two topics:

I—The concept of waiting for Mashiach and believing he (or she?) will come, and whether this concept is taken at face value in the modern sector of Orthodoxy today, or is translated into more abstract notions.

II—We went on to discuss questions of chosenness, exclusivity, multiple truths, and racism. Do Jews have a qualitatively different soul from non-Jews? Can one posit that Jews can have a different/special soul without this being a form of racism?

## Think Tank pondering

In a new development, for the past couple of months various members of the Think Tank have contributed 'Questions to Ponder' at the end of each week's Thought to Ponder by Rabbi Cardozo.

We believe that having questions at the end is an important educational statement, reflecting Rabbi Cardozo's desire that people never take what he says as an absolute truth, but always engage with it and open it up to further discussion, critique and exploration.

We hope that people take these QTPs to their Shabbat tables or discussions with friends and peers. Please let us know if you did! ■

THINKING WITH TANKS

A Lyrical Glimpse Behind the Scenes of the Think Tank

You read here what we've reported  
About things we say and think  
But our full pageantry is thwarted  
When rendered in mere pen and ink

All and any notions  
May be floated in our meetings  
They lead to heightened emotions  
And mutual intellectual beatings

Our verbal rockets and tanks  
Are not intended to wound  
But rather clear the way  
For truth to emerge, unhidebound

Some members cross the line  
Of what others consider acceptable;  
What Rabbi Cardozo considers fine  
To some is inconceivable

Words abound like submission  
music of Halacha and Israel's task  
struggle and evolution  
and anthrax (don't even ask...)

Our weekly Questions to Ponder  
Invite you also to engage  
In a debate of passion and thunder,  
On the Jewish issues of the age.

- Yael Unterman

# Annual Shabbaton

## Parashat Ekev at Efrat

The DCA Think Tank gathered in Efrat on 8th August, Parshat Ekev, for its annual Shabbaton. Various members volunteered in different capacities to facilitate the Tefilla service, Torah reading, divrei Torah and member presentations.

Think Tank member Michael Kagan gave a presentation on the Alexander method and Judaism. Alexander was a Shakespearean actor who developed a method to improve posture and voice. Michael suggested that some of his principles might apply also to Judaism and the halachic system – for example that if one part of the system is weak, it is difficult to correct and strengthen it without relating to the entire system or organism.

Another Think Tank member, Yael Shahar, presented a new look at a familiar story in the Talmud – the famous falling out between R' Yochanan and

Resh Lakish, the robber turned rabbi. Could their "argument" be a reflection of two opposing views on human responsibility?

Rabbi Cardozo gave a dvar Torah on Friday night at the local shul, in which he suggested that while certain mitzvot might not speak to a particular individual, they are kept for the sake of the community as an expression of "vehavta lere'acha kamocha" (love your neighbor as yourself.)

With the Think Tank members, he further discussed questions around personal choice and mitzvot, and how change in Judaism should occur: whether more top-down or bottom-up, on the grassroots level. His thesis was that Judaism is still in the making; we do not have the final product. But just as God asks man to improve the world so it is with the Torah: we are partners in creation. ■

## New Website!

### A new window into the Cardozo Academy



The Cardozo Academy's new website ([www.cardozoacademy.org](http://www.cardozoacademy.org)) is nearly ready for launch. The site will have a new look and plenty of new features. You'll be able to search for articles and lectures, take part in discussions, and find out when and where DCA events are taking place. In addition to the weekly Thought to Ponder, the new site will feature an extensive video library of Rabbi Cardozo's previous lectures. New material will be added all the time, so check back often! ■

## Rabbi Cardozo's lectures in Israel

- ▶ 18 July 2015 – Shabbaton in Ra'anana
- ▶ 27 August 2015 – Lecture at Limmud Jerusalem
- ▶ And many more!

# New Documentary

## Lonely but not Alone: The Story of a Rebellion

A new documentary about Rabbi Dr. Nathan Lopes Cardozo



Willy Lindwer, famous documentary filmmaker and 1988 Emmy Award winner for his magisterial documentary *The Last Seven Months of Anne Frank*, presents the life and thoughts of Nathan Lopes Cardozo, internationally known rabbi, scholar, and Jewish philosopher, who hails from the Netherlands and now lives in Jerusalem. In this highly unusual film, Rabbi Cardozo tells about his unconventional life and ideas. Born to a Jewish father and a non-Jewish mother, Nathan Lopes Cardozo was raised in the secular tradition of Spinoza. His Jewish ancestors came to Amsterdam during the seventeenth century in the aftermath of the 1492 expulsion from Spain and later from Portugal. The young Cardozo began to inquire into his Jewish roots and discovered a Judaism that spoke to his heart and mind. At the age of 16, he decided to cast his fate with the Jewish people, and spent the next 12 years studying in ultra-Orthodox yeshivot while obtaining a PhD in philosophy.

In an unusual discussion with his daughter Nechama Shulamit Atlas, Rabbi Cardozo talks about his struggles with his half-Jewish identity, his

loneliness, and the factors that led to his becoming fully Jewish.

We are introduced to Rabbi Cardozo's mother who, saved his father's family from certain death at the hands of the Nazis. Many years later she, too, decided

“ For me, Judaism is a beautiful tapestry of contrasting and harmonious colors... It is not about laws but about music and beautiful notes.... Just as a great conductor draws his orchestra out of its own confinement and moves it beyond itself, so should Halacha transform Judaism into something that words cannot describe. ”

to convert. She and her husband underwent a second marriage ceremony, conducted by the same rabbi who, three months later would marry Rabbi Cardozo and his wife in the Portuguese Spanish Synagogue in Amsterdam, the Esnoga.

Especially poignant are the conversations between Rabbi Cardozo

and his half-Jewish brother, Dr. Jacques Lopes Cardozo. They discuss growing up in their parents' home, and the unusual position in which Jacques found himself. Having a Jewish father, mother and brother, he became somewhat of an outsider in his own family. At the same time, he was deeply dedicated to them and to Judaism. He nearly converted, but ultimately decided not to. In a moving conversation, Jacques brings up some sensitive and emotional issues—issues that ultimately brought Rabbi Cardozo to argue for a new approach to Halacha.

Rabbi Cardozo presents Judaism as a rebellion against imitation, religious clichés and an excess of conformity. He suggests novel ways to move Judaism and Jewish Law out of isolation and redeem them from worlds that no longer exist. This moving film will cause both religious and non-religious people to contemplate their own commitment to Judaism and Jewish identity.

*The film will be released in November in Jerusalem, and may be aired at the Jerusalem Film Festival in December 2015. Stay tuned! ■*

## Rabbi Cardozo's lectures abroad

- ▶ USA and Holland – April 2014
- ▶ Holland and UK – May 2014
- ▶ Holland – September 2014
- ▶ UK and USA – November/ December 2014 – UK lectures in Manchester (Bnei Akiva and Yeshurun), Birmingham. USA lectures in Passaic, NY (Rabbi Ron Eisemann) and Manhattan (Shearit Israel).
- ▶ UK – March 2015
- ▶ Canada/USA - June – 2015 - Torah in Motion in Toronto, lectures in Detroit



## New books on the way!

- ▶ Cardozo on the Parasha: Unconventional comments on the weekly portion and festivals.
- ▶ Halacha, the Art to Disturb. Essays on the functioning and nature of Halacha.

*Tentative titles.*

# Lonely But Not Alone

## A sneak preview of Rabbi Cardozo's expanded biography

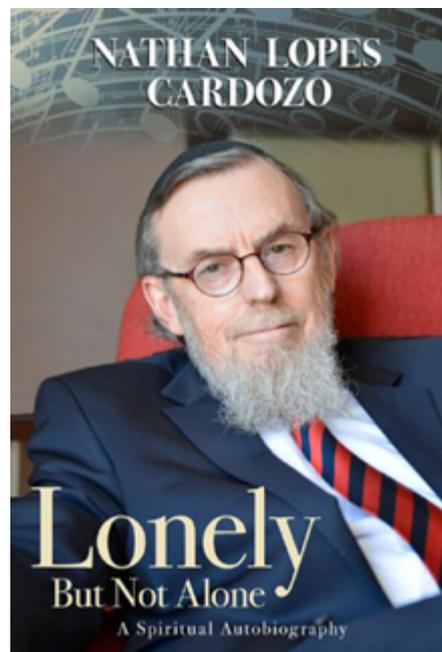
*The following is an excerpt from Rabbi Cardozo's expanded philosophical biography, to be published next February by Urim Publications.*

When I say that Judaism has no dogmas, some people, including some important scholars, are astonished. But that only proves that they do not grasp the essential nature of our tradition.

The primary concern of Judaism is the art of living. To realize this goal, it is committed to a strong sense of tradition and a determination to achieve certain optimal objectives. It is this vision that has made Judaism unique and outstanding among the community of religions. In fact it just proves that Judaism can't be categorized as a religion. It belongs to an altogether different class, for which there are no labels. This singular direction—from a historical past to a messianic future; from the revelation at Sinai to demanding justice for the orphan, widow and stranger; and, ultimately, to the abolition of war—has saved Judaism from death by ice and by fire: from either freezing in awe of a rigid tradition, or evaporating into a utopian reverie.

Still, what Jews always looked for in the Torah was not merely a way of living or the discovery of truth but—and this is scarcely an exaggeration—everything! Their love for the Torah was not just molded by particular precepts or principles but by their conviction that everything could be found within its teachings.

God is, no doubt central to Judaism, but because the Jews never lost their intimate awareness of the myriad colors of the Torah and its tradition, no dogma could ever gain authority. Judaism refused to accept religious dogmas as sacrosanct, even when they were formulated by its greatest philosopher, Maimonides. In fact, Maimonides brought Judaism into a doctrinal crisis, for which we still pay a heavy price.



Fortunately, Judaism did not allow such attempts to come between itself and the inexhaustible Torah. It is for this reason that any tension between religion and the quest for truth is almost unknown in Judaism. No sacrifice of the intellect is demanded.

One look at the Talmud proves this point beyond doubt. The flow of thoughts and opposing ideas, as well as the forming and rejection of opinions and insights, is exuberant. The interaction between legal issues, prose, narrative, illusion, and hard reality is astonishing. It makes the Talmud the richest work in all literature. Not even Greek philosophy ever produced such a symphony of ideas, in which the waves of human intellect and divinity flow back and forth. There is an absolute lack of systematization. And it is clear that any attempt at systemization was nipped in the bud.

From a modern point of view one might argue that the search for truth in the Torah was not directed toward absolute truth because such a notion was lacking by definition. The most persistent intellectual energy and analytic efforts were devoted to the continual contrivance of beautiful and

profound interpretation to discover the totality of life.

It's true that since the Torah was considered God-given, it might have been logical for fundamentalism to ultimately triumph and subsequently conflict with science and other disciplines. But this inference is founded on a major misconception. Precisely because the Torah is seen as the word of God, ambiguity of the text and oral tradition was granted implicitly, and every verse is seen as having many levels of interpretations, both poetic and legal. There is even the compatibility of playfulness and seriousness, since the former is an important component of human existence as created by God.

The current attempt to streamline and straightjacket the Jewish tradition and create a "final" Jewish theology is a major mistake and a complete misreading of Judaism's very character. While for practical reasons there is a need to put halachic living into pragmatic context, requiring conformity in action, this should never be the goal when focusing on Judaism's beliefs. It is the task of the rabbis to do everything in their power to rescue Judaism from dogmatism. Judaism certainly incorporates definite beliefs, but they've always been kept to a minimum, and have been constantly a source of fierce debate. Most important, one must remember that such beliefs were never turned into a *reductio ad absurdum*. The Talmudic rabbis were committed to a policy of freedom in doctrine and conformity in action, even when they were convinced of certain fundamental truths. This is also evident in the relationship between the biblical text and the Oral Torah: minimum words, maximum interpretation.

Some of our rabbis think that if they create new dogmas and tell people what they should believe and what they are forbidden to believe they will reinforce genuine religiosity. They do not realize that they are missing the boat entirely. People look for sincere religiosity and the rabbis offer them substitutes and plastic surgery.

I remember that when I was young and living in the Netherlands, the churches slowly became empty. People had no interest in the institutionalization of religion. Everything in the Church was

molded in icons, solidified and frozen. It was just external and lifeless. Most religious leaders were very upset and felt that religion was dying out. At the time I was a member of a debate club in my school and I argued that the "flattening" of the Church was a great step forward. It made room for a new religiosity with a much deeper content. The breakdown was really a marvelous opportunity to build. The destruction of the institutionalized church, I argued, must happen. If it does not, we are in real trouble. What is at stake is the revival of the internal. We need an amazing combination of depth, profundity and profound simplicity. The need to re-introduce God as a Being who completely pervades men has become the call of the day. But that can only happen when we remove God from the

“ While for practical reasons there is a need to put halachic living into pragmatic context, requiring conformity in action, this should never be the goal when focusing on Judaism's beliefs. ”

church in which we jailed Him, remove all the fences so as to give Him the space He needs. The problem with every institutionalized religion is that it starts to live a life of its own and consequently starts fighting for its preservation, which results in stagnation. At that moment the word of God gets suffocated. It is no longer able to bring the direly needed liberating effect of God's very presence. For that reason the official Church must be silenced. The same is true about our synagogues. We really need to re-think the synagogue service and offer an entirely different experience if we want God to become relevant in our lives. Our synagogues have excommunicated Him.

The great kabbalist Rabbi Isaiah Halevi Horovitz (1565-1630), better known as the Shlah, comments on Iyov's statement: "Through my flesh I can perceive God." He explains that because man is created in the image of God, we can perceive God's will.... Man is called "Adam" which is rooted in the word Admon Elyon, "like the upper One...."

One can understand the will of God through one's soul which is wrapped in man's flesh.

This is the key to authentic religious experience. We experience God from within our human limitations. "Your idol is shattered in the dust to prove that God's dust is greater than your idol," said Rabindranath Tagor. Only when God does not "exist", but instead becomes more than mere existence, are we able to sense Him.

I often argue with my secular friends who tell me proudly that they have no religious instinct. I ask them: Really? Have you never been overwhelmed by anything? The birth of your baby, a sunrise, a remarkable performance of a piece of music, or a moment of tremendous gratitude? Are you telling me that all this passes you by like a piece of metal? Did you never experience something which makes a claim beyond yourself and you are without words? Is it not exactly that which can't be fully understood and is ineffable which are the greatest moments in man's life? It is my human limitations which lead me to experience God.

The challenge is not just to be amazed but above all what to do with that amazement. Most religions have a tendency to become unworldly due to their encounter with amazement and with the ineffable. They teach man that these faculties show us that the world is of little importance and basically an obstacle to the human soul and its growth. For many religions, spirituality mostly means the need to deny or ignore the world. Not so in Judaism! It wants to bring spirituality to the mundane, and even to what people see as trivialities. As I mentioned before, one of the greatest contributions of Judaism is that it does not know of "trivialities"; it believes that every moment takes place in the presence of God, and thus can never be trivial.

I do not want to sound too harsh, but one of the biggest problems of other religions is that they have turned the world into an obstacle and a nuisance. Somehow they wish the world not to exist. This is affront to God who decided otherwise. ■



**OPEN THINK TANK  
SESSION**  
November 2014 at Yad  
Harav Nissim

## Spotlight on Yael Shaha

### Think Tank Member and Website Manager



Yael Shaha, originally a native of Texas and a resident of Israel for the past 30 years, comes to the Think Tank after an unattributable career in security and intelligence, with the occasional detour into teaching physics and cosmology. Her interests are eclectic—ranging from philosophy of science to martial arts and Talmud. Until recently, she served as a reservist in the IDF’s hostage negotiation and rescue unit, and as a sniper in Israel’s Border Guard “Matmid” unit (where she held the Large-bore Riflery title for five years running).

Yael recently retired from the Institute for Counter-Terrorism in Herzlia, where she worked for the past two decades and where she still lectures occasionally. Much of her career was spent researching how terrorist organizations evolve from radical movements, which for her meant spending “an inordinate amount of time learning the ways of terrorists.” This work culminated in an innovative threat assessment algorithm, used to identify and predict threats to business and government installations. Upon retirement, Yael helped found a non-profit organization to provide these services to synagogues and community centers around the world. (See: [www.asymmetricconflict.org](http://www.asymmetricconflict.org))

“Protecting Israel was always the main goal, an obsession,” Yael says. “But then you have to ask yourself: ‘Exactly what is it that I’m protecting, and why am I so driven?’ You need to understand your motivations.” These questions led her to delve deeper into Jewish studies, where her previous work in organizational dynamics turned out to be applicable to the development of Halacha and the evolution of Jewish civilization.

Yael describes her relationship with Jewish tradition as a continuous exercise in “God-wrestling.” This side of her life found expression in her first book, *A Damaged Mirror* (recently re-issued with a thought-provoking Foreword by Rabbi Cardozo). The book tells the story of Ovadya, a former member of the Birkenau Sonderkommando, who turns to a rabbi for a rabbinic judgment on the things he did to survive. Their exchange proves challenging for both of them: Ovadya is forced to confront his past, while the rabbi must question many of his cherished beliefs when he learns that his new friend’s past is only part of his secret.

For Yael, the Think Tank is yet another arena for God-wrestling, a chance to engage with the most fundamental issues of Judaism head-on. “It’s a venue for questioning virtually everything about Judaism,” she says, “except the sanctity of that with which we wrestle.”

Yael’s writing on Jewish education and philosophy can be found at

<http://www.damaged-mirror.com> . ■