

## **SESSION V - TUESDAY**

### **PIDYON SHEVUYIM: REDEEMING THE CAPTIVE**

*Goal: To give the USYers an overview of POW's/MIA's and our Jewish responsibility to have them released. This lesson will also sensitize the USYers to the 4 Israeli MIA's.*

*Objectives: Students will study and discuss texts and concepts of Pidyon Shevuyim and Tikkun Olam.*

#### **ASK THE FOLLOWING:**

- ◆ Do you know of times when Americans have been held captive or hostage? *(Some answers may include: America MIA's/POW's in Vietnam; Western hostages held in Lebanon and Iran, such as Terry Anderson; U.S. diplomats serving in other countries who have been taken hostage, such as in Yemen in November 1993.)*
- ◆ What kind of problems are created for a family when one of its members falls into captivity? What are the potential problems and risks to the prisoner? *(These include such issues as: physical and physical abuse, physical and emotional stress, the issue of remarriage, the issue of not knowing what lies in your future/the future of your loved one...)*
- ◆ How do these factors make you feel about someone who is held prisoner or hostage?

**As you begin this discussion, write down the USYers feelings and/or concerns about people who are held captive. Continue by explaining what it means when a soldier is held as a "prisoner of war" or one who is "missing in action". (If you are familiar with the Vietnam War, take the opportunity to explain the impact that America POW's /MIA's had on the American public.)**

#### **EXERCISE:**

**Question:** With regard to ransoming captives, rank the order in which the following people should be ransomed:

- yourself
- your teacher
- your father
- your mother

**Answer:** "The Talmud discusses priorities with regard to ransoming captives. If a person, his father, and his teacher are captives, the person may have himself ransomed first, then the teacher has the next priority, and lastly the father. One's mother would have priority over all of them. A scholar even takes precedence over a king of Israel, since a king could be replaced by anyone, but it might be impossible to find as learned a scholar.

The Rabbis recognized that their concern for ransoming captives would lead to exorbitant demands. Therefore, they said that one should not pay too high a ransom- not more than the person's value as a worker." (Taken from: Teaching Mitzvot: Concepts, Values and Activities by, Barbara Binder Kadden and Bruce Kadden.)

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On the next page are some of the rules written by Maimonides in the Mishnah Torah regarding redeeming of captives. Review and discuss some of these with the group.

## PIDYON SHEVUYIM (Redeeming Captives)

Maimonides, a great medieval scholar, wrote these rules for the redemption of captives in his compilation of Jewish law called *Mishnah Torah*.

10. Pidyon Shevuyim takes precedence over supporting the poor or clothing them. There is no greater mitzvah than Pidyon Shevuyim, for the problems of the captive include the problems of the hungry, the thirsty, the naked, and he who is in mortal danger. He who ignores the need to redeem captives transgresses the following (commandments):

"Do not harden your heart or shut your hand against your needy kinsman" (Deut. 15:7);

"Do not stand idly by the blood of your neighbor" (Lev. 19:16);

"He shall not rule ruthlessly over him in your sight" (Lev. 25:53);

"You shall surely open your hand to him" (Deut. 15:8);

"Love your neighbor as yourself" (Lev. 19:18);

"Rescue those who are drawn to death" (Prov. 24:11);

and many other injunctions like these. But there is no mitzvah greater than Pidyon Shevuyim.

11. Inhabitants of a town who have raised funds to build a synagogue but who see that performing another mitzvah requires the money they have collected, should donate the money toward that mitzvah. If they purchased stones and beams (for building the synagogue) they should not sell them in order to perform another mitzvah except Pidyon Shevuyim. Even if they have brought the stones (to the building site) and laid their foundation, and if they have carved the beams, and prepared everything for the building, they may sell all the materials only for Pidyon Shevuyim. But if they have completed the building, they need not sell the synagogue, but must raise more money (for Pidyon Shevuyim) from the community.

12. We do not ransom captives for sums greater than their value (as slaves) because of "building a better world" — to prevent enemies from pursuing them to take them into captivity. We also do not help captives to escape because of "building a better world" — to prevent enemies from treating them harshly.

15. A woman takes precedence over a man when both require food, clothing, and redemption from captivity because it is accepted for a man to go around begging, but not for a woman whose embarrassment is greater. If the two of them are in captivity and both are forced into a situation that might cause them to sin [commentaries on this passage generally believe the act to be sexual relations with a male], the man takes precedence to be redeemed because it is against his nature.

17. If there are many poor people or many captives but not enough money to support, clothe, or redeem them all, then a Kohen takes precedence over a Levi, and a Levi takes precedence over a Yisrael . . .

18. Under what conditions do these priorities take effect? When they are both equal in wisdom. However, if there was an ignorant Kohen Gadol (High Priest) and a scholarly mamzer [offspring of a marriage prohibited in the Torah], the scholar takes precedence. Whoever has greater wisdom takes precedence over the other. If one of the captives is his teacher or his father, even though another captive has greater wisdom, his teacher or father who is learned takes precedence over the other, wiser captive.

*Taken from: Community and Responsibility In The Jewish Tradition By, Barbara Fortgang Summers.*

"More recently, the Mitzvah of *Pidyon Shevuyim* played a role in the Holocaust. In 1943, the Rumanian government apparently offered to cooperate in moving 70,000 Jews from Transnistria to any place of refuge chosen by the Allies in return for transportation and other related expenses. One Jewish group took out a 3/4 page ad in The New York Times with the headline: "FOR SALE to Humanity: 70,000 Jews Guaranteed; Human Beings at \$50 Apiece." There were no responses from the world community, and most of those Jews died in death camps. An even more bizarre scenario occurred in May of 1944 when Adolf Eichmann apparently offered to release one million Jews in return for cocoa, tea, soap, and foreign currency. The plan was seen by some as "blackmail" and a ploy to disrupt the war effort by sending out a flood of refugees. However, certain persons were able to keep negotiations open long enough to save the lives of a small number of Jews."

Operation Magic Carpet- the rescue in 1950 of Yemenite Jewry and Operation Moses (mid- 1980's) which brought thousands of Ethiopian Jews to Israel also fall into the category of *Pidyon Shevuyim*; as well as the successful release of tens of thousands of Jews from the former Soviet Union. (Taken from: Teaching Mitzvot: Concepts, Values and Activities by, Barbara Binder Kadden and Bruce Kadden.)

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**EXERCISE ON ISRAEL'S MIA'S:**

- ◆ Read/ or have one of the USYers read the background information on the MIA's.
- ◆ Explain to the USYers that they are about to hear three different monologues presented from the perspective of three different people. These monologues were written from the perspective of :
  - 1) Miriam Baumel, mother of one of the MIA's
  - 2) an Israeli soldier
  - 3) an American Jewish high school student

Have the three monologues read by three USYers.

When the monologues are done, briefly discuss the students' reactions to each one:

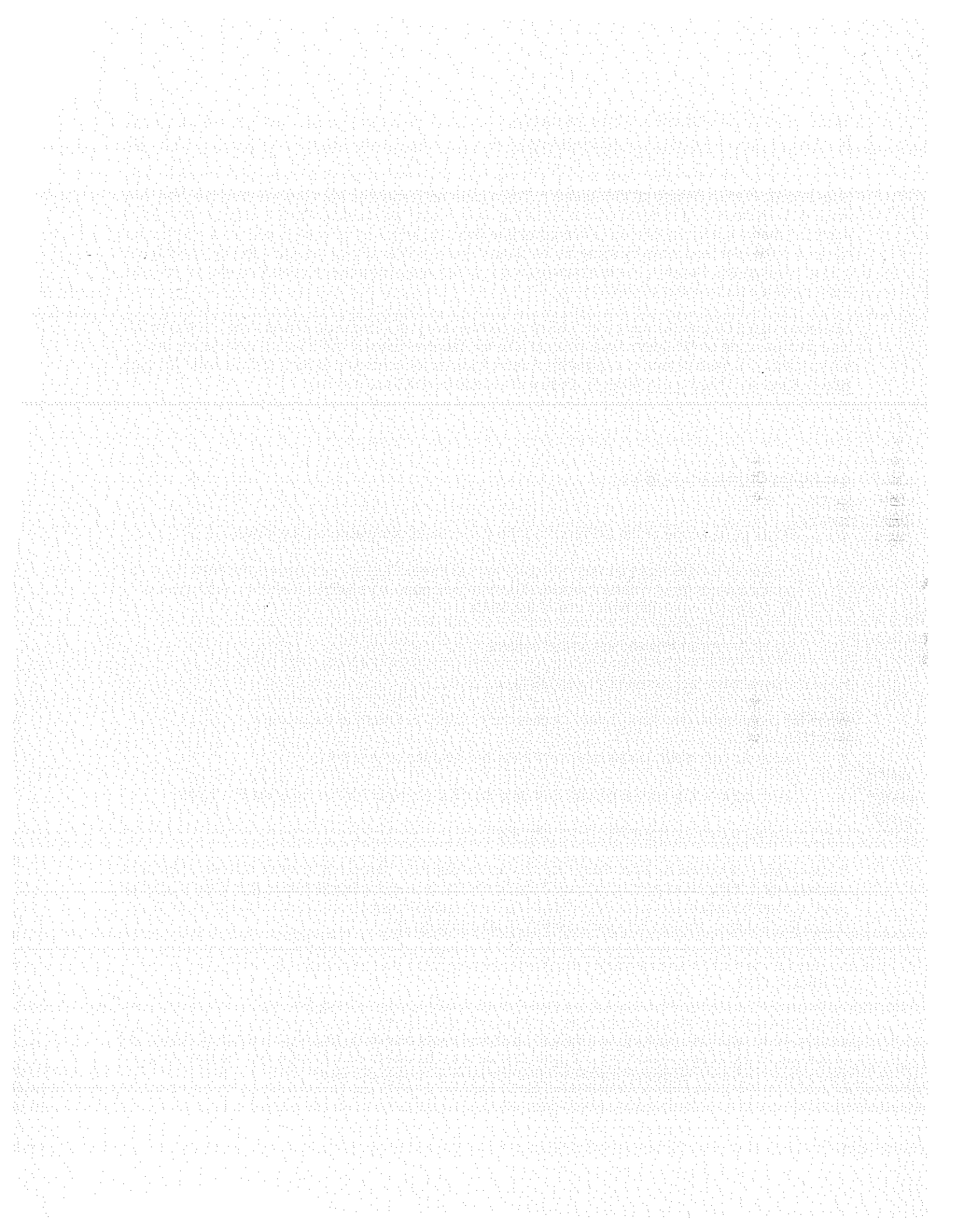
- ◆ *How do you react to this speaker? How did s/he make you feel?*
- ◆ *Did you identify with anything that s/he said? If so, what? If not, why couldn't you?*
- ◆ *Is this a Jewish issue? Why or why not?*

*Be aware that students who have not visited Israel may not feel a specific "connection" to Israel. This age groups often has trouble articulating how they relate to Israel. If you feel that this is an appropriate time, encourage a brief discussion to find out how the students feel about Israel and Israelis. Points to discuss may include: Jewish Peoplehood- being apart of a people; sharing a common history and destiny; Jewish continuity, etc.*

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**CONCLUSION:**

Hatikvah is generally recognized as Israel's national anthem, as well as the national anthem of the Jewish people. Thus, as a text, Hatikvah relates to the theme of every Jew being responsible for one another (*Kol Yisrael Arevim Zeh BaZeh*). Read over Hatikvah and discuss the questions which follow. The questions are taken from "Hatikvah: Exploring the Meaning of Hatikvah to American Jews."



# PESACH

## THE ORIGIN OF PESACH

The story of the Exodus from Egypt is found in the first half of the Book of Exodus with chapters 12 and 13 serving as the focal point of the historical narrative.

Leviticus 23:5-8 contains the biblical injunctions to celebrate the Festival of Pesach: "In the first month, on the fourteenth day of the month, at twilight, there shall be a passover offering (Pesach) to the Lord, and on the fifteenth day of that month is the Lord's Feast of Unleavened Bread (Chag HaMatzot). You shall eat unleavened bread for seven days. The first day shall be for you a sacred occasion: you shall not work at your occupations. Seven days you shall make offerings by fire to the Lord. The seventh day shall be a sacred occasion: you shall not work at your occupations."

According to many modern scholars, among them Hayyim Schauss and Theodor Gaster, the modern festival of Pesach is a combination of two ancient festivals: the Pesach festival, which originated as a shepherd's festival, and the *matzah* festival, which originated as a Canaanite agricultural festival.

Leviticus 23 reinforces the idea that Pesach may indeed be a merging together of the one day Pesach festival with the seven day *matzah* festival.

Efforts to probe the origins of the Jewish holidays are in no way intended to denigrate the importance or the meaning of the festivals. Rather, they help to demonstrate the genius of the Jewish people who drew from their environment, yet left their creative imprint upon the final result. What sometimes began as a pagan idea or practice was transformed into something with universal and often timeless meaning and appeal.

The Pesach Festival goes back to the days of the semi-nomads who wandered through the desert and the semi-arid environs around Palestine. Nisan was the month when sheep most often gave birth. The nomads observed a festival at the time of the full moon. Just before nightfall a sheep or goat was sacrificed. The animal was then roasted and the family ate a hasty meal so that all of the animal would be eaten by daybreak. No bones of this sacrificial animal could be broken. Tent posts were daubed with the blood of the slain animal as an antidote to plagues, misfortune and illness. The original meaning of the Hebrew word Pesach is lost. The interpretation signifying "skip over" or "pass over" was later given to the word.

The Feast of Unleavened Bread was a six or seven day festival marking the beginning of the spring harvest period that was celebrated by the Jewish peasants and farmers of Palestine. This festival was probably taken over from the Canaanites when the Israelites settled in Canaan. It was started with the cutting of the barley and the offering of the first sheaf of the newly cut barley to the priest as a sacrifice to God. The elimination of the *chametz* may have originally meant the elimination of the leaven of the previous year's crop. This practice may have been intended as a safeguard against an unproductive crop.

As Judaism moved away from being agriculturally based, new interpretations and new customs were added to the Pesach ritual so that Jews living all over the world and in all ages could meaningfully celebrate Pesach.

## THE MEANING OF PASSOVER

The four names for Pesach reflect four aspects of this festival:

1. Chag HaPesach is linked with both the biblical account of the tenth plague when God passed over the homes of the Israelites, and with the Pesach offering that was brought to the Temple in Jerusalem.
2. Chag HaMatzot, the "Festival of Unleavened Bread," is an outgrowth of a Canaanite agricultural festival and reflects the centrality of *matzah* in the celebration of Pesach.
3. Chag HaAviv, "The Festival of Spring," reflects the seasonal significance of Pesach.
4. Z'man Cheruteynu, "The Season of Our Freedom," marks the attainment of freedom from Egyptian bondage by the ancient Israelites.

Passover can be considered as a time of release, accompanied by a positive achievement. This theme is seen on three levels. On a seasonal plane, it symbolizes a release of the earth from the grip of winter, and inaugurates the time of the reaping of the grain. The grain is harvested by people, but could not have grown without God's help. On a historical plane, Pesach marks the release of the Children of Israel from the grip of Egypt, and commemorates the birth of the Jewish nation. Here, too, the act of release is

accompanied by a positive achievement that is a cooperative act between God and people: God made possible the release from Egyptian bondage so that God and Israel could enter into a Covenant at Mt. Sinai. On a broad human plane, Pesach symbolizes the hoped for release of all people from physical and spiritual bondage.

Pesach is the festival of deliverance par excellence. While Pesach was for many centuries primarily an agricultural festival, it later became a festival of freedom and deliverance. This gradual shift took place as more and more Jews lived outside of *Eretz Yisrael*. In the process, new symbolism was developed and added to the already existing interpretations.

Pesach became Judaism's greatest national holiday, for it marked the emergence of Israel as a nation and as a people. At Mt. Sinai, Israel became a covenant people. It freely accepted the Torah as its constitution, and as the basis for Jewish life. Until Sinai, God made covenants with individual Jews; this

time it was with *Am Yisrael*, the Jewish People.

The celebration of Pesach represents the ongoing, continuous experience of the Jewish people. Each Jew who participates in the *Seder* service, symbolically and vicariously relives the Exodus from Egypt. It is a blending of the past and the present, all the while looking forward to a glorious future. In a real sense, the *Seder* ritual is a reflection of Deuteronomy 29:13-14, which speaks of the timelessness of the teachings of the Torah: "I make this covenant, with its sanctions, not with you alone, but both with those who are standing here with us this day before the Lord our God and with those who are not with us here this day."

The celebration of Passover is overflowing with symbolism. Each item that is a part of the *Seder* service, has multi-faceted symbolic significance. The symbolic nature of Pesach also lends itself to new interpretations which add to, rather than replace, already existing interpretations.

In recent years a new symbol has been introduced into the Passover ritual: The *Matzah* of Hope. It speaks poignantly of the plight of Soviet Jews. During the *Ha Lachma*, the *Seder* lifts up the *Matzah* of Hope, sets it aside and says: "This *matzah*, which we set aside as a symbol of hope for the Jews of the Soviet Union, reminds us of the indestructible links that exist between us. As we observe this festival of freedom, we recall that Soviet Jews are not free to leave without harassment; to learn of their past; to pass on their religious traditions; to learn the language of

their fathers; to train teachers and rabbis of future generations. We remember the scores who sought to live as Jews and struggled to leave for Israel — the land of our fathers — but now languish in Soviet labor camps. Their struggle against their oppressors goes on. They will not be forgotten."

The *Seder* is a masterpiece of pedagogy. Not only is the *Haggadah* a learning experience, but it is carefully structured to involve children meaningfully and to hold their interest. While the *Seder* service can be lengthy, there are carefully planned activities built into the service geared toward motivating the interest of the children. These include: a child reciting the Four Questions; the singing of familiar melodies throughout the service; the search for the Afikomen and the question and answer approach during the *Magid* — the longest section of the *Seder* service.

# Redeeming Captives: Our Israeli MIA's:

Prepared by Fred Greene  
American Zionist Movement

## Introduction

### Background

Americans are well aware of the problem of soldiers Missing in Action. During and after the Vietnam War, Jews and non-Jews alike have felt pain and sorrow for the POW's/MIA's and their families. Unfortunately, this issue is emerging once again, but the soldiers this time are Israel's sons: Ron Arad, Zachary Baumel, Yehuda Katz and Zvi Feldman.

These four young men were captured in Lebanon - Arad in 1986, the others in 1982. Today, their whereabouts are unknown. Their government, friends and families have not been permitted to contact them in any way.

According to the Hague Regulations (1907), the Third Geneva Convention (1949), and other instruments of international law, soldiers taken as "prisoners of war" must be accorded basic human rights. (Many wrongly refer to the mandates of the Fourth Geneva Convention to argue for the release of these soldiers. The Fourth Geneva Convention, however, refers to the rights of civilians, not soldiers, taken captive during times of war and aggression.) Such rights include:

- not being confined "except as an indispensable measure of safety and only while the circumstances which necessitate the measure continue to exist." (Hague, Article 5)
- sending and receiving mail.
- receiving aid from international relief societies, such as the International Red Cross.
- the establishment of an "inquiry office," instituted by the party holding the prisoner, to provide information to the prisoner's government.
- receiving proper medical care.
- receiving proper food, clothing, and healthcare.

Furthermore, the Third Geneva Convention strictly prohibits acts of inflicting violence, taking hostages, humiliating or degrading treatment, and the passing of sentences without a proper trial. (Article 3)

Baumel, Katz, and Feldman have not been allowed to send or receive any communications to or from Israel's government, any mail from their families, or visits by the International Red Cross. Arad was permitted to communicate to his family shortly after his capture, but there has been no word on his safety since. Clearly, their captors have not adhered to the international standards set forth by the United Nations.

It is a tragedy that any soldier serving his/her country should be treated as a hostage, being "sold" from one terrorist group to another as Ron Arad reportedly has been. Indeed, the plight of these Israeli servicemen is a humanitarian concern which transcends political boundaries.

The Zionist community in the United States, led by the American Zionist Movement, has invested its time and resources to bring this humanitarian issue to the attention of the American public. Some have already joined in this campaign. High school and college students are now mobilizing, such as the Young Judaea youth movement, which has collected over 8,000 signatures petitioning President Clinton to redouble his efforts to secure the release of the MIA's; and the University Students Department of American Zionist Youth Foundation, which is promoting awareness and activism on college campuses.

## ISRAEL'S MIA'S / PIDYON SHEVUYIM Teacher's Background Information

*This background information was primarily compiled from a report by the State of Israel's Ministry of Justice.*

### **Captain Ron Arad**

Captain Ron Arad, a navigator with the Israeli Air Force, was captured on October 16, 1986 after parachuting out of his Phantom jet. He landed in the area of Sayda in southern Lebanon and was captured by members of the Islamic fundamentalist Amal militia. Captain Arad was brought to Beirut and was personally held by the then head of security of Amal, Mustafa Dirani. The leader of this militia, Nabi Berri, announced that he was holding Arad and proposed an exchange for Shiite and Lebanese detainees.

In early 1988, Dirani severed his ties with Amal for ideological differences and took Arad with him. He formed a new group that same year, called "The Resistance of the Believers". Arad was held captive under Dirani's group until the beginning of 1989. After negotiations between "The Resistance of the Believers" and the Iranians, Arad was handed over to the Iranian "Revolutionary Guards" in exchange for a large sum of money. Sources in Israel believe that Captain Ron Arad is still being held by this group, and according to an April 8, 1993 edition of the *Jerusalem Report*, he is now held captive somewhere in Iran.

Ron Arad was born in Israel on May 5, 1958, the son of Batya and the late Dov Arad. Ron and his wife Tami have a daughter Yuval, who is seven years old. Before his capture Ron was a student at the Technion-Israel Institute of Technology where he was pursuing a B.S. degree in chemical engineering. At the time of his capture, he had successfully completed his first year of studies.

### **Sgt. Zachary Baumel, Staff Sgt. Zvi Feldman, and Sgt. Yehuda Katz**

On the morning of June 11, 1982, in the Sultan Ya'akub area of Lebanon, a battle occurred between a Syrian Army unit and a tank force of the IDF. Upon completion of this battle, six Israeli soldiers were missing. Three of the six were ultimately found, however, Zachary Baumel, Zvi Feldman, and Yehuda Katz are still missing.

Sources in Israel claim that terrorists who were in the Sultan Ya'akub area, including the Fatah and Syrian affiliated Sai'qa, organized a parade in the village of Ayta Al-Fawkhar on the very day these three Israeli soldiers were reported missing. There were reports that Israeli soldiers, or possibly bodies of Israeli soldiers, were displayed during the parade. That same afternoon, the Sai'qa organization held a procession in Damascus, which featured an Israeli tank captured in the Sultan Ya'akub battle. There were reports that Israeli POW's were being displayed in this parade. Others suggested that there were three corpses on the tank. On July 4, 1982 the Syrians held a funeral in the Jewish cemetery in Damascus for four IDF soldiers. The coffins were provided by the Sai'qa organization, and attached to them were Hebrew documents that were left behind in Israeli tanks from the battle in Sultan Ya'akub.

Under the auspices of a prisoner exchange in 1984, these four coffins and documents were transferred to Israel. It was discovered that only one of these coffins contained an Israeli body (Captain Zohar Lifschitz). The Israeli documents attached to them actually belong to Israeli soldiers who are alive and well in Israel. In December of 1991, a team of Red Cross pathologists re-examined the bodies and confirmed the fact that three of the bodies sent by Syria were not Israelis.

## Monologue: Miriam Baumel

*Yona and Miriam Baumel, parents of Sgt. Zachary Baumel, missing since 1982.*

(Based upon the Baumels' article, "Time for Release of Long Lost Sons," *Jerusalem Post*, September 13, 1993.)

Shalom. My name is Miriam Baumel. I am Zachary's mother. I am here today to tell you my story. It is a story that I do not like to tell, but I must if I am ever to see my son again.

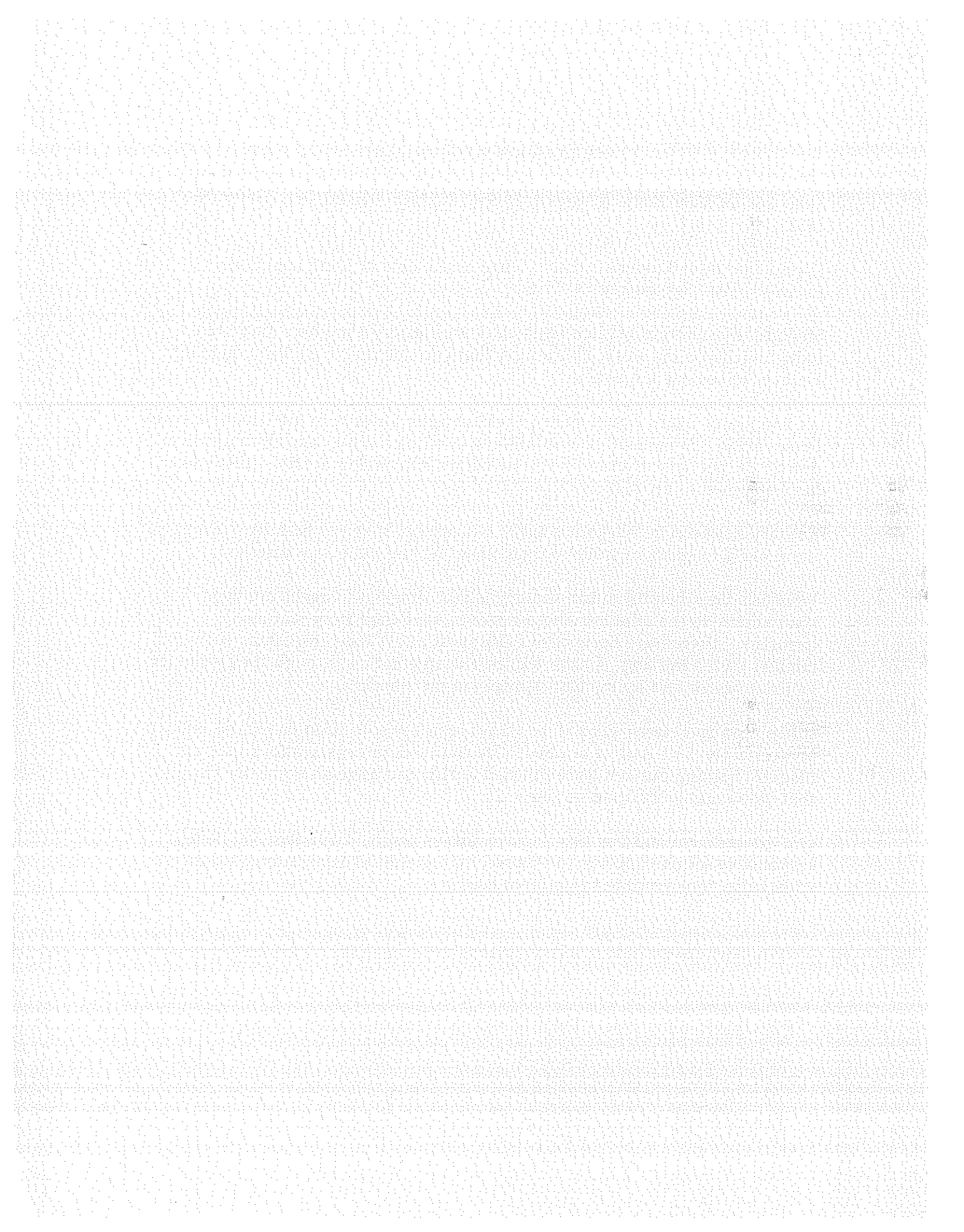
As you know, every Israeli citizen is called upon to serve in the Israel Defense Forces (IDF). Every mother and father who sends a son or daughter to serve dreads the thought of their loved one falling into enemy hands. This is what has happened to my son.

Zachary has been missing since 1982. His captors have not permitted Zachary, nor myself, to speak or write to each other. Nobody knows where he is.

What has been helpful to me, though, is that Israel and Israelis are very sympathetic to the families whose relatives have died from war and terrorism. There have been many. But most of all, they empathize with the families of the missing. I have felt their deep emotion through their singular looks of horror and by the words frozen in their throats.

It has been *over eleven years* since I have seen my son. I do not know with any certainty if he is alive or dead. The countries or organizations that are illegally holding our son have inflicted a pain and anguish upon my family that we would wish upon no one.

Our government and our people have always prided themselves on being responsible for one another. So please, for my and for Israel's long-absent sons, raise your voice to bring them home.



## Monologue: IDF Soldier

All of us in the Israel Defense Forces live our lives with a fear of the horrible reality of war. We try to be brave and not allow it to interfere with our operations.... But the feeling is there.

One particular fear is that of falling into the hands of one of the Arab countries or terrorist organizations, who are not known for their gentle treatment of prisoners. I shudder at the thought of one of my friends or me being forced to live in that nightmare.

There are four Israeli soldiers who are missing in action. I don't know them personally, but I feel totally frustrated that I am not able to help them. This feeling of powerlessness is so painful.

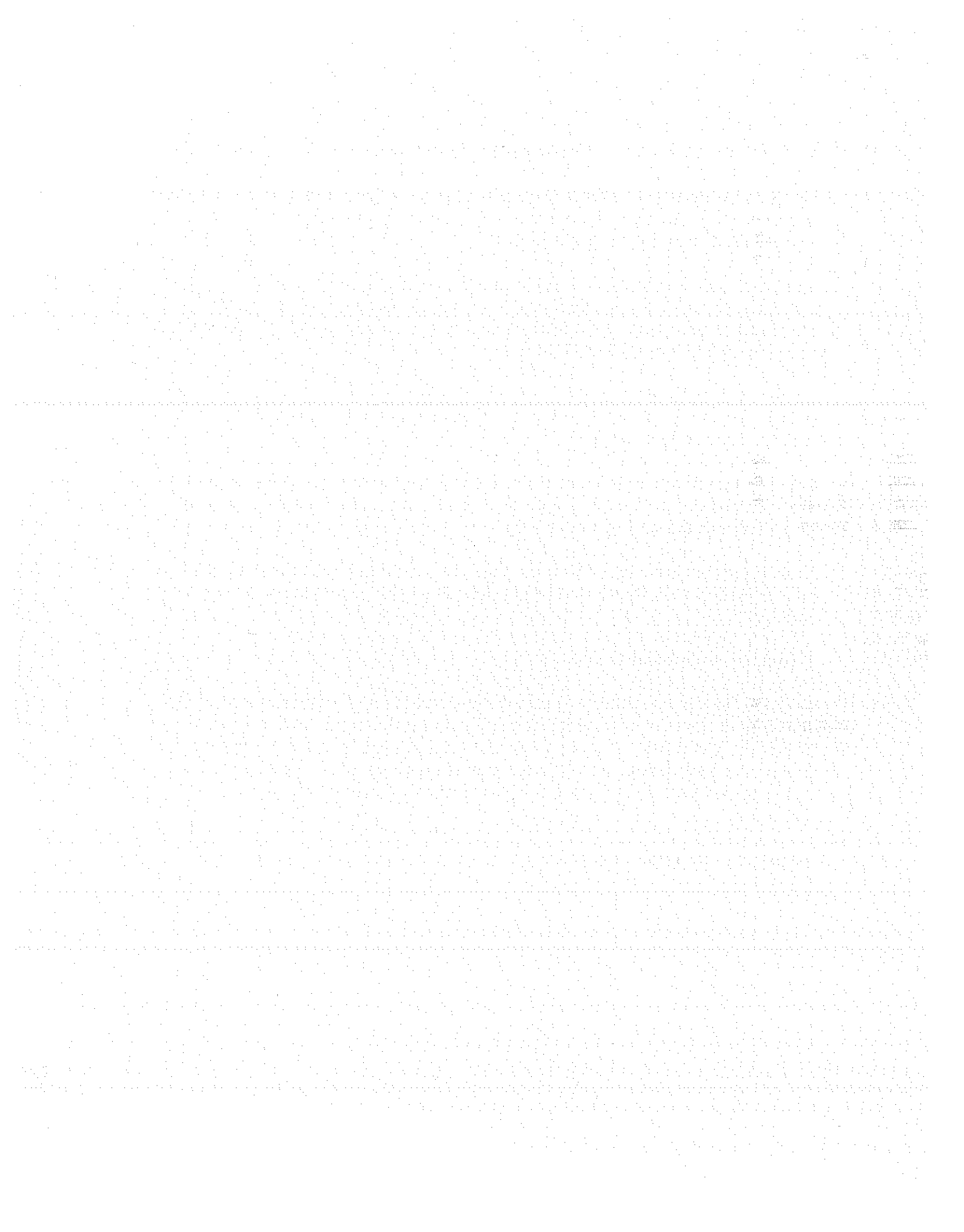
One of the fundamental tenets of Israeli military life is that if, God forbid, you are taken prisoner, your unit will do all that is humanly possible to rescue you - often at the cost of human life.

I can't help but wonder: "What are the MIA's thinking? Do they believe that we let them down, that we have not done everything possible to secure their release?"

I cannot help but feel guilty.

Perhaps the current peace process will provide the key to their release. I hope that it will. Israelis have worried enough about the battlefield and for our survival. It is time to pursue peace and bring our people home. In the meantime, I am going to make sure that as many people as possible will know the names of Ron Arad, Zachary Baumel, Yehuda Katz, and Zvi Feldman.

Israel will not forget our MIA's.



### Monologue: American Jewish high school student

Most of my friends think that it is cool to take a stand on different issues. A lot of us are involved with clubs in school that deal with protecting the environment, fighting racism, and stuff like that.

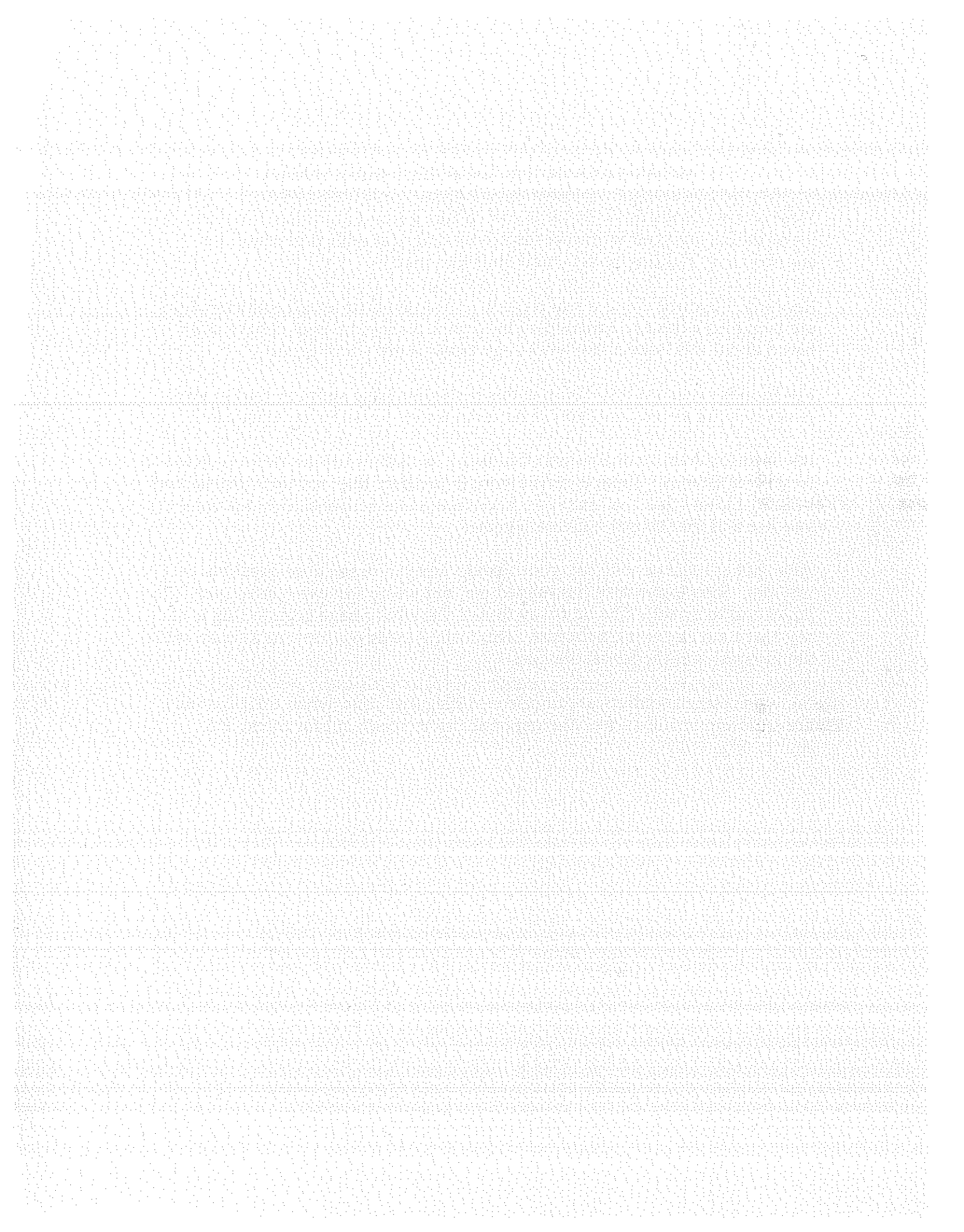
Recently, I learned about a real tragedy. There are four Israeli soldiers who are being held hostage somewhere in Syria, Lebanon, or Iran. I have only heard about this issue a few weeks ago through my youth group.

My friends often ask me, "Why is this particular issue so important to you? Israel is so far away... and you're not even Israeli -- you're an American!"

It's hard for them to understand that being Jewish makes me feel connected to Israel and Israelis. There is much more to Judaism than religious rituals and beliefs. I know that I am part of a *people* that takes responsibility for one another and that shares a future together.

After going to Israel with my youth group, I began to see how Israel fits into my life. This experience has helped me to develop my own *connection* -- to Israel and to myself. The best way to describe what I have been feeling is to say that I am becoming a Zionist. This feeling leads me to want to learn more about Israel and the Jewish People.

So, when Israeli soldiers are imprisoned illegally... and when their families are suffering terribly, I feel the responsibility to speak out for them. If I don't...who will?



## HATIKVAH:

Kol od ba-lei vav pe-ni-ma.  
ne-fesh Ye-hu-di ho-mi-ya.  
U'l-fa-a-tei miz-rach ka-di-ma,  
a-yin l'tsi-yon tso-fi-ya.

Od lo aav-da tik-va-tei-nu,  
ha-tik-va she-not al-pai-yim,  
l'he-yot am chof-shi b'ar-tsei-nu,  
b'e-rets tsi-yon v'ru-sha-la-yim.

כָּל עוֹד בְּלֵב פְּנִימָה  
נֶפֶשׁ יְהוּדֵי הוֹמָיָה,  
וְלִפְאַתִּי מִזְרַח קְדִימָה  
עֵין לְצִיּוֹן צוֹפִיָּה.

עוֹד לֹא אָבְדָה תְּקוּנָנוּ,  
הַתְּקוּהָ שְׁנוֹת אֲלֵפִים,  
לְהִיּוֹת עִם חֻפְשֵׁי בְּאֶרֶצְנוּ,  
בְּאֶרֶץ צִיּוֹן וִירוּשָׁלַיִם.

So long as still within the our breasts  
The Jewish heart beats true,  
So long as still towards the East,  
To Zion, looks the Jew,

So long our hopes are not yet lost -  
Two thousand years we cherish them -  
To live in freedom in our land,  
The Land of Zion and Jerusalem.

- What do you feel, if anything, when you sing or hear *Hatikvah*?
- Discuss how you think Israeli and American Jews understand *Hatikvah* - do they have similar or different views?
- Has the "hope" referred to in the song been fulfilled?
- Does the "hope" in *Hatikvah* apply to Israel's MIA's? If so, how? [When referring to being a "free people," can this mean that Israelis will truly be free when they are free from war? Discuss.]
- What is your responsibility to fellow Jews - the Jewish People? Is that different from your responsibility to other people?
- What is a Zionist - why is concern for the Israeli MIA's a Jewish / Zionist issue? Is it also, or only, a humanitarian issue?

