

## A day of infamy – Jan. 6, 2021

*This EXTRA edition of the Jewish Review is designed to create a written record of the horrendous events of Jan. 6, 2021. We feel it is important to document the statements and programs from our local Jewish community in the wake of the Jan. 6, 2021, violent insurrection at the United States Capitol Building.*

*Congressional certification is normally a formality, but on Jan. 6, the proceeding was interrupted for about six*

*hours by a mob that stormed the Capitol and breached its buildings in anger over Trump's loss in the election.*

*When lawmakers returned to the Capitol to resume counting and certifying electoral votes to formalize President-elect Joe Biden's victory in the 2020 election, Senate Minority Leader Chuck Schumer said: "We can now add Jan. 6, 2021, to that very short list of dates in American history that will live forever in infamy."*

*He continued: "This temple to democracy was desecrated, its windows smashed, our offices vandalized. The world saw America's elected officials hurriedly ushered out because they were in harm's way. The House and Senate floors were places of shelter until the evacuation was ordered, leaving rioters to stalk these hallowed halls. Lawmakers and our staffs, average citizens who love their country, serve it every day, feared for their lives."*

## A search for healing

Long before rioters stormed our Capitol, Br'uit & B'rachot: A Community Wellness Havdalah was planned for Jan. 9 on Zoom.

The event was designed to bring the community together to nurture our mental health and wellness and celebrate the start of a new week and a new year. It took on a deeper need for healing following the insurrection in Washington, D.C., Jan. 6, 2021.

Community Chaplain Rabbi Barry Cohen and Cantorial Soloist Ilene Safyan led the Havdalah service to close Shabbat and find strength for healing.

"What a week we just had," said Rabbi Cohen to begin the evening. He continued:

*"Amidst a pandemic, we watched the desecration of our nation's Capitol and of our democracy. We were horrified by insurrectionists and rioters, many who waved or wore Confederate, Neo-Nazi and racist flags or clothing.*

*I can imagine our range of emotions.*

*While it will not be easy to heal from this trauma, together, we*

*can find ways to repair our shattered hearts and dreams.*

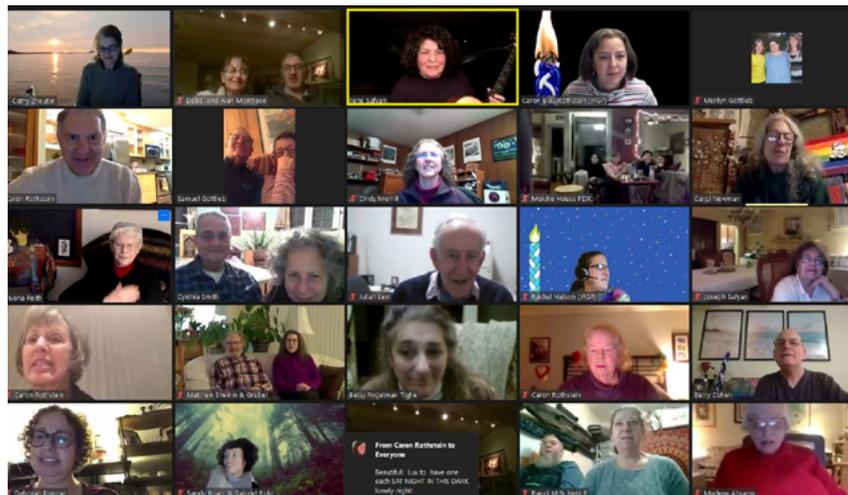
*This Havdalah can help."*

Before singing "Light is Returning," Safyan said: "Tonight, I also feel the precarious nature of the big things...our democracy, so precious and also, fragile. It feels dark tonight. And yet, tonight, we are privileged to light our candles together." (See more page 4.)

The Jewish Federation of Greater Portland and PJ Library sponsored the event.



The Jan. 9 Community Wellness Havdalah provided an opportunity to find healing in Jewish tradition. Rabbi Barry Cohen said the spices remind us to use all of our senses to nourish our souls. See recording at [jewishportland.org/wellnesshavdalah](http://jewishportland.org/wellnesshavdalah).



Cantorial Soloist Ilene Safyan (top row at left in yellow box) sang "The Light is Returning" as people lit their havdalah candles. For her complete comments about the song and the song's lyrics, see page 4.

# Jewish Federation of Greater Portland

Marc Blattner, President and CEO  
Sent Jan. 6, 2021

## The Talmud warns:

*Pray for the welfare of the government,  
for without it, man would swallow his fellow.*

After watching violent and disturbing behavior in our nation's Capitol today, defaming our nation's values, we call in a unified, non-partisan voice for respectful and peaceful actions from our fellow Americans.

The Jewish Federation of Greater Portland and the national Jewish Council for Public Affairs strongly condemn the violent insurrection at the United States Capitol Building. This was a direct assault on our democratic process, and nothing less than an attempt to disrupt the peaceful transition of power in a presidential election and an act of sedition.

We urge in the strongest possible terms that President Trump and others immediately cease incendiary rhetoric and restore order. We urge members of Congress and other responsible elected officials to speak out against the violence and immediately cease all questioning the legitimacy of the election.

Those who have broken the law must be held accountable for their actions. We thank Capitol Police and law enforcement for putting themselves in harm's way and keeping our elected officials and their staff safe.

We urge all Americans to stand together against politically motivated violence and for our democracy.

## The JCRC of the Jewish Federation of Lane County sent out a similar statement, also on Jan. 6.

The statement from the Federation in Eugene began: "The Jewish Community Relations Council of the Jewish Federation of Lane County strongly condemns the violent insurrection today at the United States Capitol Building."

The remainder of the statement draws on the JCPA statement, which formed the last half of the statement from the Portland Federation.

# Congregation Shir Tikvah

Rabbi Ariel Stone sent Jan. 6, 2021

*The foolish do not know  
the ignorant do not understand this  
though evil seems to flourish like weeds  
springing up, vigorous, in every corner  
it will not last  
God is above all; God is what lasts.  
That which hates truth and light will fall  
all that is the enemy of goodness  
will perish, and crumble away into dust.  
- Psalm 92*

The news from our national capital, that a pro-Trump violent mob has breached the U.S. Capitol, is frightening and horrifying. This mob, at the urging of the outgoing, defeated U.S. President, has caused the evacuation of both House and Senate chambers and disrupted the Electoral College vote. They insist that the election was corrupt and are demanding the vote be stopped. At least one person has been shot and seriously wounded.

All we can do is to watch and pray for the peace of our nation and the well being of those who are tasked with guarding the democratic process upon which we all depend for our lives and welfare.

The state National Guard has been called; we have no reason to believe that the electoral process will be stopped. But we know now that the evil that has been unleashed in our nation is not going to quietly ebb away. There is so much more that we are going to have to strengthen ourselves, to survive and to act toward the healing of our society.

We dare not underestimate the danger of the hatred and lawlessness encouraged by the outgoing President. We see it not only nationally but locally. Let it not overwhelm us – we are an ancient people who have lived in more than one nation, and affected by more than one historic event. Focus on that which you love, that which you know you can trust, and the trust and the love we share and know to be real.

My companions, let's remember what our teacher Elie Weisel once said: *we as Jews are vulnerable, but we must not be alone.* Reach out to those you know in our community and beyond. Do what you can to console and strengthen others, and you will find your own soul strengthened. Let's hold hands and watch together; let's hold on to each other and keep believing in the words of Psalm 92 we chant every Shabbat morning:

*Look up and see that evil cannot last  
listen and hear then end of meaningless suffering  
hazak hazak v'nithazek – let us be strong and hold on to each other!*

# Congregation Beth Israel

Rabbi Michael Z. Cahana  
Cantor Ida Rae Cahana  
Rabbi Rachel Joseph  
Cantor Rayna Green

In the Talmud (Sanhedrin 97b), Rabbi Joshua cautioned that if the people are unrepentant "*the Holy One ... will set up a king over them, whose decrees shall be as cruel as Haman's ...*"

Jewish tradition, from the Torah on to today, cautions that autocratic dictators are a danger to the life and safety of the people. We live in a nation of laws and norms which bind power even in the highest offices, in order to protect the people.

Since the November election, the President of the United States has spoken in the language of an autocrat denying facts and using all methods to attempt to cling to power. These words have consequences, which have led to the events of this day

- where mobs of Trump supporters have stormed the U.S. Capitol and the Oregon State Capitol, leading to acts of violence and arrests and tragically a death.

As proud and patriotic citizens of this nation, we condemn the violence and the anti-democracy actions of these lawless mobs. We call for peace, calm, and the legal and proper process which will lead to a peaceful transition of power.

May G-d bless America.

# Prayers for Our Country: When the Capitol Emptied Out

## Cong. Neveh Shalom Rabbi David Kosak

*With a few changes, the following are the comments Rabbi Kosak delivered on the evening of Jan. 6 at a hastily arranged communal gathering after the attack on the U.S. Capitol Building.*

On Jan. 6, our nation's Capitol came under attack, not from a foreign power, but by American citizens. It was a day of high emotion and a low mark in the history of our nation. It was a day of shock and upset.

Watching the attack on the Capitol in real time, my son turned to me and said, this is like a movie, but so much sadder.

It was a remarkably sad day. I know many of us shed tears. Others of us stared at our screens in disbelief, speechless. Some of us found profound wells of rage churning within.

For January 6th is the day when insurrection came to the shores of this great democracy. Sedition arrived at our capital city. Those are not empty or rhetorical words. There are legal definitions of insurrection and sedition, and Wednesday's violent terrorist action against a sacred democratic symbol of this nation is an attack against the very authority of our nation's government.

For most of us, we have never had to witness something like this up close. But not for all. As events unfolded, an older colleague of mine, Rabbi Barry Dov Lerner, shared the following personal reflection with me:

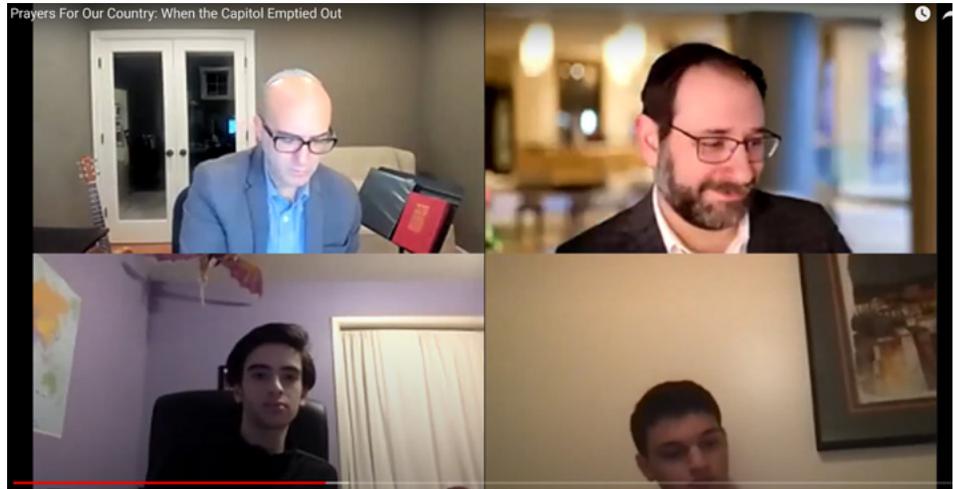
"In 1970 I literally fled the capital of Chile on one of the last flights to the USA if not the last one – there was no one in the airport behind me for any flight.

I am right now experiencing PTSD – reliving the panic, fear and anxiety of the unknown – watching the rioters and anti-Constitutional mob desecrate and loot the Capitol of the United States.

I flew out – in spite of the announcement that there could be bombs on the departing flights – among people praying in any known tradition, including Jews holding kabbalistic amulets and those just moving their lips in Shema."

Few of us have the personal history that Rabbi Dov Lerner does. Our hearts may have felt squeezed by the scenes on our televisions, but most of us didn't have to deal with such trauma being replayed within. As individuals, no, most of us don't have that sort of experience.

Yet as Jews, we are too familiar with such terror. Throughout Jewish history, our enemies would often burn our synagogues or our Torah scrolls. They desired to destroy



Congregation Neveh Shalom swiftly organized a community gathering Jan. 6; 115 households signed on. Participants included, above, from top left: Rabbi David Kosak, Cantor Eyal Bitton, and seniors Josh Weinrobe and Andrew Caplan, who read prayers; and below, Associate Rabbi Eve Posen. See the program at [conta.cc/3s8LAzO](https://conta.cc/3s8LAzO)

us by undermining the central symbols of our faith. They imagined if they stormed our most sacred buildings and destroyed our holiest text, that we would disappear.

And we might have. How many Jews gave up, converting to the dominant religion in the hopes that in this way they could shake free of the hatred and violence? Who could blame any individual for making such a personal choice, and joining the safety of a tribe.

But we did not fade from history. We survived the most excruciating trials of history, with the Holocaust being the last great attempt to erase us. This is because of a bedrock commitment to our faith, our values and our peoplehood. A noble idea, properly understood and held firmly, can not be uprooted. Not by hatred. Not by violence. Not by a mob. We are here as Jews because we understood that intangibles are more enduring than the largest edifice. We still believe in this Jewish project of justice, love and transcendence.

I think that as Americans, our Jewish history and our remarkable endurance can provide insight into this tragic moment in our nation's history. Because a dark genie has been let out of the bottle of American democracy. I pray that these forces of insurrection will be fully tamped down and that history will show that the excesses of January 6th were confined to that single day.

But the poisonous vapors of nihilism have already been loosed on the American public. So many of us no longer believe in the rule of law or the process of consensus. So many of us no longer trust in the still unfulfilled promise of America. So many Americans no longer believe in the American project, seeing in our checkered history only the tarnished squares and not the slow creeping genius of freedom. We have lost our faith.



When you lose your faith, there is only one antidote. It is to search it out again with renewed vigor – to find a way to believe again in what matters.

We must double down. We need to double down in our commitment to democracy. We need to double down and restore faith in our institutions. We need to celebrate our free elections, especially when the person or the party we dislike wins. We need to stop demonizing one another. We need to speak to one another with kindness and compassion. We need to remember that red and blue, we are one nation. My fate is your fate. Your fate is mine. We rise or fall together.

So long as we undertake those sacred tasks, we will thrive. So long as we recommit to the intangible values that all people are created equal, we will rise. So long as we let go of our small-minded desires and turn to the good of all, we will remain invulnerable to hatred, fear, demagoguery and authoritarianism.

I am a realist. It won't be easy or straightforward. It will demand all of our grit. We will need to connect with one another as we haven't in far too long. But we can do it.



Cantorial Soloist Ilene Safyan sang during the virtual gathering Jan. 6.

## PRAYERS (continued from page 3)

One of the most important tools for such an open-ended project is to cling to our faith.

On Wednesday night, our community gathered online in large numbers. We turned to song and prayer, holding in front of us the most ennobling hopes and values. We took strength in one

another. That matters.

The future is always uncertain. What allows us an informed optimism is when we turn toward it with the commitment of our enduring values. *E pluribus unum*. Let us recommit to common cause with all Americans. Let us do so with the noblest of visions.

### Attendees comment on “Prayers for Our Country”

**Foundation School Assistant Director Cory Willson:** The prayers for community helped me cope with the events at the Capitol in two main ways. One, seeing our community gather each in their own homes in support of each other was powerful. Two, the prayers and songs reminded me of the bigger picture and allowed me to let go of personal thinking I was having in exchange for higher-level, spiritual thinking.

**Marty and Sharyn Schneiderman:** For what America experienced Wednesday, The Rabbi’s gathering was greatly needed and much appreciated! His prayers, meaningful words, and the music by Cantor, helped us cope with the day’s events. The attack on our Capitol, which is the symbol of our democracy, was so hurtful for us to watch. Rabbi’s words gave us solace and optimism, hopefully for a better future for our country.

## “Light is Returning”

Cantorial Soloist Ilene Safyan (left) sang at two programs in the wake the darkness that descended Jan. 6, 2021. At the Wellness Havdalah Jan. 9, she sang “Light is Returning.” Here is her introduction to the song, followed by the powerful and appropriate lyrics.

“This year, this week, this moment. These are complicated times.....

The small ways we’ve discovered to build new rhythms into our lives; to find beauty and meaning, to cope with new challenges. How precious it feels to gather together virtually or in person. It feels precious and yet, uncertain.

Tonight, I also feel the precarious nature of the big things...our democracy, so precious and also, fragile. It feels dark tonight. And yet, tonight, we are privileged to light our candles together. Anne Frank wrote: ‘Look at how a single candle can both defy and define the darkness.’ We will light our candles tonight and these fragile flames will light that darkness. They will burn brightly and light our paths, leading us into a new week. Together, let us turn our eyes to the light and draw strength from it, and together, may we find hope in the light these candles bring. Light and Darkness. Fragility and Strength. It is good to be here together.”

*Light is returning*

*Even though it is the darkest hour*

*No one can hold back the dawn*

*Let’s keep it burning,*

*Let’s keep the light of hope alive*

*Make safe our Journey through the storm*

*Our Planet is turning*

*Circling her path around the sun*

*It’s time to make earth our sacred home.*

## Oregon Jewish Museum & Center for Holocaust Education

### Director Judy Margles, posted on Wednesday, Jan. 6, 2021

The Oregon Jewish Museum and Center for Holocaust Education studies and teaches about the Holocaust and other genocides. We are as alarmed by today’s news as every citizen of the world. We know from this history what happens when the law no longer protects democratic institutions. OJMCHC will continue to work with a coalition of organizations dedicated to pushing back against the forces of repression and lawlessness. We urge everyone to join together to work towards the common good.

### OJMCHC Director of Education Amanda Coven, sent Jan. 7, 2021

Dear Educators,

I want to start off by acknowledging that yesterday’s attack on our democratic institutions was traumatic. Over the past several years, we have lived through many defining moments that some-

times make it feel like crisis, instability, and uncertainty are normal. I want to remind you that the time we are living in is extraordinary, so please do not gaslight yourself or your students and think it would be better to try and normalize this situation

Instead, I encourage you to give yourself and your students grace and space for processing. Provide opportunities for students to anonymously ask questions, and remember that you do not need to have the answers. In fact, I believe one of the most valuable lessons you can teach your students is how to ask good questions, so share with them what your questions are too!

One of the many lessons from the Holocaust is the fragility of democracy. Democracy is a process that requires vigilance and public participation. I know many of you will be engaging in critical conversations with students, colleagues, family, and friends over the next few days. Last month, I facilitated a professional development workshop called Curiosity and Questions: Navigating Critical Conversations. If you would like me to lead this professional development for your school or district, please let me know.

## Portland Jewish Academy Sent to parents Jan. 6, 2021

Dear PJA Families,

We write to you tonight with heavy hearts as we watch the violence in Washington, D.C., and the terrible insult to democracy that has been displayed by citizens of our country. There is little we can say to take away the pain of the day; however, we can look at our children and at the important work we are doing, to give us hope. We are raising mensches. Mensches who already, at the youngest ages, know and understand the values of *chesed*-kindness, and *kavod*-respect.

Today, in many of our day school classrooms, students asked questions, were confused and needed time to process with their teachers and classmates what was happening at the Capitol. We anticipate that as information becomes more available, there will be more questions and confusion, anger and concern. Teachers at every grade level are opening their hearts and minds to support students, respond with honesty and help children feel safe in our world.

We know that in times of tragedy and unrest, being with community can be of great comfort. It is an honor and privilege to have our youngest children in school in person, to nurture relationships of love and care for all. Though we cannot, in the day school, be physically together, we are grateful for the technology we have that brings us together and allows us to be a *kehillah*-community. We feel honored to be in community with all of you and to be able to support your children as they grow and learn important lessons about ways to take care of each other and the world in which we live.

At the end of the day, what we all strive for is peace and the ability to communicate respectfully. We end with words from our liturgy; words that have become our anthem at PJA as we work together towards peace and justice in our world. *Oseh Shalom Bimromav, Hu Ya'aseh Shalom Aleynu v'al Kol Yisrael, v'al Kol Yoshvei Tevel*-May the one who makes peace bring peace upon all of us.

*B'Shalom*-in peace,

Steve, Merrill, Erika, Amy, Michael, Sarah and Allison

## United In Spirit Sent Jan. 8, 2021

United in Spirit is a broad-based nonpartisan coalition of civic, cultural, and religious groups. Representing organizations of diverse faiths, ethnicities, socioeconomic levels, and political persuasions, we are united as people of good will, bound together by friendship and respect. We have called for peace and an end to violence here in Portland, Oregon. Today, we take that call to our entire nation in this moment of crisis, leading to the peaceful transfer of power for our Chief Executive. As we honor the life and legacy of the Rev. Dr. Martin Luther King, Jr. next weekend, we uplift the value of non-violent protest as a means of speaking truth to power. Armed insurrection and violent actions, however, are the antithesis of Dr. King's message.

Therefore, United in Spirit strongly condemns the violent insurrection at the United States Capitol Building that took place on Wednesday, January 6, as well as the violence at the capitol in Salem. Simply put, a mob in Washington, D.C., attempted to disrupt the peaceful and lawful transition of power. This action was a direct assault on our democratic process, instigated and encouraged by those aggrieved over the outcome of the election.

To be clear, the November vote was the result of a free and fair election – indeed, the most secure election in American history. Violence will not and should not change the outcome; hate will only serve to undermine efforts to unify the country.

Those who seek to overturn the duly elected government by violence commit acts of sedition, threatening the very pillars of our democratic heritage. We urge all elected and appointed officials to immediately cease incendiary rhetoric and help restore order. The time for challenging the legitimacy of the election is long past; now comes the time to govern. We urge all Americans to stand with us to help restore our enlightened political culture and heal our democracy.

**United In Spirit:** Jewish Federation of Greater Portland, Catholic Archdiocese, Dialogues Unlimited, Ecumenical Ministries of Oregon, Islamic Society of Greater Portland, Latino Network, Native American Youth and Family Center, and Remember the Hope Christian Fellowship

## Congregation Kesser Israel Rabbi Ken Brodtkin, Jan. 7, 2021

As people who love our country, it's been so difficult for all of us to watch the recent mob attack on the Capitol. Growing up as a kid in New England and avidly studying American history throughout my life, I've been infused with a love of the United States and reverence for the institutions of our Republic.

Whether it was visiting D.C. after my senior year in high school with my parents, or a more recent trip with my own kids, I feel that sense of reverence walking in the halls of Congress. I think that many of us relate to D.C. in that way. It's something that is bigger than

us, and it ties us together.

To witness a rogue mob overtake the Capitol with the intent of subverting our democracy was a disgrace to our country, and one that we all felt personally. I've shared many times from the Shul the importance of *Kavod*, honor and respect: both for people and institutions. There is no place for mob rule in America, and we pray for the perpetrators to be brought to justice, to the full extent of the law.

Let there be no mistake: President Trump, for entirely self-serving reasons, incited the mob to riot. This is not a matter of mere partisan or policy

difference, it goes to the heart of nearly 250 years of constitutional democracy.

For weeks, President Trump has used his position to spread lies and falsehood, misleading his followers about the results of the election. These actions undermine the foundations of our democracy and the rule of law, violating his oath to "preserve, protect, and defend the Constitution of the United States." In addition, these actions are the antithesis of the Torah principles of truth, leadership and proper *Kavod*.

The Torah, which is G-d's word, is the Torah of truth; the

Talmud teaches us that the Almighty's signature seal is the stamp of *Emet*, truth. The Torah exhorts us to distance ourselves from falsehood. Leadership is about much more than policy – it's about humility, courage and service to the people. These are all qualities that we discover as we watch Moshe grow and become the leader of *Am Yisrael*.

Our country, our Republic and our constitution are great. We will undoubtedly overcome this stain. May we, as a Jewish community, give our very best to this country as we advance the Jewish values of truth, justice and *Kavod*.

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# Chabad of Oregon

Rabbi Motti Wilhelm, Jan. 8, 2021

On Wednesday night, Mimi and I gathered our children and as a family we studied words of Torah, said a prayer and gave Tzedakah.

The kids know the drill, known as Torah, Tefillah (prayer) & Tzedakah.

As we are taught in Ethics of our fathers:

*Shimon the Righteous was among the last surviving members of the Great assembly. He would say:* The world stands on three things: Torah, the service of G-d, and deeds of kindness.

When the world shakes, the Jewish response is to strengthen its foundations, which are:

Connecting to the Divine and understanding the blueprint of creation through the study of Torah.

Bringing our needs before and connecting to the Divine through Tefillah (Prayer).

The *Modeh Ani* morning prayer and the bedtime *Shema* are two incredibly foundational prayers to begin saying daily if you do not as of now.

Shaping the world and bringing it to where it needs to go through acts of Tzedakah (kindness).

Wishing you, our country and the world over a Shabbat Shalom.

## Congregation Shaarie Torah Rabbi Joshua Rose

### Shalom friends,

Like you, I was deeply shaken by the ugliness that burst upon the nation's Capitol on Wednesday. What a tragedy to see the nation that gave birth to modern democracy face the halting of the mechanisms of democracy itself by a furious mob egged on by the President. How could this happen in our country?

You know me well enough now to know my politics and to know how I feel about this President who has built a palace of lies, cruelty and demagoguery. Like many of you, I found Wednesday's events the unsurprising if not inevitable product of years of ugliness stoked by the President and his enablers.

But I want to use my space here to focus instead on what we can learn, how we can change, in a way that might heal our community and our nation.

The grand narratives that help us explain the world to one another and ourselves have fallen apart. Religious redemption, scientific liberation, national greatness, historic evolution: as all-embracing sets of truths embraced by entire nations, let alone cultures, each has collapsed.

But rather than a process of reconstruction, of attempting to discover where my understanding of the truth meets yours, Americans have turned inwards and away from one another. The result is a chaos of fractured narratives, with individuals and small communities talking past one another

in a cacophony of noise.

The Jewish tradition, I think, has rich resources for guiding us in this chaotic situation. Our earliest sources are filled with argumentation, multiple perspectives, disagreements about foundational principles, anguished disputation concerning the best direction for the community. While there was acceptance of divergence and difference, there were also boundaries. There were ideas and actions that drew one outside the lines of the communal project of God's people.

The result was that this community of roiling debate and difference achieved a profound unity through its diversity. *E pluribus unum* was not an American invention. To hold these two ideas at once required a national genius that has allowed Jews to flourish in each generation. Unruly diversity gave rise to unity precisely because some ideas were "off limits" because they posed a threat to the nation's wholeness.

The Torah portion this week is framed by two essential questions that remain important guides. When Moses is instructed by God to redeem the people Israel, he asks, "Who am I?" And two chapters later, when Pharaoh is told that God wants the Jewish people to be free, Pharaoh asks, biting and rhetorically, "Who is God?"

Moses' question reveals the deepest and humblest curiosity to learn the path of truth. This path in turn leads him to understand that there is an entire moral order

which must guide human life, and this is expressed in the Torah that remains at the heart of our lives.

Pharaoh's question reveals an arrogance that assumes that *his* power, *his* ideas, *his* glory should hold sway. Not even the God of truth, he believes, can stand in his way.

Americans' belief in the power of freedom can lead to the dangerous illusion that no fact, no law of justice, no proven truth, and no moral claim by another person should ever stand in the way of our desire to do what we want. This was Pharaoh's error, and I believe the error of an emergent extremism in our nation that has torn the fabric of national unity.

But of course, we all contain this power of Pharaoh to wish to see the world revolve around us. Along this path lies destruction. The only antidote is to draw on our inner Moses, to understand that there is a truth to which all are beholden, to be curious about our obligations to it, and to create the world of justice that it implies.

The nation will not heal itself. And it certainly won't be healed by our dancing atop the rubble of Trumpism, which has revealed all of the calamities its opponents have been warning against. Self righteousness is a dangerous illusion.

May we be healers of our nation and our world with the curiosity and humility of Moses, standing up always for justice, goodness and decency.