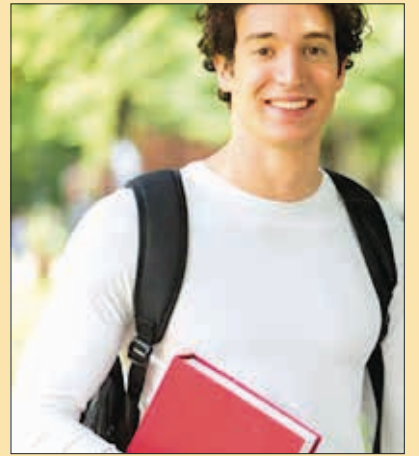


THE JEWISH WORLD

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Mounting threats to kids on campus

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Josh Kantor Bosox organist for 1698 games

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Can Jewish students feel safe on the college campus?

The Hamas' Oct. 7 massacre was understood by all decent people to be a crime against humanity.

For less-than-decent people, it was understood as an invitation to get in on the carnage. As the Hamas terrorists blasted through Israel's billion-dollar barrier fence, it was as if they had managed to also tear down the invisible force fields of shame and restraint that we once imagined protected Jews in America from the most abject forms of bigotry and discrimination. This was most prominently seen on college campuses, and it began almost immediately. On the morning of Oct. 7, as the Israel Defense Forces was still fighting to regain control of Israel's southern towns and dead bodies still lay abandoned in Hamas's killing fields, student activists at Harvard drafted a letter that held "the Israeli regime entirely responsible for all the unfolding violence."

It has been signed by 35 different student organizations.

Institutional Rot?

In the days that followed, campus activists rallied to support Hamas's "freedom fighters" and denigrate Israel's response—which had not yet begun—as genocidal. Many media personalities and pundits condemned this phenomenon, but also fundamentally misunderstood it as

an expression of sophomoric ignorance rather than institutional rot. As we would soon learn, the problem extended to the so-called adults in the room as well.

The past months have produced disturbing images that will haunt Jews for decades to come. Among them is the image of three college presidents from elite universities, mocking smiles on their lips, deflecting questions about whether or not calling for the genocide of Jews constitutes a breach of their schools' respective codes of conduct.

"Context"

"It is a context-dependent decision," UPenn's Liz Magill said, days before the fallout from the congressional hearing at which the remarks were made led her to resign. A month later, tainted by the scandal of the hearing in addition to an ever-growing heap of plagiarism accusations, Harvard's Claudine Gay would be ousted as well. However, the damage was done. A message had been broadcast to the world. Violent rhetoric against Jews would not be condemned, but rather examined for "context."

This was merely a reiteration of what anti-Israel student activists had been saying about Hamas's attack. Whether dealing with physical violence or genocidal rhetoric, "context" would be invoked to



PHOTO COURTESY OF CAMERA.

Pro-Israel students at Brooklyn College in New York City work to combat false allegations against the Jewish state that are at the core of a past "Israeli Apartheid Week."

minimize and dismiss the concerns of Jewish students.

For Jewish high school students and their families preparing for college application season, this added a disturbing new dimension to an already stressful process. I posted a message to a Facebook group called Mothers Against College Antisemitism (MACA) and received a deluge of responses from parents and college

counselors who have spent the past four months rethinking their options.

"Mira Andrews" (she requested a pseudonym), an independent educational counselor who mostly works with Jewish families, has been working to help students reshape their college lists to avoid schools where toxic anti-Semitism has been most flagrant. One school that's been largely ruled out is Barnard, which she described as being essentially "the same as Columbia." Columbia, for those who don't know, has become a watchword for aggressive anti-Zionism. Jewish students have been harassed and even physically assaulted for supporting Israel, and pro-Palestinian protests at the gates of the university have featured signs that say "Israel the new Nazi Germany" and "Israel steals Palestinian organs." An alleged incident in which anti-Zionists protesters were sprayed with a foul-smelling substance has further inflamed passions.

Andrews' daughter, however, is planning to start at Barnard in the fall. Having been accepted early, before Oct. 7, she is determined not to be scared away from her dream school—a decision, which her mother views with pride and concern. "It's sad that her huge accomplishment has now been tainted, but she believes that Barnard needs strong Jewish voices," she said.

Parents Perplexed

Most of the parents I spoke to seemed genuinely rattled. "My high school senior has been auditioning for theater and musical theater programs," said Stephanie Abramowitz of Calabasas. "She's always concerned about mentioning she's Jewish or that her dad's Israeli."

Some parents were eager to tell me that the problem pre-existed Oct. 7. "Jewish families have been factoring campus anti-Semitism for Jewish students into their decisions for decades," wrote Emilia Green. "My daughter is a freshman in college this year and we ruled out schools based on blatant anti-Semitic attitudes/actions/anti-Israel graffiti, etc."

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Students, parents struggle with decisions



PHOTO COURTESY OF KEFR4000 VIA WIKIMEDIA COMMONS.

At a protest at UC Berkeley, two pro-Israel protesters hold up an Israeli flag while two pro-Palestinian protesters stand in front of it with a Palestinian flag, Oct. 25, 2023.

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Abby Moskowitz was already worried about campus anti-Semitism before Oct. 7, but the ensuing outburst of anti-Zionist sentiment convinced her that she needed to take a more active role. “We took Columbia off the list as well as UCLA, which is sadly my alma mater. My son’s first choice was WashU... We met with the Hillel there and they are amazing. He felt super comfortable there. Thankfully he was accepted,” she said.

I was also curious to know if any of the parents in the group were concerned not that their children would become targets of anti-Zionist harassment, but that they would join the ranks of anti-Israel student groups like Jewish Voice for Peace or Students for Justice in Palestine. I was surprised, after having received so many responses to my first question, by the silence that met this second one. Perhaps, I wondered, these parents don’t want to admit that their children may come home from school with radically altered politics. Or perhaps they simply feel confident that their children’s Israel education could weather the storm.

Treatment Changes

For students who entered college before Oct. 7, the result has been a sudden

and dramatic shift in how they feel on campus.

Tali, at University of Colorado, Boulder, reports, “I wear a chai necklace and sometimes a Magen David as well. Strangers on campus have definitely stared at my necklaces in ways that made me feel unsafe,” she said, adding, “I’ve never had an experience like that on campus before Oct. 7.” At campus protests she sees signs that read “Zionism is genocide” and “Keep the world clean” with images of Israeli flags tossed in garbage cans. When I ask her if campus anti-Semitism played any role in her college decision-making process, she says no, but that it would if she were applying today.

Hannah Levy, from Silver Spring, Md., enrolled at Tel Aviv University as part of a joint program with Columbia. “We do our first two years here and the next two years at Columbia, so naturally a lot of people in the program have been seeing what’s going on and getting quite nervous,” she said. Many campus activists at Columbia have focused their attention on the very program in which Hannah is enrolled, trying to pressure the college to end its partnership with TAU. Hannah, however, isn’t too afraid. “Reports of anti-Semitism can be overblown to push a certain narrative,” she said.

When I asked how the rest of her cohort feels about the matter, Hannah told me that some are afraid to go while others are eager to play a role in combating anti-Semitism and anti-Zionism at Columbia. “I feel like I have a role to play too in pushing back on the narrative there, but not in a radically pro-Israel way. More of a balanced and nuanced approach. And there’s a lot of repression of pro-Palestinian voices at Columbia too,” she said.

There were those I spoke to who had decided to radically jump the track. One girl had abandoned college plans to join the IDF. One father told me that his daughter had opted for college in Europe, where she felt the environment would be less politicized around Israel.

I also made a trip to Herzliya to visit Reichman University, formerly known as IDC Herzliya, a small private university known for its large population of international students. There, I sat down with five students from the U.S. to discuss what inspired them to get their degrees in Israel. The students were representative of a particular demographic of American Jewry. Whether from the Orthodox world or not, they had grown up with strong Jewish educations and several of them had at least one Israeli parent.

When I asked if their decision to study at Reichman was rooted in concerns about campus anti-Semitism, they suggested that this was only a small part of

the equation.

“It’s good to be studying around like-minded people,” said Daniel, who studies communications. “It’s a safe place.” The idea that Israel, in the wake of the worst terror attack in its history and in the midst of a brutal war, would be thought of as a “safe place” should be a worrying indication of how Jewish students view American campuses, but is not necessarily a surprising one. More than fear of anti-Semitism, the students I spoke to seemed to have been motivated mainly by a love of Israel and a desire to be among people with whom they could relate, which for this group meant people who had dual Israeli American identities.

Comparison Shopping

Talking with these students, I was reminded of the people I had studied with during my year abroad in Jerusalem in 2009. I grew up in a secular Jewish home in Massachusetts where Zionism and Israel had never been topics of conversation. In this, I was a complete outlier on my program. Everyone else had gone to Jewish day school and summer camp and had been on trips to Israel with their families.

Recalling this, I wondered if Reichman University was interested in reaching out to potential students who didn’t fit the mold. After all, anti-Semitism isn’t the

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How to answer Hillel's paradox

- *If I'm not for myself, who will be?*
- *If I'm only for myself, what am I?*
- *And if not now, when?*

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A politician, a mensch and a role model: Joe Lieberman dies at 82

By JONATHAN S. TOBIN

In a life full of accomplishments, Joe Lieberman will almost certainly be best remembered as the answer to a question in a trivia game. Even more significant was his role as a supporting player in one of the most intense political controversies as well as one of the great “what ifs” in American history. But as much as the 2000 presidential election—during which he became Al Gore’s running mate and the first Jew ever to achieve such a distinction—and its denouement over recounts in Florida was his moment in the sun, his life should be recalled with honor and affection for much more than that.

As someone who not only followed his career but covered him as an editor in his home state of Connecticut for several years, I got to know him not just as a public figure but as a person. And, as such, I can say without reservation that he was that rare breed of politician who was a mensch and a role model, both as a Jew and as an American.

Lieberman, who recently died at the age of 82, was a career politician who served a total of 40 years in various elected positions, including state senator, Connecticut state attorney

general and U.S. senator. That’s the sort of résumé that nowadays is regarded by many, if not most, Americans with distrust. While politicians have always been viewed with some wariness, by the third decade of the 21st century, we’ve come to associate much of our governing class with some of the worst characteristics of our public life: mendacity, avarice, cynicism, a lack of principles and utter contempt for the people they are supposed to serve.

A Faithful Jew

Lieberman was a throwback to an earlier, gentler era of American politics when those who engaged in public service were not all assumed to be liars, crooks and scoundrels. He was a man who was not prepared to change his positions merely to gain a momentary advantage or win elections. We took him as we found him, and when that wasn’t good enough to retain office, he thanked the voters for the privilege of serving them and moved on.

What made that truly remarkable was that it was also reflected in the public observance of his faith. By the time Lieberman was first sworn into the U.S. Senate in January 1989, there had been



PHOTO COURTESY OF KRYSJA/SHUTTERSTOCK.

Joe LIEBERMAN, former U.S. senator for the state of Connecticut speaks during a press conference devoted to the new Babyin Yar Holocaust Memorial Center in Kyiv, Ukraine, Oct. 19, 2017.

many other Jews who had served in that body, as well as in the U.S. House of Representatives and prominent federal positions. Some of them, though not all, expressed pride in their heritage and faith. But what made Lieberman special was that he observed Shabbat and kept kosher while performing his duties. And he did so without fuss or making any special demands on the institution. As he wrote in his 2011 book *The Gift of Rest*, if he had to walk to the Capitol or walk home from it, then that’s what he did.

More than anyone else, Lieberman normalized not just being a Jew in the public square but being a faithful Jew. And when then—Vice President Al Gore chose him to be his vice-presidential nominee in 2000, he seemed to embody the truth that not only was America a safe haven for Jews as well as the freest and most successful diaspora community in history, but also a place where a Jew could aspire to the highest offices in the land.

As the first Jew on a major party presidential ticket, he is the answer to a trivia question. And who knows how or whether history would have been different if he had been elected. The election that year was narrowly decided when George W. Bush defeated Gore by 537 votes in Florida, thereby gaining an Electoral College victory. The nation has since grappled with other such controversies and even worse arguments about them than those that transfixed the nation while that outcome was disputed in recounts and litigation. It only ended when the U.S. Supreme Court ruled that Florida couldn’t—as Gore and Lieber-

man wished—only conduct recounts in the counties where they were looking for more votes. To their credit, the two men conceded, and the nation moved on.

Principle Over Party

We can never know whether America or the world would have been better off had Gore and Lieberman been in charge in the years that followed, or how they might have handled the challenges related to the terrorist attacks on Sept. 11, 2001 (the theorem of the fallacy of the predetermined outcome notwithstanding) and the dangers of Islamist terror.

But in the years to follow, as Lieberman continued to serve in the Senate, he showed the country what it meant to put principle over party.

Lieberman was the kind of moderate Democrat that today is almost, if not completely extinct: a consistent liberal on domestic issues but a hawk when it came to national security. As such, he supported Bush’s decision to go to war not just in Afghanistan, where the 9/11 Al-Qaeda plotters had used as a base, but also in Iraq, to topple the tyrannical, terrorist-supporting regime of Saddam Hussein. For Lieberman, Iraq was a central issue. He believed in the American mission to make the region and the world safer by eliminating the rogue regime in Baghdad. He also thought it right to try to foster democracy in the Arab world.

Initially, he was one of many Democrats to take this stand. But as the war in Iraq dragged on amid a bloody and costly Islamist insurgency, most in his party, including then Sens. Joe Biden and Hillary Clinton, changed their tune.

Lieberman’s support for the war was probably not the only reason why his bid for the 2004 Democratic presidential nomination fell flat. In the 1990s, centrists like Bill Clinton, Al Gore and Joe Lieberman dominated the Democratic Party. But in the 21st century, it drifted to the left, and Lieberman’s foreign-policy stands were no longer appealing.

Unlike most veteran Democrats, Lieberman didn’t shift his positions to be in sync with the party’s angry and increasingly more liberal, if not leftist, grassroots. He stuck to his position on Iraq, and it led to Connecticut Democrats rejecting him when he ran for re-election to the Senate in 2006. The fact that he was able to win in November by running as an independent testified to his centrist appeal.

In the years that followed, he again fell out with his party when he chose to support the presidential campaign of his friend and Senate colleague John McCain in 2008 rather than support Barack Obama, the man that Democrats

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Hamas terrorists surrendering — where's their 'spirit'?

By ERAN LERMAN

JNS

Debunking the myth that Islamist “heroes” are willing to fight to the death, unlike their secular nationalist predecessors in past wars against Israel, should be among the long-term goals of the present conflict. The evidence is increasingly available. Despite the deliberate lack of full disclosure and official data, it is safe to assert that the number of Hamas fighters (and others belonging to smaller terror groups) who have given themselves up in battle in Gaza has been rising since the beginning of 2024, specifically during the fighting in Khan Younis and Shifa Hospital.

Advantages

Beyond the intelligence value obtained and the possible leverage for the release of Israeli hostages, the symbolism is strategically significant.

Achieving the surrender of large numbers of enemy fighters is obviously advantageous, first of all, in terms of incurring fewer casualties and requiring less military effort than a “fight to the finish.” It has also been proven to be of immense value in obtaining vital intelligence, for example in the case of Israel’s war with Hamas the location of tunnels and their entrances. Another operational consideration has to do with improving Israel’s leverage in the negotiations for the release of the hostages Hamas is still holding in Gaza.

Yet in addition, the surrender of Hamas terrorists is also of long-term value at the strategic level. For decades, the Islamist totalitarian terrorist groups, from Hezbollah and Hamas to Al-Qaeda and the Islamic State (ISIS), have cultivated the legend that the muqawamah (“resistance”), rooted in (a version of) religious faith, will stand and fight to the last—unlike the flight and surrender which marked the defeat of secular Arab nationalism, above all in the war of 1967.

Fighting Totalitarian Islamism

As against “the shoes in the sand” still etched in the Arab collective memory, they posit the willingness, even eagerness, of “resistance” fighters for shahada (martyrdom)—whether that of the suicide bombers or of fighters in the field. Indeed, in the Second Lebanon War in 2006 and the limited ground incursions into Gaza in 2008 and 2014 (there was no ground maneuver in 2012 or 2021) very few prisoners were taken, enhancing the myth and adding to the appeal of Islamist ideas around the region.

Thus, the change now taking place in Gaza is of great symbolic significance, which Israel should work to enhance. This does not require the publication of humiliating images, which in the West evoke unpleasant associations with the Abu-Ghraib jail scenes during the American occupation of Iraq. However,

documenting the actual acts of surrender and spreading images that reverse and debunk the myth—raising questions as to the Islamists’ willingness to sacrifice themselves while they bring about a disaster for their people—is a strategic asset in the overall war of ideas against

regimes, such as Nasser’s or the Ba’ath (“renaissance”) Party, failed to fire up the ranks with the necessary spirit of resilience and willingness to sacrifice “fi sabil Allah”—in God’s cause, in pursuit of the duty of jihad and in obedience to religious injunctions. As an alternative,



PHOTO COURTESY OF CHAIM GOLDBERG/FLASH90.

Hamas terrorists who were caught during the Oct. 7 massacre and during the Israel Defense Forces operation in the Gaza Strip, at a courtyard in a prison in southern Israel, Feb. 14, 2024.

totalitarian Islamism across the region.

“Resistance” Myth?

During the heady decades after the collapse of colonialism and the rise of independent Arab states, they were usually dominated by a secular, nationalist and modernist ideology, such as Nasserism in Egypt, but all this was shattered in 1967. The images of defeat, flight and the surrender of thousands on the battlefields of the Six-Day War are still bitterly remembered, and occasionally surface in political caricatures—symbolized by the shoes left behind in the sand.

Islamists latched on to these images and their implications to suggest that the secular, national and socialist

they depict the various Islamist movements and combatants, whether in Lebanon, Gaza, or across the region, whose men “love death” and are therefore indomitable.

This message, repeated in the formative texts of these movements—and for example in the speeches of Hezbollah leader Hassan Nasrallah—also seeks to bring about the demoralization of the Israeli public: “You” Zionists love the good life and cling to it, while “we” eagerly await the realization of our wish for the shahada, literally a “testimonial” death (that of those who fell in battle or sacrificed their lives in a religiously significant conflict, i.e. with presumed enemies of Islam). Therefore, down the road Israel is bound to be defeated.

The sacrificial myth of the “resistance” is therefore meaningful in terms of constructing concepts and expectations about the future of the conflict, as well as in mobilizing fighters and building up their self-image as those who save the honor of people who were humiliated by surrender (and at the level of policy, by the acceptance of Israel’s right to exist).

These images of steadfastness (sumud) and willingness to sacrifice have their bearing also on the regional balance of power. At least in theory, they weaken and undermine the “camp of stability”—which Israel is part of, in practice—and play into the hands of the various Islamist camps: Iran, its proxies (especially Hezbollah) and allies; the Muslim Brotherhood and its offshoots, including Hamas; and the jihadist terror groups such as Al-Qaeda and ISIS. Today’s reality is that these images are spread not only by the traditional media channels which support the Islamists—such as *Al Jazeera* in Qatar and the Beirut-based Al-Mayadeen channel, associated with Hezbollah—but also by the posting of “heroic” stances and actions on social networks.

Implications

It is this intensely nurtured image of heroism and an indomitable spirit, and the specific historical context, which lends deep meaning to the growing numbers of Hamas men who choose surrender over death. Aspects of the IDF operations in both Khan Yunis and Gaza City’s Shifa Hospital (where hundreds were reportedly detained) contributed to the achievement of this result. In some of the cases, the surrender was also documented by media elements.

All this has immediate tactical benefits:

The signs of demoralization and loss of fighting spirit in the enemy ranks in

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Trump: My running mate will be a supporter of Israel

By **OMER LACHMANOVITCH,**
ARIEL KAHANA

During our interview with Donald Trump, he kept saying he was the most pro-Israel president ever and will continue to be if elected. He pulls no punches when it comes to Joe Biden, but also has a critical commentary on the Jewish state. This is how our interview unfolded.

An umbrella for half a minute? Only 50 yards separate the gate of Donald J. Trump's magnificent estate from the guest reception area. For those 50 yards, an enormous American flag was visible.

The strict security instructions we received two weeks before the interview made it clear that we would have to walk this short distance. But now, it was pouring rain. And so, hours before meeting the 45th president, we suddenly realized that we might reach him with our clothes drenched in water. And with all due respect to Israeli sloppy attire, this would have been too disrespectful.

This is how it happened that in the final tense hours before we left the hotel in West Palm Beach for Mar-a-Lago on March 22, we were preoccupied with the question of where to get umbrellas here and now. In the end, a local Walmart solved the problem. After all, this is America.

These tiny details of the interview were essential since this was not just another "question-answer" session with an American politician, but rather a complex journalistic and logistical operation, because Mar-a-Lago is not a typical office or standard home of an American senior official, but rather a strange combination of both, along with an operational golf club and restaurant. The faucets, chairs and other items are painted in Trump's favorite gold color. The shiny parquet floor, high ceiling, plush sofas and waiters rushing back and forth exuded the aura of a royal palace.

At one point the signal was given and all the furniture was cleared to the side, to prepare the compound for a party held after our departure.

On the walls, even in the bathrooms, hung pictures and paintings of Trump from various stages of his life, including with his late father. As is well known, our interviewee does not suffer from a lack of self-esteem.

Media Savvy

All this took place while from the early morning hours, a five-person film and recording crew in the adjacent library room began meticulously aligning the camera angles, lighting intensity, chair positioning, and other minutiae that only they saw. They and Trump.

When the former president sat across from us at 5 in the afternoon, he devoted the first minute to examining how the conversation would look on screen. The man is, after all, a media creature with decades of experience.

"Looks good," he said after long seconds of watching the monitor setup



Former President Donald Trump during the interview in Palm Beach, Fla., March 2024.

behind our backs displaying the interview. Only when he was satisfied with what he saw was the signal given to start the conversation.

General Terms

We asked questions. Trump answered, in his way. Because in the whole world, there is no other politician who speaks in his language and manner. He uses words like "incompetent," "stupid," "dumb," "Biden is the worst president ever," and so on. People his age (77) have long stopped speaking like that. But to the American public, or at least half of it, this style resonates.

And yet, it's one thing to see such statements on a television screen, and quite another to hear them face-to-face from a former president sitting across from you. Trump also did not hesitate to jump between subjects in contexts that were not always clear mid-conversation.

And what else was clear: Trump chose to speak about Israel's war only in general terms. He refrained from saying anything that would box him in about it.

When we asked, "Do you agree with Israel's goal of completely destroying Hamas?" He responded that "only a fool or a crazy person would have not responded the way you did," adding that if he had been in the Oval Office, the war would not have broken out on Oct. 7.

"They would have never, ever done that [if I were president], for two reasons: No. 1, they were broke, and No. 2, when I was the president, they would have never done that, because they knew there would have been very big consequences."

Although it is difficult to determine "what would have happened if "in history, in this case there is reason to assume he is right. After all, it is clear that Biden and his people projected American weakness around the globe, particularly towards Iran. Instead of putting it in its place, they allowed it to inch closer to acquiring nuclear weapons, took the threat of military action off the table,

pumped billions of dollars into Tehran, and begged the ayatollahs for a new nuclear deal that never materialized. The flaccid message was well received in the Middle East.

"It [Oct. 7] was an attack that I blame on Biden because they [Hamas] have no respect for him. He can't put two sentences together. He can't talk. He's a very dumb person. He's a dumb person. His foreign policy throughout 50 years has been horrible. If you look at people that were in other administrations with him, they saw him as a weak, ineffective president, they [Hamas] would have never done that attack if I were there," he said of his rival.

But when we tried in other ways to elicit a clear statement from him about an Israeli victory or the destruction of Hamas, he used his own way. "You have to finish up your war. To finish it up. You gotta get it done. And, I am sure you will do that. And we gotta get to peace, we can't have this going on."

It is true that, unlike President Biden, Trump, at least in his conversation with us, refrained from explicitly stating that "Hamas must be defeated," but to Israeli ears, it is clear that the words "finish the job" mean agreeing with the overarching goal of the war.

Q: If you get re-elected, and the war might still be ongoing, how will you act?

"There has been no president better to Israel than me. Because of [recognition by the U.S. of Israeli sovereignty over] the Golan Heights, the Abraham Accords. If Obama did the Abraham Accords, you would have gotten 15 Nobel Peace prizes. I got nothing. I've been loyal to Israel, I've been the best president in history by a factor of 10 to Israel, because of all the things I do. The embassy in Jerusalem being the capital, is the best location for the embassy and getting the embassy built. The biggest thing I did was the Iran nuclear deal. I ended it. The problem is that Biden didn't do anything with it."

Q: What should be done now with Iran, now that they are so close to the bomb?

"Well, I don't want to tell you that. Because I don't think it's appropriate for me to tell you, but I don't think you can allow Iran to have a nuclear weapon. I don't think it's my position right now to be telling you that but I would tell you this—I was very strong on Iran not having a nuclear weapon to a point where they ... literally had no money."

He then went on to say that Iran was only 35 days away from a bomb, once a decision was made.

Q: They will not have a nuclear bomb if you are president?

"They will never have a nuclear weapon, no. They can have a nuclear weapon in 35 days. I have seven months to go [to Election Day], and nine months to take office. A lot of bad things can happen in that period. That's a lot. That's like an eternity. Seven months in this

world, and especially in the Middle East, where it's so combative, and so combustible, that's a long period of time, so many bad things can happen. And also, so many good things can happen. If we had a real president, if we had a president that knew what he was doing, who could put two sentences together, that could get solved very quickly."

Good Guys /Bad Guys

One must remember, of course, that the real battle for Trump is not in Gaza, it's in the battleground states across America.

On that very morning, the headlines in the U.S. dealt with an ultimatum from a New York court to Trump, to pay a paltry sum of half a billion dollars within 24 hours, or face the seizure of his luxury assets. The threat did not seem to bother him particularly as he nonchalantly entered the library where the interview was filmed. He chatted casually with those present, examined the camera angles as mentioned, and then answered the questions.

It is quite clear that political considerations led him to speak only in general terms about the war, without committing to anything future and with some distance from Israel. Although he is completely on Israel's side as will be explained later, his interest at the moment is not to lose the lead he has opened over Biden in the Electoral College count. According to *CNN* polls, for example, he has already crossed the winning threshold of 270 electors, while Biden is struggling in the 225 range.

In other words, from his perspective, any sharp statement one way or the other can only detract from his chances. And if so, why say something he might later regret?

Most important, why alienate Michigan's anti-Israel voters, who currently are not willing to go out and vote for Biden but intend to stay home? For now, Trump is slightly ahead in the swing state. Any pro-Israel statement from him could push them back into the rival's arms, and perhaps jeopardize the presidency that seems within reach. So Trump, yes Trump, is weighing his words carefully, and holding back.

Does this mean that his actual attitude towards Israel will also be restrained if he wins?

Our Opinion

We think that the answer is complex and consists of two parts. One, Trump has a positive feeling towards Israel. Unlike Biden and his circle, he has no progressive sympathy or compassion for the Palestinians. He understands who the good guys and bad guys are, and that's a very good starting point. In this spirit, he pledged in the interview, for example, that the vice president candidate he runs with will be a supporter of Israel.

Q: Who will you appoint as your running mate?

Continued on page 12

Was she there in spirit? Memory of favorite aunt...

By MARILYN SHAPIRO

My cousin Ellen called to share the sad news of the passing of her mother and my aunt, Nesbeth “Nesh” Hurwitch on Feb. 27, 2007. The funeral was to be held in Queens. My sister Laura would fly into Albany, and then my husband Larry would drive her, my mother, and me the three hours to New York City. My father, who was 93, would not make the trip.

Nesh was my father’s younger sister, the third child of Annie and Joseph Cohen. She had always been my favorite aunt, and I think I may have been her favorite niece. She was funny and caring and generous. I had spent time with her, her husband Lou, and my cousins Ellen and Stuart in their cooperative apartment in Queens over Christmas holidays and summer vacations. I have fond memories of Freedomland, an amusement park in the Bronx; visits to Big Apple tourist attractions; and numerous times waiting in line for Radio City Music Hall events. When I had a summer job in the city between my junior and senior years in college, I stopped by for dinners and visits.

After my Uncle Lou died, Nesh not only survived; she flourished. She went back for her GED, her high school equivalency diploma and even took some college classes. She traveled the country and the world.

Her last few years were a slow, sad, decline. She was confined in bed with round-the-clock aid provided by Poppy, a warm, caring Jamaican woman. To add insult to injury, she was diagnosed with pancreatic cancer, the same illness that had taken her husband several years before, and she died soon after that medical diagnostic blow.

Favor for Cousin

When my mother, sister and I got to the funeral home, Ellen approached us and made a request. Would we please share a few words about my aunt?

I usually am good at putting together words on paper, but I was not great at extemporaneous speaking. What could I say? I reached into my brain for a fond or funny memory.

I Remember...

By the time Ellen asked me to speak, I was ready.

“In December 1964,” I said, my mother, my younger sister Bobbie, and I met up with Aunt Nesh and our cousins in front of Radio City Music Hall for their Christmas show. Along with the showing of “*Father Goose*,” the movie starring Cary Grant and Leslie Caron, we would see the dancing Rockettes in a line, dazzling sets and wonderful music.

We arrived by 10 a.m. for the noon show and began our two-hour wait. I was, unfortunately, not a happy camper. The temperature was in the 30s, and I remember hopping from foot to foot to keep warm. I grumbled and moaned and

complained as only a 14-year-old teenager could do. I remember everyone else holding up well, but I probably made my party miserable for the whole time.

The irony, I shared, was that when we returned home to Keeseville, our tiny town in upstate New York, “*Father Goose*” was playing at the Rex Theater which was less than half a block from our house. There were no lines, no wait, and, as it was the custom around the holidays, we got a plastic net Christmas stocking filled with candy with our 20 cent admission.

Thirteen years later, I stood in front of a room filled with mourning family and friends and recounted that special time with Aunt Nesh and how I froze my toes off in New York City.

My sister Laura also spoke, sharing moments with Aunt Nesh, her humor and her kindness.

My Mother Remembers

Once the funeral was over, Larry began the two-hour drive to the cemetery in New Jersey where Aunt Nesh would be buried.

“You know, Marilyn,” said my mom. “That was a great story, but it wasn’t true.”

“What do you mean?” I asked.

“Aunt Nesh wasn’t with us when we went to see “*Father Goose*” in 1964,” my mother said. “I had taken you and Bobbie down to the City for the Christmas break. We were staying with Grandma Ethel and Uncle Joe. Aunt Nesh, Ellen, and Stuart weren’t with us.”

Mea Culpa

Oh dear! I had wanted to honor my aunt, and instead I had created an alternative universe! I was embarrassed, so embarrassed that I didn’t share my “mistake” with Ellen until years later.

During the pandemic, Ellen arranged a weekly Cousins’ Zoom, where my four siblings, Ellen, her brother Stuart, and our other paternal first cousin Joyce came together each Tuesday to talk about our family. It was on one of those calls, when I got on early before everyone else signed in, that I told her the truth about my “eulogy.”

She didn’t remember joining us on that cold winter day many years ago.

Yes, it wasn’t as much a story about Aunt Ness as it was about me. But that seemed okay.

We were creating new memories on our Zoom calls. And that seemed to make it all right.

Marilyn Shapiro, formerly of Clifton Park, is now a resident of Kissimmee, Fla. Keep Calm and Bake Challah: How I Survived the Pandemic, Politics, Pratfalls, and Other of Life’s Problems is the newest addition to her line-up of books. It joins Tikkun Olam, There Goes My Heart and Fradel’s Story, a compilation of stories by her mother that she edited. Shapiro’s blog is there-goesmyheart.me.



Marilyn and her favorite Aunt Nesbeth “Nesh” Hurwitch.

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Lawrence S. Kaufman MD
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Maria Ragonese AuD
Maggie McCarthy AuD
Rachel Treiber AuD
Tricia Doyle-Niver AuD
Jessica Reitz AuD
Renee Kochinski AuD



Calendar of Events

FRIDAY, APRIL 5

Beth Emeth Erev Shabbat Service – 5:30 p.m. in-person at 100 Academy Rd., Albany, or via live-stream, www.BethEmethAlbany.org. Info. – 518-436-9761, ClergyAdmin@CBEAlbany.org.

SATURDAY, APRIL 6

Beth Emeth Torah Study – 9:30-10:30 a.m. 100 Academy Rd., Albany. Discussion of the Torah portion **Shemini**, in person and via Zoom, led by Director of Program Operations, Andrea McNellis. Zoom link: <https://Us02Web.Zoom.us/j/89304372729>. Password: CBE. Info. – 518-436-9761, ClergyAdmin@CBEAlbany.org.

SUNDAY, APRIL 7

Medical Ethics And Judaism – 10 a.m.-noon. Ohav Shalom Synagogue, 113 New Krumkill Rd., Albany. Dr. Beth Dollinger to moderate. Sunday Schmooze Brunch. \$10. Info. – 518-527-1163.

“The Manhattan Project and Oppenheimer” – 11 a.m. Beth Shalom Synagogue, 688, Clifton Park Center Rd., Clifton Park. Historian Dr. James

Hersberg will speak. Luncheon will follow. Free. Info. – 518-371-0608.

“Civics And Science: Contemporary issues for Civil Democracy” – 10-11:45 a.m. Temple Gates Of Heaven, 852 Ashmore Ave., Schenectady. to discuss his book after brotherhood breakfast. Zoom availability. Free for members. Visitors, \$5 at door. Info. – 518-374-8173.

Beth Emeth Soup Kitchen: Volunteers cooking and serving meals – 11-2 p.m. Sister Maureen Joyce Center, 369 Livingston Ave., Albany. Sign up is at www.bethemethalbany.org/event//soup-kitchen.html. Info. – Andrea McNellis at Andrea@CBEAlbany.org or 518-436-9761 ext. 236.

Beth Emeth Brotherhood Bagels – Zoom monthly planning meeting, 9-11 a.m. Info. – 518-436-9761, Andrea@CBEAlbany.org, or Jay Hurewitz, JayHurewitz@gmail.com.

MONDAY, APRIL 8

Malka and Eitan Evan Yom Ha-Shoah Lecture – 6:30 p.m. Standish Room (Science Library, third floor), UAlbany Uptown Campus, Albany. Dr. Atina Grossman, will discuss “Trauma, Privilege, and Adventure: Jewish Refugees Between ‘Orient’ and European Catastrophe.” Refreshments prior to lecture at 6. Free. Info. – 518-442-5300.

WEDNESDAY, APRIL 10

Beth Emeth Youth Group – 5:30 -7

p.m. 100 Academy Rd., Albany. Weekly meeting for high school students; all teens welcome. First-timers may reach out to advisers at CBEYouthGroup@gmail.com. Info. – 518-436-9761.

THURSDAY, APRIL 11

Beth Emeth Sisterhood Book Club – 7-8:30 p.m. 100 Academy Rd., Albany. Cantor Emily Short’s selection, **Angeline** by Anna Quinn to be discussed. Reg. – www.BethEmethAlbany.org. Info. – 518-436-9761, Andrea@CBEAlbany.org.

FRIDAY, APRIL 12

Beth Emeth Ruach Shabbat – 5:30 p.m. in-person at 100 Academy Rd, Albany, or via live-stream at www.BethEmethAlbany.org. Featuring grades 2 and 3 Pre-neg at 5 p.m. Dinner, 6:30 -8 p.m.; \$15 p.p., free under 13. Reg. at www.BethEmethAlbany.org. Info. – 518-436-9761, ClergyAdmin@CBEAlbany.org.

SATURDAY, APRIL 13

Beth Emeth CBE & Me: Passover – 9 -10 a.m. 100 Academy Rd., Albany. For ages 0-5 and their caregivers. Passover theme with songs, snacks and making a seder plate. Reg. – www.BethEmethAlbany.org. Info. – 518-436-9761, Andrea@CBEAlbany.org.

Beth Emeth Torah Study – 9:30-10:30 a.m. 100 Academy Rd., Albany. Discussion of the Torah portion **Tazria**, in-person and via Zoom, led by Rabbinic Intern Spencer Mandell. Zoom link: <https://Us02Web.Zoom.us/j/89304372729>. Password: CBE. Info. – 518-436-9761, ClergyAdmin@CBEAlbany.org.

SUNDAY, APRIL 14

“Journey Around The J” – 8 a.m. SJCC, 2565 Balltown Rd., Schenectady. First indoor triathlon. Reg. required by 4/10. \$60 for members and \$85 for non-members cash or check, or \$61.80 for members and \$87.55 for non-members paying credit or debit. Reg. required by 4/10, 518-377-8803. Info. – Sarahj@schenectadyjcc.org.

Jewish Poetry Salon: Egg Creams And Poets – 3:30-5:30 p.m. Nassau Synagogue, 12 Albany Ave., Nassau. Poets to read include Rhonda Rosenchuck, Jay Rogoff, Susan Comminos. Egg creams available. Free. In-person and Zoom. Reg. – event.responses.rr@gmail.com. Info. – 917-656-4835.

Beth Emeth Sisterhood Wine Tasting – 2 - 4 p.m., 100 Acre Wood Lane, Altamont. 5 wines to taste from the Clover Pond vineyard, charcuterie board snacks. Cost: \$18. Reg. – www.bethemethalbany.org. Info. – 518-436-9761, Andrea@CBEAlbany.org.

TUESDAY, APRIL 16

NAJL Legislative Breakfast: “State of antisemitism in the NYS Public Education System” – 9:30 a.m. Legislative Office Building, 198 State St, Albany, 104-A. Dr. Stephen M. Berk to speak. Sponsored by National Association of Jewish Legislators’ NY chapter. Free and open to the public. Info. – Assembly member Charles D. Lavine, 518-

455-5456, or Assembly member David I. Weprin, 518-455-5806.

Havurah Vatik Luncheon – 11 a.m.-1 p.m. Shaara Tfilla, 84 Weibel Ave., Saratoga Springs. For Saratoga area Jewish seniors 55 plus. Kirsten Mishkin to discuss the translation of the 700 page, two volume account **Mayn Lebun Mayne Rayzes** by her great-uncle, Noach Mishkowsky. Res. – 584-8730, administrator, ext. 800.

WEDNESDAY, APRIL 17

Beth Emeth Youth Group – 5:30 -7pm, 100 Academy Rd., Albany. Weekly meeting for high school students; all teens welcome. First-timers may reach out to advisers at CBEYouthGroup@gmail.com. Info. – 518-436-9761.

THURSDAY, APRIL 18

Beth Emeth Mah Jongg Tournament – 9 a.m.-4 p.m., play begins 9:30. 100 Academy Rd., Albany. Pick the level: Tournament with timed games and cash prizes or relaxed play. Reg. – www.Bethemethalbany.org. Info. – 518-436-9761, Andrea@Cbealbany.Org.

FRIDAY, APRIL 19

Community Shabbat – 6 p.m. Albany Jewish Community Center, 340 Whitehall Rd., Albany. Variety of services available. Vaad supervised dinner 7 p.m. \$10 per adult, \$8 per senior (65+), \$5 per child (up to age 12; 2 and younger, no cost) Reg. required by 4/12. <https://jewishfedny.ticketspice.com/community-shabbat-2024>. Info. – 518-793-7800.

SUNDAY, APRIL 21

2024 AJCC Pillars of the Community Award Brunch – 10:30 a.m. Beth Emeth, Academy Rd., Albany. Pillar Award recipients: Rob and Margie Dorkin, Dr. Michael and Sharon Lozman, and Michael and Melissa Lurie. Other awards: Sasha Greenberg to receive Bellin, Jacob Mosden to receive Applebaum and Peggy Hogan to receive Susan Shpeen Staff Award. Info. – 518-438-6651.

MONDAY, APRIL 22

Beth Tephilah Community Seder – 8:15 p.m. 82 River St., Troy. Res. requested by 4/15, Info. – Leible Morrison at 518-894-3490. Donations for the meal accepted. (See 4/23)

Temple Gates Community Seder – 5:30-8:30 p.m. Gates of Heaven 852 Ashmore Ave., Schenectady. Gershons’ catered buffet meal. \$45. Info., menu choices, Res. – www.cgoh.org, 518-374-8173.

Bethlehem Chabad Seder – 6:45-8:45 p.m. Bethlehem Chabad, 393 Delaware Ave., Delmar. \$45 per adult, \$15 per child, with reservations prior to 4/16. Info. – 518-439-3310.

TUESDAY, APRIL 23

Shaaray Tefila Passover Seder – 6 p.m. 68 Bay St., Glens Falls. \$25 p.p., \$10 for children, max \$60. Info., Res by 4/9-518-792-4945 cstgfn@gmail.com www.shaaraytefila-gfny.org

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Can Jewish students feel safe ...

Continued from Page 3

only crisis rocking the world of higher education right now. There’s also the exorbitant expense and the diminishing returns of obtaining a college degree in the United States. That’s not to say that college isn’t “worth it,” merely that the equation has changed. Enter Reichman, which costs \$16,000 a year for international students. This is quite high compared to Israeli public universities, which cost about \$4,000 a year, but it’s a steal compared to the \$50,000 price tag attached to a single year at many American institutions. Moreover, the degrees are practical and career-focused and can be finished in just three years.

I asked Jonathan Davis, vice president for external relations and head of the Raphael Recanati International School, if he planed to expand outreach in the wake of Oct. 7. I felt sure that many Jewish parents would be interested in hearing about an English-language option in Israel that costs a fraction of the price of an American school. When I asked this, however, Davis essentially just said that “they know we’re here,” indicating that there are no plans to increase outreach to disenfranchised Jstudents who increasingly feel that they have no good options.

If we take a broad historical view,

we might see what’s happening now not as a new crisis, but rather as the return of the previously existing state of affairs. For decades, American college campuses were hostile to Jewish students in ways that were both institutionalized and cultural. Notably, the widespread practice of having Jewish quotas severely limited how many Jews could access the best schools. By the 1970s, Valerie Strauss writes in **The Washington Post**, “Jewish quotas were seen as a thing of the past and Jewish enrollment in U.S. higher education rose...Jewish students in the last part of the 20th century were largely comfortable on campus, with overt anti-Semitism displayed by administrators” all but gone.

Security, Learning

It was at the tail end of this golden age that I attended Sarah Lawrence College. I did not enter as a Zionist. Rather, it was because of my experience studying abroad in Jerusalem during my third year that I came to have a relationship with Israel at all. Later, I would immigrate to the country.

I now wonder if any of that would have happened if I were a student today. Would I have felt comfortable applying to study abroad in “the new

Continued on page 13

Shemini Leviticus 9:1-11:47



By Rabbi SHLOMO RISKIN

And Nadav and Avihu, the sons of Aaron, each took his censer, placed fire on it, and laid incense thereon, and offered strange fire, which He had not commanded them. And there came forth fire from before God, and it devoured them, so that they died before God.

(Leviticus 10:1-2)

EFRAT, Israel – The portion of **Shemini** begins with the great drama of the week-long consecration ceremony of the sanctuary. The nation is exalted, the leadership is inspired – but suddenly joy is turned into tragedy when the two sons of Aaron, the high priest, are consumed by a fire sent down by God. What caused such a hapless event? The biblical text seems to say that it was because *they offered a strange fire which [God] had not commanded*. What possible sin could these two “princes” in Israel have committed to make them worthy of such punishment?

Various Possibilities

The expression “strange fire” is so ambiguous that the various commentaries offer a number of possibilities. Immediately after the deaths of Aaron’s sons, the Torah issues a command

forbidding Aaron and his sons to ever carry out their sanctuary duties under the influence of any intoxicants. If a person cannot ...*distinguish between the holy and the mundane, and between the unclean and the clean...* (Lev. 10:10) he doesn’t belong in the *ohel moed* (tent of meeting). Thus it’s not surprising that one midrash (Vayikra Raba 12:1) looks upon this injunction as a biblical hint that Nadav and Avihu were inebriated when they brought the incense offering, the intoxicant turning their incense offering into a “*strange fire*.”

Another midrash explains that Nadav and Avihu so envied Aaron and Moses, that they couldn’t wait for them to step down so that they could step up. This is the strange fire of jealousy, which hadn’t been commanded of them; they themselves initiated a sacrifice without asking permission of their elders, Moses and Aaron. They were too ambitious for their own good.

Hints From Haftorah

The late Rabbi Joseph B. Soloveitchik, my rebbe and mentor, has often taught that to grasp how the sages wanted us to understand a given Torah portion, we should always turn to the

Confusing our will with God’s will— it is truly playing with fire!



PHOTO BY SUBHAYAN DAS ON UNSPLASH

Strange fire.

haftorah (the portion from the **Prophets**) for that week, which often serves as a commentary in and of itself.

Three separate events take place in the haftorah of this portion, (chapters six and seven in ii Samuel): Thirty-thousand of the nation’s chosen join with King David on his journey to restore the previously conquered Holy Ark to Jerusalem, turning the occasion into a celebratory procession

accompanied with all kinds of musical instruments. The ark is transported in an oxcart that belongs to the brothers, Uzzah and Ahio; when the oxen stumble, Uzzah reaches out to take hold of the ark. Right then and there, God strikes Uzzah dead.

Three months pass before David again attempts to bring back the ark, and when he arrives triumphant in the city of Zion, he dances with all of his might, upsetting his wife who chastises him: “How did the king of Israel get his honor today, who uncovered himself today in the eyes of the handmaids of his servants, as one of the vain fellows who shamelessly uncovers himself” (ii Samuel 6:21). The third incident records that David decides he wants to build a permanent dwelling for the ark of God rather than allowing it to rest in a curtained enclosure. At first the prophet Nathan is encouraging, but later in the night a voice tells him that although David’s throne will be established to last forever, he personally will not build the Temple; his son Solomon will. In the account of the same event recorded elsewhere, the blood that David caused to flow in the various wars he fought prevents him from building

Continued on page 10

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Maybe you’ll get more than you ever could have imagined...

Who knows where life will take you...

*What we do know is you
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Manischewitz® targets youth, invites non-Jews to Jewish culture with traditional and new products

Manischewitz®, a leading kosher brand for over 130 years, has a ‘re-brand’ with a bold, fresh look, and new products.

Manischewitz will display the re-branded new graphics and colors across all products and will be promoted heavily on the Manischewitz website, in-store displays and social media. New merchandise— tank tops and tote bags featuring “Yiddishisms” reflecting the brand heritage are — available at www.manischewitz.com.

New products set to debut at Passover and beyond will reflect a new ethos, supporting the brand’s commitment to its core values while inviting a broader audience to explore the richness of Jewish cuisine. Manischewitz is set to make the kosher aisle a destination for everyone, regardless of background or dietary practices. The company wants Manischewitz products to be—more than food — invitations to participate in Jewish culture.

New products include frozen gluten-free and kosher for Passover knishes; frozen gluten-free matzo balls; grape seed oil in bottles and spray cans. There is new branding on matzo, matzo meal, gefilte fish, matzo ball soup, matzo ball mix, matzo farfel, mandlen soup nuts,



Manischewitz is re-branding for a new age

chocolate covered matzos, macaroons, mezonos cookies, chicken broth, and cake mixes, and more.

Since 1888

Manischewitz was founded in a small bakery built to make Passover

matzo in 1888 by Rabbi Dov Behr Manischewitz. Success paved the way for new products like Tam® crackers, soup, macaroons, and gefilte fish. Today’s Manischewitz offers broths, noodles, potato pancakes, and matzo balls.

The fresh look is a result of inter-

views with consumers and experts who visited headquarters and delved into the historical roots of the company. This exploration highlighted the connection between Jewish culture, cuisine, and the importance of family and food.

“Manischewitz is well-known among loyal consumers who buy the brand day in, day out,” said Shani Seidman, CMO of Kayco, the parent company for Manischewitz. The new look targets a younger Jewish audience as well as a mainstream culturally curious audience, she said.

With a legacy rooted in Jewish tradition, Manischewitz is embarking on a journey to transcend the kosher aisle, inviting everyone to “savor our tradition” and explore the culinary depths of Jewish heritage.

“Manischewitz is not just about food; it is about stories, heritage, and a sense of belonging. Through this rebranding, we aim to capture the hearts of the culturally curious and kosher-keeping alike, offering a taste of Jewish tradition that is accessible to all, Seidman said. “Inspired by the inclusivity seen in brands with other cuisines, Manischewitz seeks to become the emblematic gateway to Jewish culture, one delicious product at a time.”

Confusing our will ...

Continued from Page 9

a Temple, which must be dedicated to peace (I Chronicles 22:8).

Too Close To The Holy?

All three incidents point to the same theme: the emotional instinct of the individual has to take a backseat to the emotional desire to come close, too close, to the holy; the holy must be revered from a distance.

Uzzah certainly did not intend disrespect when he took hold of the ark; nevertheless, touching the holiest object in existence without permission was forbidden. Since Michal is the daughter of King Saul, and knows first-hand that a king’s honor is not his own but is rather the nation’s, she cannot applaud David’s leaping and dancing in wild abandon – even if it be in religious ecstasy. As such, the monarch of Israel must always behave honorably and respectfully, fully in control of his actions.

God’s Will Pre-eminent

As to who will build the Holy Temple, King David himself must be ruled out because of all the spilled blood; his wars may have been necessary and even obligatory, but even the most just of wars brings in its wake excessive killing, often accidental killing of the innocent, emotional hatred and pas-

sionate zeal. What the haftorah reflects back on is that performing a mitzvah for God which God didn’t command — no matter how inspired, spiritually or ecstatically — invites a disapproving, destructive blaze from heaven. Like Uzzah, Aaron’s sons got too close to the sacred, took the sacred into their own hands. Ecstasy, in the service of God, can sometimes turn into a sacrilegious act of zealotry, of passionate pursuit of God’s honor at the expense of human life and respect for others. Passionate religious fire in the name of God can turn into “self-righteous fanaticism” which can tragically lead to the desecration of the divine name, even to suicide bombers.

Nadav and Avihu are rare Jews, sons of Aaron, nephews of Moses, their lives dedicated to service in the Temple, privileged to be among the chosen few to have had a sapphire vision of God’s glory back at the sealing of the covenant in the portion of **Mishpatim**. We cannot even begin to comprehend their spiritual heights. Nevertheless, they die tragically because they brought a passionate fire not commanded by God.

When people on the level of Nadav and Avihu fail to distinguish between Divine will and human will, allowing their subjective desires to take over, they are expressing their own emotions but are not necessarily doing the will

JBI offering free Haggadahs for people with visual challenges

Jewish Braille Institute, JBI

March 25, 2024

The Jewish Braille Institute, (JBI), the nearly century-old nonprofit that enables access to Jewish life for individuals who are blind, have visual impairments and/or print disabilities, recently launched its annual Haggadah campaign offering free large-print, Braille and audio Haggadahs to anyone in need.

JBI’s executive director Livia Thompson said, “Participation at a Passover seder can be difficult and isolating for those who have trouble reading standard text. Our accessible large-print, Braille and audio Haggadahs allow everyone, young and old, to join together with family, friends and community, and partake in the mitzvah of sharing the Passover story.”

JBI offers 18 different versions for patrons to choose from, including

Haggadahs in several languages and denominations, as well as a Haggadah “digest” for communal seders for use in settings such as nursing homes.

Last year, JBI partnered with several organizations to add new Braille and large-print editions to their offerings, and these now include the “Mishkan HaSeder” from the CCAR Press, PJ Library’s “Family Haggadah” and the “Chabad Haggadah.”

Orders are requested by April 11 in order to receive a free Haggadah in time for this year’s Passover seder. They are free for individuals.

For institutions requesting multiple Haggadahs, JBI charges a fee to cover the cost of production for those outside of New York City.

Information may be obtained at JBI’s website at www.jbibrary.org, or by calling 800-999-6476 or by e-mail: haggadah@jbibrary.org.

of the Divine. Confusing our will with God’s will—it is truly playing with fire. If we limit ourselves to God’s commands in the ritual realm we can be reasonably certain that we are serving God and not our own egos and subjective hatreds and passions. One dare not

get too close to the divine fire, lest one get burnt by that very fire.

Shabbat Shalom.

Rabbi Shlomo Riskin is chancellor emeritus of Ohr Torah Stone and chief rabbi of Efrat, Israel.

Baseball's Jewish iron man has played 21 straight seasons for the Red Sox and hasn't missed a single game

By JIM SULLIVAN

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March 25, 2024

THE JEWISH DAILY FORWARD

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Is Josh Kantor the Cal Ripken, Jr. of baseball park organists?

Kantor, born in Athens, Ga. and raised as a teen in Evanston, Ill., has played the organ at Fenway Park during Boston Red Sox baseball games for 21 years. Over that span of time, Kantor has not missed a game.

"The streak is still alive," Kantor told me with a chuckle. "Counting regular season and post-season, the total is currently 1,698 games."

Kantor, 52, tips his hat to the Lou Gehrig of baseball organists, the retired Chicago Cubs' Gary Pressy, who retired in 2019 with 2,633 straight games, and notes that his friend and inspiration, Nancy Faust, played 41 years for the Chicago White Sox "and missed only three days to give birth and that was it."

Kantor began life as an Atlanta Braves fan, then a Chicago White Sox fan, and finally, a Red Sox fan. In his first year in Boston, 2003 — the Year of Great Disappointment — the Sox lost to the Yankees in the American League Championship Series in Game 7 on an Aaron Boone walk-off homerun. But the next year, he experienced the joy long-time fans felt when the team broke the famous, if fatuous, "Curse of the Bambino" and won the World Series. And then there were three more World Series titles in 2007, 2013 and 2018. Oh, and a fair number of down years in between.

Kantor is arguably the best-known ballpark organist working today — "Maybe I'm a tiny bit famous," he said — and part of that is because of the sideman work he's done outside the ballpark. Kantor has accompanied the Waco Brothers and played with R.E.M.'s Peter Buck and Mike Mills in the Baseball Project. He is in the Split Squad, with Blondie drummer Clem Burke and the Fleshtones' guitarist Keith Streng.

Mentored By The Cantor

Kantor was a rock 'n' roll kid growing up — "Yeah, I was in lousy garage bands," he said — but they mostly rehearsed in basements and took gigs at middle school dances and house parties. He also went through a jazz phase and took a couple of music theory classes, considering himself "lucky to have access to those kind of classes as a high school student."

He was also attending synagogue services, but "when I was 15, I was losing interest in organized religion in general, as so many 15-year-olds do." Ah, but there was a bright spot. He loved the music, the great melodies played by the cantor at his synagogue, Jeff Klepper.

"I was unaware at that time that he was actually a big deal in 20th century



PHOTO COURTESY OF JOSH KANTOR.

Josh Kantor appears on the Fenway jumbotron.

Jewish music," Kantor said of Klepper. "He had kind of rewritten the melodies of a lot of traditional pieces and prayers and those versions had been adapted at a lot of reformed Jewish congregations and Jewish summer camps. Some people knew his name, but even if you didn't know his name you knew his melodies and I always thought they were great. I didn't even know he had written them, let alone that they were influential around the country."

He was a wonderful, caring guy," said Kantor. "He created these opportunities for me to be involved in the music and started inviting me on the piano at the Friday night services and he would kind of stretch me. He would start me with a light load of songs to learn and then he would give me a heavy load and that led to my first case of having to learn a load of songs in a short period of time." Kantor really didn't really process Klepper's level of fame until he went to college at Brandeis University in 1990. "I met all these kids my age who had gone to different summer camps and synagogues and they said, 'Jeff Klepper! That's awesome!' and I had no idea."

Playing The Hits

Kantor plays "Take Me Out to the Ballgame" at every seventh inning stretch. But most everything else that comes out of his organ during a game is because of an ask. Fans shoot him requests on X, and he makes a lot of quick choices, playing anywhere from 20 seconds of a song to two-and-a-half minutes, the latter mostly during a pitching change.

"My job is to play hits," he said. "That could be old hits, that could be new hits. Things that people will recognize and be inclined to hum along with or sing along with. If it's something that has cross-generational appeal that's great because you can grab a wider swath. TV and movie themes go over really well. I keep Twitter [X] live during the game. If they send it, I'll see and if I know it, more often than not I'll get to it."

Kantor also has a penchant for working semi-obscure, indie rock songs into his repertoire. "It's a small hook-in,"

Kantor said, "but a way for the people who are very obsessed with non-mainstream taste, a fun experience for them." He added that, when he played the song "Who Will Save Rock and Roll," he imagined fans saying, "That's cool, I never thought I would hear a Dictators song at a baseball game."

"Songs that have a great melody, that can get stuck in your head and sing along to, they're almost always going to translate well regardless of genre," Kantor says. "The Ramones are such a fantastic example of something where

the energy level is off the charts. You can tap your toe and hum along to it; it's so infectious."

Kantor says he's pretty much open to any and all genres, as long as the melody works. Picks include songs from Roy Orbison, the Kinks, Frank Sinatra, David Bowie, Dua Lipa and Tina Turner. "With an organ version, something may be sweet or unique about it and it's likely to tickle fans," Kantor said.

When out-of-town fans come to Fenway, they'll often ask for songs from bands from their city — for instance, Minnesota Twins fans will often shoot off Replacements and Husker Du requests. And if Kantor notices — or is alerted to — the fact that a musician is in the house, he'll play some of their music.

When the Rascals guitarist Gene Cornish came to a game in 2013, he played two of the band's songs, and Cornish's face lit up. It was his first game at Fenway and this diehard Yankee fan found himself rooting for his archrival as the game unfolded. (The Red Sox won.)

When Green Day was at Fenway, Kantor played one of their tunes.

"One of them posted on social media, 'That was so cool, the organist just played one of my songs!'" Kantor said. "That happens somewhat regularly, I

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Trump: My running mate ...

Continued from Page 6

“Who would you like?”

Q: We want him or her to be a supporter of Israel.

“You’ll have an Israel supporter, that I promise you. Anybody that’s vice president for me, will be an Israel supporter. You don’t have an Israel supporter right now, you do know that. Kamala Harris is not a supporter of Israel. She’s the opposite. And Biden is not a supporter of Israel. ... She supports the enemy, but he supports the enemy too.”

Stock in Decline

Trump believes he was the best president Israel has ever had but feels he deserves more credit.

“It’s not really reciprocal, because you know, I only got 26% of the [Jewish] vote. The first time in 2016 I got 25%. And the next time I got 26%. And the second time was more concerning because of [all the gestures towards Israel].

“... how a Jewish person in the United States can vote Democrat or can vote Biden is hard to believe, it’s almost as though they’ve never read a story. They’ve never picked up a newspaper or looked at a news desk. ... He has abandoned Israel. And he sees those marches in Illinois, and he sees those marches in Michigan and all these different marches that they see with the Palestinians. And

he is absolutely not for Israel.

“And [Sen. Chuck] Schumer is not for Israel. Schumer’s a Jewish guy who is not for Israel. What he did the other day with talking, you lose your spirit. And it’s not a question of Bibi Netanyahu. What he did is he said, ‘We want to break this thing up.’ It’s such a bad thing. You lose your guts, you lose your spirit, and it’s hysterical I mean, we have a lot of people like Schumer, a lot of people. We have a lot of Jewish people like Schumer.

“... look at **The New York Times**. It’s a Jewish family. I think they hate Israel. I watch what they write in the **New York Times**, it’s hysterical. Now the conservative Jews love Trump, I would get the highest marks I would get, I would beat anybody [with them]. They love Trump, I think they are great, and they love Israel.”

Trump clearly defines who is an enemy and who is a friend. Yet, people may have forgotten that he did not always give Israel everything it wanted. One had to negotiate with him over construction in Judea and Samaria and convince him of the necessity of every move on the agenda. He was never a pushover, and since then he has accumulated personal resentment towards [Prime Minister Benjamin] Netanyahu and has questioned Israel’s conduct since the outbreak of the war. Throughout the interview, it was impossible to miss what

he sees as Israel’s declining share price.

“You don’t have the support you used to have. Some 15 years ago, Israel had the strongest lobby. If you were a politician, you couldn’t say anything bad about Israel, that would be like the end of your political career. Today, it’s almost the opposite. So Israel has to get better with the promotional and with the public relations because right now they’re really being hurt very badly. I think in a public relations sense.

“I think Israel made a very big mistake. I wanted to call [Israel] and say don’t do it. These photos and shots. I mean, moving shots of bombs being dropped into buildings in Gaza. And I said, Oh, that’s a terrible portrait. It’s a very bad picture for the world. The world is seeing this. ... every night, I would watch buildings pour down on people. It would say it was given by the Defense Ministry, and said whoever’s providing that that’s a bad image.”

Q: But terrorists are hiding in those buildings.

“Go and do what you have to do. But you don’t do that. And I think that’s one of the reasons that there has been a lot of kickback. If people didn’t see that, every single night I’d watch and every single one of those. ... And I think Israel wanted to show that it’s tough, but sometimes you shouldn’t be doing that.

“... Israel has to be very careful because you’re losing a lot of the world, you’re losing a lot of support, you have to finish up, you have to get the job

done. And you have to get on to peace, to get on to a normal life for Israel, and for everybody else.”

A Warning Sign?

If there is one thing Trump understands, it’s business, public relations, and the connection between them. This is how he became one of the most famous people in America, and consequently, president. Whether he returns to office or not, his assessments should be read as a warning sign.

The conversation ended, and Shabbat was approaching. The Stars and Stripes flag flew in the background. Passersby stopped at the estate’s gate to take pictures, pose for photos, or shout supportive calls to the former president, who of course could not hear them.

The man who had just devoted 45 minutes of his time to us will return to the presidency on Jan. 20, or perhaps not. With his captivating personality, the deeds done and attributed to him, his unique style, and no less important, the issues he placed on the international agenda, he has already left his mark on history. A significant part of this legacy directly deals with Israel, despite not feeling reciprocity, as he told us.

Trump also taught us how a conversation with an American president is conducted, and also equipped us as Israelis with plenty of food for thought about the war and its next steps.

Originally published by Israel Hayom.



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Baseball’s Jewish iron man ...

Continued from Page 11

tend to know who’s in town and who is coming to the park, or some artist will tweet ‘Hey, I’m at Fenway!’ and I’ll play a song and surprise them. One morning I woke up and got an email from [the late Monkee] Mike Nesmith and he said ‘I heard you played my song last night, thanks for doing that, it means a lot to me.’”

Early in the 2020 pandemic, Kantor, along with his wife the Rev. Mary Jane Eaton, launched a Facebook Live show called *7th Inning Stretch*, playing requests and talking baseball trivia. He’s been joined by Hall of Fame baseball scribe/guitarist Peter Gammons, Death Cab for Cutie’s Ben Gibbard and Belly’s Tanya Donnelly, among many others.

A Great American Pastime

The position of ballpark organist, which began in 1941 at the Cubs’ Wrigley Field, has had its ups and downs over the decades. “It’s fluctuated,” Kantor said. “Some teams let it go and then gave it a try again after putting it to rest. There’s a little bit of a resurgence now in the way teams think it can be part of how their social media is done. They see the organist can be an asset not only by playing live organ music but also having that direct interaction with fans during games.”

Kantor said that in the time he’s been doing it, the number of parks with organ-

ists has hit a low of 12, a high of 20 and is currently at 16 or 17.

“Baltimore’s Camden Yards showed people the best version of trying to have the best of both worlds,” Kantor said. “Modern amenities but also antiquated charm. That became the model newer stadiums tried to follow, trying to have the modern and the traditional and it’s caused them to reconsider: ‘Maybe we *should* have an organist.’”

Kantor is still in touch with Klepper, who, Kantor said, “moved to Boston probably 20 years ago. He was working at a synagogue here and he would occasionally come to Red Sox games and say hello. We remained friends, and are still friends.

“He retired four or five years ago and invited me to perform at his retirement party and it was just really lovely. He is a special mentor/friend type of person to me and as it happens, it’s directly connected to Judaism and Jewish musicians.”

But, when Klepper attends a Red Sox game, does Kantor fete him with one of his songs?

“I don’t know if I ever have,” Kantor said. “I’d feel like that could be a slippery slope. You start playing liturgical music and other faiths will want you to do that and then you have to figure out how to do that in a non-invasive, non-rude way. And it’s also a lot of work to learn that stuff.”

A politician, a mensch and ...

Continued from Page 4

had chosen. Although he was reliably liberal on other issues, such as helping to provide the slim margin of victory enabling the passage of Obamacare in 2010, it made no difference. Democrats never forgave him for the sin of backing a Republican and an unpopular war, and in 2012, when the presence of a viable Republican candidate rendered another independent run unlikely, he left politics and returned to private life.

Taking A Stand

The thread of his life was consistent. He was known for taking strong, principled positions and sticking to them, even when they weren't popular. That could be seen in his active participation in the civil-rights movement in the 1960s by volunteering to help blacks register to vote in the still-segregated South. It was also evident in his September 1998 speech on the floor of the Senate when he broke with most in his party by condemning President Bill Clinton's lies and marital infidelity in the Monica Lewinsky affair as "immoral," "disgraceful" and "damaging to the country." It continued not just with his stand on the Iraq war but after his time as an active politician when he joined the "no labels" movement that called for a return to centrist governance in a time when rabid and extremist partisanship had come to dominate both major parties.

Lieberman was no plaster saint; he was a pragmatic workaday politician. Some of his fellow Connecticut Democrats resented him in the 1990s. And he was not always in the right.

One Jewish Democrat bitterly complained publicly that Lieberman had tried to keep him from running for statewide office in 1994 when the senator was up for re-election because he claimed that he didn't want too many Jews on the ballot, though it turned out that the only Democrats who won that year in the state were the Jewish candidates. That same year, others in the state noted ruefully that while Lieberman was a supporter of school choice that would have allowed funding for families who choose private and religious schools, he failed to help those working for passage of a law that would have implemented such a process in Connecticut. That groundbreaking effort failed by only one vote in the legislature.

He remained a supporter of the Iraq War and publicly defended it last year on the 20th anniversary of the invasion long after other backers of the effort conceded it was a terrible mistake. Contrary to his assertion, our collective memories of that disastrous conflict are not mistaken. Leaving aside the folly of trying to impose democracy on cultures that reject it, he never acknowledged (as other past backers of the war did) that while toppling Saddam Hussein was a good thing, it not only threw Iraq into chaos but allowed the equally sinister

Islamist regime in Iran to become more powerful and dangerous.

His embrace of "no labels" independent politics reflected his basic moderation and political instincts. While we may long for an era where centrism prevails, in 2024, the only thing left in the middle of the road is road kill. In today's bifurcated political culture, one has to choose one side or the other. Lieberman's time as a political player had passed. But if that is so, it doesn't reflect well on American society.

Whether you agreed with him on the issues or not, anyone who knew him could testify to the fact that he was a genuinely nice man in a profession not so well known for the trait of niceness. Unlike most politicians, he was comfortable in his own skin, and didn't seem to act and speak as if gaining every bit of possible publicity and getting even with foes were his primary goals in life. He was decent and respectful to political foes and the press alike.

Faith In Public

The fact that he was a man of faith and a proud Jew was part of that decency. His rise in public life to the point where he might have been only a heartbeat from the presidency reflected a sea change in American politics, in which Republicans and Democrats believed that public practice of faith was a proper reflection of both the character of the American nation and protected by the Constitution. That consensus has faded, and the role of religion in public life has unfortunately become a source of controversy.

Still, the example he provided of living a fully Jewish life while serving in the Senate is especially important now as anti-Semitism is on the rise, and Jews are increasingly finding themselves worried about displaying their faith and identity in public. The fact that one of Lieberman's last public utterances was to condemn his old colleague, Senate Majority Leader Chuck Schumer's disgraceful speech condemning Israel and calling for the ouster of its government, in an op-ed published in *The Wall Street Journal* showed how he was still putting principle—support for Israel and the idea of that being a bipartisan concept—first.

Throughout my career, I've met many politicians and learned that they are, as a group, like most people—a mix of good, bad and indifferent. But I've known none who was Joe Lieberman's equal as a human being and a model of what we ought to want in a public figure as well as a source of pride to Jews. In a time when political decency and a willingness to befriend and work with members of the other party is out of fashion, we may not soon see his like again. May his memory be for a blessing.

Jonathan S. Tobin is editor-in-chief of JNS (Jewish News Syndicate). He may be followed at @jonathans_tobin.

Can Jewish students feel safe ...

Continued from Page 8

Nazi Germany?" Would my mind have been so filled with anti-Israel bias that I would be prevented ever getting the chance to learn what Israel is actually like with my own eyes?

The immediate concern on American campuses regards the safety of Jewish students, and rightly so. But there is another concern, which has to do with the mission of universities to foster independent and rigorous thought. Will students who, like me, come into college as blank slates on Israel get the chance to really learn about Israel and its history from a multiplicity of perspectives so that they can draw their own conclusions? This is what I was allowed to do, and I was allowed to do it in peace. I had debates about Israel with my peers and sometimes faced strong pushback for my views, but never taunting or harassment. Ultimately, this made me a stronger person and a more critical thinker. This is what college is for.

I wondered, as I spoke to the students at Reichman, if they felt that they could do the same. Perhaps the school was a place where they felt they could engage in respectful but complicated discussions about Israeli history and policy. But when I asked them if they had "hard" or "complicated" conversations about the Israeli-Palestinian conflict, they seemed confused by the question.

"We're like a parochial school," Davis told me. "There are Catholic schools,

there are Jewish schools and this is a Zionist school." After my interview, I lingered on the Reichman campus. Like American campuses, it was a secluded world within a world, lush with greenery and lively with student life. I thought then of campuses in the United States, and the images of protesters planting Palestinian flags on the top of Chanukah displays or tearing down photos of kidnapped Israeli civilians. How strange that the peaceful campus is found here, in Israel, in the midst of an existential war while the turbulent campus is found in America, whose borders have never been crossed by invading armies.

Kohelet wrote that there is nothing new under the sun. Jews have often been excluded from aspects of mainstream culture and their response has been to create their own opportunities. Excluded from the world of European theater, Jews created the Yiddish theater. Excluded from Harvard, Jews founded Brandeis. These alternative versions of mainstream cultural institutions allowed Jews to participate on their own terms. Ultimately, the fate of Jewish students rests on their ability to do this again. Whether that means creating a mass movement for Jewish students to earn their degrees in the ancient Jewish homeland, or investing their tuition and academic skills in new institutions in the United States has yet to be determined.

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Obituaries
BARBARA FREED

93, of Menands, formerly of Albany; March 21, 2024; widow of Bertram Freed; survived by sons Marc (Aileen Leventon) Freed, David Freed; daughter Jamie (Reuben Sampson) Freed; and grandchildren, Benjamin, Sarah, Roddy and Nina Freed, Steven, Katie, Emma and Sophie Freed, Mordechai and Malcolm MacWilliams, Shirley, Rebecca, Rachel and Danielle Samson.

MARK GREENBERG

77, of Denver, Colo., formerly of Lansingburgh, March 22, 2024; survived by Judy Joseph; stepson Doug (Michelle) Striker; and step-grandchildren Elias and Isy.

PHYLLIS HILLINGER

76, of Delmar, March 25, 2024, survived by husband Dr. Stephen M. Hillinger; sons Alex (Megan), Seth (Annie); daughters Marni (Colin) and Suzanne (Alexis); grandchildren Leo, Calvin, Oona, Yvonne, Oliver, Rafa, and Serena; and sister Janet (Bud).

MIRIAM LEVINE

100, of Troy, formerly of Delray Beach, Fla., March 29, 2024; widow of Leonard Levine; survived by daughters Ronnie Zuckerman, Jayne (Michael) Shiner; son David Levine; grandchildren Hope (Jeffrey) Goodfriend, Seth (Erika) Zuckerman, Jason Zuckerman, Rachel (Bart) Siculo, Jessica (Zeke) Tayler,

Garett (Bethany) Shiner, and Emilie (George) Grombacher; and great-grandchildren Shifra and Noah Zuckerman, Aleeza Reich and Leo Siculo, Isaiah, Ellie and Gideon Tayler, Morgan and Jesse Shiner and James, Jack and Josephine Grombacher; and brother Emanuel Weiss.

VALENTIN MARKOV

87, of Albany, March 27, 2024; survived by wife Asya Markova; daughter Yelena (Yuliy) Gaft; grandchild Marina (Michael) Blandford; and great-grandchild Evelyn Blandford.

IDA SAHR

105, of Schenectady, formerly of Amsterdam, March 28, 2024; widow of Iman, "Hy" Sahr; daughters Janet Sahr of Boston and Marilyn (Larry) Gordon of Schenectady; grandchildren Brian and Debra Gordon, Amy and Todd Urowsky; and great-grandchildren Aaron and Brooke Gordon, Stacy Gordon and Jake and Tyler Urowsky.

DEBORAH WERNER

99, of Lake Worth, Fla., March 28, 2024; widow of Nathan Werner; survived by daughter Cynthia Werner.

REBECCA (BECKI) WILSON

86, of Albany, March 25, 2024; widow of Jack (Jake) Wilson; daughter Dawn Wilson Carden of Albany; son Lawrence Stephen (Karen) Wilson of Delmar; grandchildren Andrew (Allison) Carden, Matthew Carden, Gregory, Adam and Ava Wilson; and step-grandchildren Madeline and Quinten Nolan.

The Jewish World publishes obituaries containing age, date of death, spouse and immediate family survivors at no cost. For other options, contact Jim@JewishWorldnews.org

Dr. Hershberg to discuss the Manhattan Project, Oppenheimer at Beth Shalom, Clifton Park

Congregation Beth Shalom of Clifton Park will sponsor a luncheon program at the synagogue, 688, Clifton Park Center Rd., Clifton Park featuring Dr. James Hershberg on, Sunday, April 7, at 11 a.m. The historian will review the Manhattan Project and J. Robert Oppenheimer, director of the Manhattan Project's Los Alamos Laboratory during World War II. Following the lecture will be a luncheon, also at the synagogue, hosted by Phyllis and Lew Morrison. This program is open to the public and there is no charge for attendance.

Hershberg's first book, **James B. Conant: Harvard to Hiroshima and the Making of the Nuclear Age** (1993)



DR. JAMES HERSHBERG

examined the making of the atomic bomb. Its focus was on Conant who was Oppenheimer's boss (and close friend), according to program organizers. In addition to authoring several other publications, Hershberg is a professor of history and international affairs at George Washington University. Hershberg also ran the Woodrow Wilson Center's

Cold War International History Project. Hershberg has connections with the Albany Jewish community. Both sets of his grandparents, Ethel and Bill Ackerman, and Ben and Ann Hershberg were leaders in the community, as were his uncles Dan Hershberg and Dr. Lewis Morrison, according to organizers.

Board nominations underway at the Jewish Federation Of Northeastern New York

ALBANY— The process to nominate a slate of candidates for officers and members of the Board of Directors of Jewish Federation of Northeastern New York (JFNENY) and the Endowment Board of Governors of the Jewish Community Endowment Fund of Jewish Federation has begun. The Board of Directors is the governing body of Jewish Federation and is responsible for overall

governance of JFNENY. The Endowment Board of Governors has the authority to invest and manage the institutional funds and assets of the Jewish Community Endowment Fund in accordance with the investment and fiscal policy.

Those interested in learning more about the positions and the process may contact Rebecca Miller at rmiller@jewishfedny.org.

Congregation Beth Tephilah invites community to share its seders on April 22 and 23

TROY—Beth Tephilah Synagogue on 82 River St., Troy, will host Passover seders on both Monday and Tuesday nights April 22 and 23. Seders will begin at 8:15 p.m.

Leible Morrison, president of the Orthodox congregation, said, We are a welcoming community. Hope

to see you. Come through our back entrance."

Reservations are requested by Monday, April 15, and may be obtained by calling Morrison at 518-894-3490. Those planning to attend are asked to consider making a donation to the congregation.

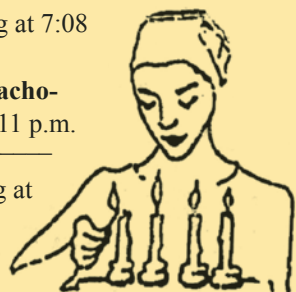
at 518-894-3490. Donations for the meal accepted. (See 4/22)

Friday, April 5, 26, Adar 2. Shabbat candle lighting at 7:08 p.m.

Saturday, April 6, 27, Adar 2. Sedrah: Shemini Hachodesh. Blessing of the new month. Shabbat ends at 8:11 p.m.

Friday, April 12, 4, Nissan . Shabbat candle lighting at 7:16 p.m.

Saturday, April 13, 5, Nissan. Sedrah: Tazria Shabbat ends at 8:19 p.m.



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Levine Memorial Chapel was founded in 1952 by Robert M. Levine, on lower Madison Avenue, moving to Delaware Avenue, and now on Washington Avenue in Albany. Mr. Levine had been

a licensed funeral director at Riverside Memorial Chapel in Manhattan for 12 years. Since his passing in 1992, his son, Mark, and Mark's wife, Jane, have carried on serving the community.

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Calendar of Events



Continued from Page 8

TUESDAY, APRIL 23

Anshe Emeth Seder— 6 p.m. Anshe Emeth Synagogue, 249 Joslen Blvd., Hudson. \$20-45 for adults under 40. \$45 for those over 40. Res. required by 4/1. Res., Info.—518-828-6848.

Catskill Community Seder—5 p.m. Temple Israel, 220 Spring St., Catskill. \$45 per adult. Res., Info.—<https://www.templeisraelofcatskill.org>.

Beth Tephilah Community Seder—8:15 p.m. 82 River St., Troy. Res. requested by 4/15, , Info.— Leible Morrison

FRIDAY, MAY 3

JFed Breakfast Program— 8 a.m. Federation of Northeastern NY, 184, Washington Ave., Ext., Albany. IDF Lt. Col Avital Leibovich , CEO of American Jewish Committee, to update attendees. Info., Reg. —518-783-7800.

SUNDAY, MAY 5

WP to Attend Capital Rep's "Three Mothers" Premiere—2 p.m. Capital Repertory Theatre, 251 North Pearl St., Albany. Fictional account of the mothers of James Chaney, Michael Schwerner and Andrew Goodman after their 1964 murder. Talk with playwright Ajene D. Washington following performance. \$60 p.p. Reg.—<https://jewishfedny.ticketspice.com/three-mothers>. Info.—518-793-7800.

B'nai Mitzvah



MOSHE MONSON, son of Manya and Rabbi Amiel Monson of Albany, will be bar mitzvah at Beth Emeth in Albany on Saturday, April 6, 2024.

Maternal grandparents are Susan Freedman and Dennis Freedman of Langhorne, Penn. and Donna and Randy Gross of Chesterfield, MO.

Paternal grandparents are Fani and Michael Monson of West Orange, NJ. and the late Dr. Rela Mintz Geffen of Philadelphia, Penn.

Moshe enjoys watching sports, especially basketball, both college and professional teams. He also loves art and music and sings in his school chorus.

For his mitzvah project, Moshe raised funds and awareness for Music for Autism. He is also a teen aide in the Discoveries Room.

NEALY DEBICCARI, daughter of Marcy and Damon DeBiccari of Loudonville, will be bat mitzvah at Ohav Shalom Synagogue in Albany on Saturday, April 6, 2024.

Maternal grandmother is Amy Solomon of Delmar. The late Stanley Solomon and the late Sanford Finkel formerly of East Greenbush were maternal grandfathers.

Paternal grandmother was the late Shari DeBiccari of Brooklyn.

Nealy enjoys playing field hockey, swimming and softball for Shaker Middle School as well as club volleyball, travel softball and dance. She also loves to bake, babysit and spends her summers at Timber Lake Camp.



DANIEL FAVICCHIO, son of Joyce and Mike Favicchio of Delmar, will be bar mitzvah at Beth Emeth in Albany on Saturday, April 13, 2024.

Maternal grandmother is Evelyn Weber of Wyckoff, N.J. Paternal grandfather is Ralph Favicchio of Athens, NY.

Danny loves playing sports particularly football, basketball and baseball. He also enjoys friends, playing cards and video games. He also loves cheering on the Miami Dolphins. For his mitzvah project, he volunteers at the NE Regional Food Bank.

CORRINA BENSON, daughter of Craig and Lisa Benson of Webster, N.Y. was bat mitzvah at Temple B'rith Kodesh in Rochester, on Saturday, Sept. 30, 2023.

Paternal grandparents are Jerrilyn and Steven Benson of Ventnor, N. J., formerly of Lake George and Guilderland. Maternal grandparents are Marian Balone of Virginia Beach, Va. and Karl Balone of Coco Beach, Fla.

For her bat mitzvah project, Corrina collected food for her local food bank. She is active in her school community having appeared in several musical productions and was selected to become a member of the "Titan Singers" ensemble. She is on the High Honor roll and also plays on the softball and volleyball teams.



Bethlehem Chabad plans community seder

ALBANY—Rabbi Zalman and Chanie Simon, directors of the Bethlehem Chabad, have scheduled a community Pesach seder for Monday, April 22, at 6:45 p.m. at its Chabad Center, 393 Delaware Ave., Delmar. A cocktail hour for adults and a children's program will begin the evening.

Prices at \$45 per adult and \$15 per child will be available until Tuesday, April 16.

Information and seder registration is available online at www.bethlehemchabad.com/seder or by contacting Rabbi Zalman Simon at RZS@BethlehemChabad.com.

SJCC film fest lists 'Farewell Mr. Haffman'

SCHENECTADY—The Schenectady Jewish Community Center (SJCC), 2565 Balltown Rd., Schenectady announces the presentation of "*Farewell Mr. Haffman*" on Sunday, April 14, at 7 p.m.

Following the film Prof. Stephen Berk of Union College will discuss the

French film, which depicts occupied Paris in 1941, and the story of two families as they struggle with new regulations for Jews.

Tickets are \$7 for JCC members, \$12 for guests. Details may be provided from the Center at 518-377-8803.

The strategic significance ...

Continued from Page 5

key places can lead to a similar effect in other sectors.

The surrender of armed men clearly reduces the extent of the actual fighting while expanding the scope of operations—albeit at the cost of having to assign troops and resources for the transportation and detention of those detained.

Above all, the interrogation of the terrorists detained can produce qualitative intelligence on their strength and deployment, particularly on the system of tunnels. The latter has turned out to be far more extensive and ambitious than the picture obtained before the war through other collection channels.

At the operational level—aimed at achieving the war's overall goals—Israel is holding a steadily growing number of Hamas operatives also as a lever to negotiate the release of all remaining hostages and hasten the collapse of the organization's command structure.

Still, the most far-reaching implication is at the symbolic level: effectively debunking the myth of sacrifice, nurtured by the "Axis of Resistance" in recent decades, by putting a spotlight on the patterns of surrender. This can serve as a message both to the Gazans themselves, whose life Hamas was willing to sacrifice unhesitatingly and in great numbers, and to much wider circles in the Arab and Muslim world where this myth has taken hold.

Cautious Efforts

As already applied in both Khan Yunis and Shifa, military operations at this stage should be geared towards creating the conditions and situations that will lead Hamas terrorists to lay down their weapons and give themselves up.

This should obviously be done with all due caution. To the extent that this can be achieved without risking soldiers' lives, they should be arrested (the term "prisoner of war" does not apply to terrorists) and their capture used both to generate intelligence and for symbolic effect.

For reasons having to do with Israel's ongoing dialogue with the Americans and other friends in the West, the images disseminated should be carefully monitored: if they are too humiliating, they tend to conjure up the documented abuse of prisoners at the Abu-Ghraib Prison, which seriously damaged the legitimacy of the American campaign in Iraq. Clips of nearly-naked detainees—even if they do reflect the operational need to ensure there are no hidden arms or explosives on them—have had a harmful effect on the IDF's reputation.

On the other hand, the actual documentation of the acts of surrender to the IDF—accompanied, if possible, by broad statistical data, and, as has already been done occasionally, clips from the questioning of Hamas prisoners—is of profound strategic significance. Indeed, it can be said to pertain to the realm of grand strategy, insofar as it colors the long-term and existential struggle against Islamist totalitarianism and its moral and ideological pretenses.

The effective steps Israel can take in this respect are also of importance to its regional standing, insofar as it remains an important part of the "camp of stability" which confronts the ideological, political and military challenges posed by movements such as Hamas (and Hezbollah) to the existing pro-western regimes.

Originally published by The Jerusalem Institute for Strategy and Security.

Schenectady JCC to host first indoor triathlon

SCHENECTADY—The Schenectady Jewish Community Center (SJCC) 565 Balltown Rd., Schenectady, will host its first indoor triathlon, "Journey Around The J," on Sunday, April 14, starting at 8 a.m. at the SJCC fitness center and indoor pool.

Unlike normal triathlons, Center's triathlon has no pre-event requirements that need to be met. Open to anyone ages 13 and older who knows how to swim, participants will complete a 15-minute swim in the indoor pool, a 30-minute bike ride in the

spin room, and a 20-minute run on the treadmill. Participants will also receive a free T-shirt and a chance to win prizes.

Registration for this event is required and is open until Wednesday, April 10. Registration costs \$60 for members and \$85 for non-members paying by cash or check, or \$61.80 for members and \$87.55 for non-members paying credit or debit. Registration may be obtained at 518-377-8803. Fitness Director Sarah Jamescan provide details at Sarahj@schenectadyjcc.org.

Community to gather at AJCC for Shabbat dinner program on Friday, April 19

A community Shabbat experience will be offered at 6 p.m. on Friday, April 19, at the Albany Jewish Community Center, 340 Whitehall Rd., Albany.

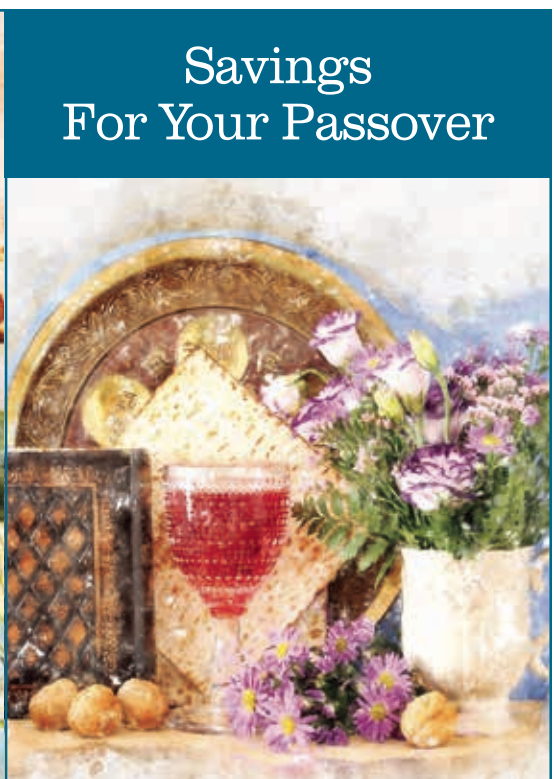
A variety of religious services will be available. A Vaad supervised dinner will follow at 7 p.m.

Admission for the dinner program will be \$10 per adult, \$8 per senior (65+), \$5 per child (up to age 12; 2 and younger no cost) Registration is required by April 12 at <https://jewishfedny.ticketspice.com/community-shabbat-2024>. Information may be obtained at 518-793-7800.



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64 oz. Select Varieties Ⓜ



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3.1 oz. • Milk or Dark Chocolate Varieties Ⓜ



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4.3-4.5 oz. Select Varieties Ⓜ



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Streit's Macaroons Ⓜ

10 oz. • Select Varieties or Streit's Egg Matzos 12 oz. Ⓜ



4⁹⁹

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Manischewitz or Streit's Chocolate Covered Matzos Ⓜ

7-8 oz. Ⓜ

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SAVE \$1 WITH \$3 eCoupons

Final Price

LIMIT ONE COUPON PER OFFER PER CUSTOMER



Manischewitz Egg Matzos Ⓜ

10.5 oz. Ⓜ



5⁴⁹

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Heinz Ketchup Ⓜ

24.7 oz. Kosher For Passover Ⓜ



2⁷⁹

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12 oz. Ⓜ



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Terra Chips Ⓜ

5 oz. Veggie or Mediterranean Ⓜ



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6 oz. Ⓜ

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8-16 oz. Ⓜ



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24 oz. Original or Sweet Ⓜ



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10 oz. • White or Mini Ⓜ



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