

# THE JEWISH WORLD

May 9 – 23, 2024 • Vol. 59, No. 16 • www.jewishworldnews.org

**Graves  
broken  
in Schenectady**

page 15



## The winningest Jewish pitcher of all time:

*Not who you think!*

*See page 3*

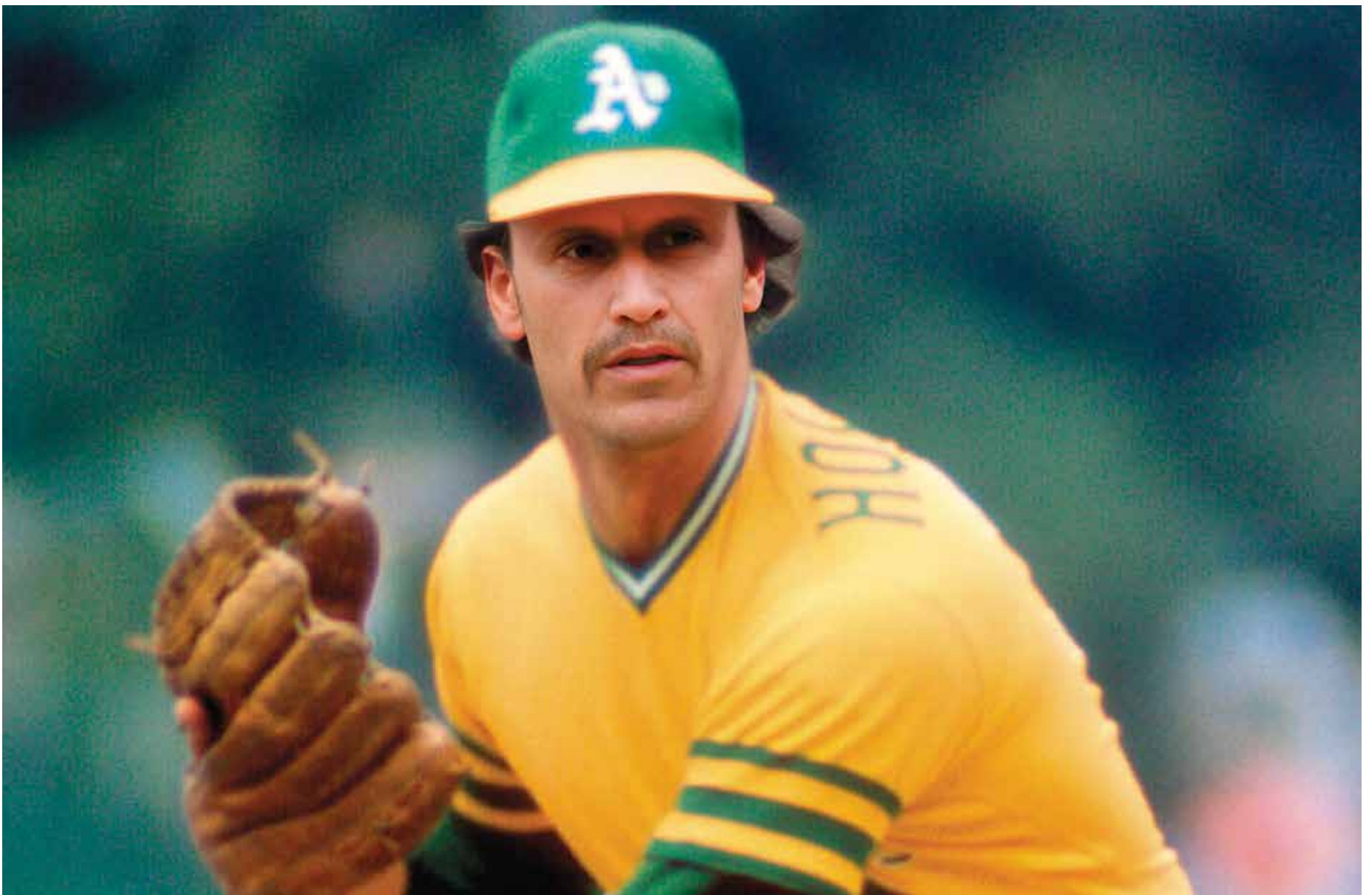


PHOTO BY GETTY IMAGES, ALTERED USING AI

*Ken Holtzman faces the Baltimore Orioles in 1972.*

**Imprudent  
Demands**

page 4



**What  
is holiness?**

page 6



**What  
is there to do?**

page 8



OR CURRENT RESIDENT

### Reminder!

*Unity is imperative! If your renewal date is before May 31, we ask you to join us as we power up to preserve and protect the Jewish people. Details and order form on page 2.*

Price: 95 cents



# The assault: A coordinated attack on America's Jews and Israel

By Prof. STEVEN WINDMUELLER

Many of my readers and former students have expressed frustration in the “depressing” manner in which I have interpreted current Jewish political news. Indeed, my messaging is often framed in a problematic context, sadly reflecting the state of Jewish and public affairs.

In so many ways, two articles have defined my take on the current realities. The themes in these publications speak to the deeper sense of anguish that we are feeling and seek to describe the “unsettled” character of the Jewish condition.

Since releasing these essays, the events, beginning with Oct. 7 and involving the most recent anti-Israel campus mobilization, have so clearly brought into perspective this moment. In this essay, I am moving this troubling scenario forward.

When considering the current crisis, folks often begin with the question of, “So why now?” In some measure, as Simon Montefiore has suggested in his new volume, **The World, A Family History of Humanity**, we as a civilization are reverting to an earlier, more traditional political timeline of defined and minimized roles, where minorities, such as the Jews, will be returning to their former status as marginalized peti-

tioners. His argument confirms the end of a distinctive but non-normal period of Western and Jewish liberalism and acceptance.

During these past 75 years, and more generally over these last 150 years, Jews have held a fundamentally different political status and economic place in Western societies than in previous times. Both the collective and personal achievements that have defined the modern Jewish condition were without precedent, and in turn, Western societies have exhibited a more open tolerance, allowing for a Jewish renaissance of power and influence.

## Five Factors

The factors now contributing to the undoing of this unique era are at hand. Five elements explain this moment.

First, even as Jews may have contributed to the world of new technologies, the advent of the internet and the presence of social media platforms have been the staging areas for much of the adverse messaging now being directed against Israel and global Jewry. This has been the seedbed for creating the new anti-Semitism that is today serving to marginalize Jews and undermine the State of Israel.

Second, beginning in the 1970s, political scientists began to note the

decline of trust in core Western institutions, and with such a loss of confidence and belief in the infrastructures of our democracies came a corollary pushback directed against the central actors and decision-makers associated with these centers of power. Jews are seen as being a part of an elite class of influencers who helped to shape contemporary culture, the economic marketplace and the political agenda. This assault on the status quo not only sees Jews as fellow travelers contributing to the “white” dominated political and economic order

but also as the architects of many of its core policies that have ensured their positions of power.

Since the onset of this century, accompanying this assault on trust, we have encountered an environment where public discourse and conduct have given way to conspiracy theories, racist messaging and anti-Semitic rhetoric and action. This new level of incivility has been fueled by social media and the expanded possibilities of creating “fake” news and alternative

**Continued on page 9**



## Chasing humanity and compassion in face of Hamas Oct. 7 attacks

### Editor:

As with most Jews, the attacks of October 7th and its aftermath filled me with an anger, shock, and sadness that

left me feeling hopeless and unable to do anything or have any impact. I also saw myself become vengeful and bitter, not just internally, but also in ways that affected my conversations with others.

Judaism teaches us humanity, compassion, and that we must act with a conscience as we work in service of tikkun olam (repairing the world). Following these precepts, I came to a resolution: no matter what Hamas does to us, I will not let them destroy these critical aspects of my Judaism. I will never let Hamas take away my compassion and humanity.

With this determination, I am demonstrating my commitment to act concretely in the face of hopelessness by donating to the New Israel Fund's campaign to send food and medical aid to Gaza. I have supported NIF for decades in their mission to support a just, equal, and safe Israel. NIF was helping the families of the hostages and the survivors of October 7 even before the Israeli government could respond and it is only natural that they would step up to help the Gazans — the first time that the group is providing direct support outside of Israel.

If you feel like me and want to act with humanity and compassion in the face of the brutality of October 7th and the tragic impact of its aftermath, I encourage you not only to donate to support Israelis in need but also to contribute to this NIF campaign.

The late Rabbi Jonathan Sacks described faith as the story of the defeat of probability by the forces of possibility. As a statistician and researcher, I am prepared to ignore everything I know about statistics, probability, and the past as prologue and during Passover and beyond focus exclusively on the forces of possibility — and the hope for a peaceful future even in the middle of a brutal war.

I encourage the support of the work of the New Israel Fund as a demonstration of my faith to the forces of possibility.

Am Yisrael Chai,  
**Dr. Nathan D. Ainspan**

*Ainspan is a Federal employee, published author and speaker residing in Arlington, Va. He is originally from Albany with family attending both Temple Israel and Ohav Shalom Synagogues.*

## Unity makes us strong! Subscribe to The Jewish World!

Send check or credit card info now to **1540 Central Ave., Suite 6, Albany 12205.**

Call or email us at (518) 309-9138, and we'll take care of you.

**jim@jewishworldnews.org**

We send many our holiday editions for free. Please step up to the plate — join your Jewish brothers and sisters.

Only \$73 per annum or only \$6.75 per month — for full access to print and digital information that will help you in your Jewish journey!

2 yrs \$135 3 yrs \$197 4 yrs \$259 CHAI 18 yrs \$955

\*I am investing for subscription \$ \_\_\_\_\_

Addl. support \$ \_\_\_\_\_

Total \$ \_\_\_\_\_

Name \_\_\_\_\_

Address \_\_\_\_\_

\*Email address \_\_\_\_\_

\*Phone \_\_\_\_\_

• I'm sending you a check  or

Credit card # \_\_\_\_\_

Exp. date \_\_\_\_\_ Security code \_\_\_\_\_

Zip code \_\_\_\_\_  Put me on auto-renew!

***We are committed to your survival.***

### The Jewish World

Published approximately every two weeks for the capital region, upstate New York and western New England.

USPS 582-900. ISSN 0199-4441.

Vol. 59, No. 16 • May 9 – 23, 2024

1 Iyar – 15 Iyar, 5784

#### Publisher

James R. Clevenson  
jim@jewishworldnews.org  
(518) 309-9138

#### Editor

Laurie J. Clevenson  
news@jewishworldnews.org  
(518) 309-9238

#### Business Development Partner

Michael Pollack  
alb@jewishworld@gmail.com  
(347) 476-7721

#### Subscriptions

Mail check or credit card info, or visit  
jewishworldnews.org/subscribe.  
\$73 for one year, or \$6.75 per month.  
Two years, \$135. Three years, \$197.

Four years, \$259. Chai —  
18 years, \$955.

#### Send us your news:

**news@jewishworldnews.org**  
The Jewish World, Inc.  
1540 Central Ave. Suite 6, Albany,  
NY 12205.

Tel. (518) 309-9138

**VISIT: jewishworldnews.org**  
facebook.com/jewishworldnews  
twitter.com/JWorldNews

linkedin.com/company/74907541/admin  
The Jewish World assumes no responsibility for errors in advertisements or for the kashrut of any product advertised. Any financial liability of this newspaper is limited to the value of the space containing the error. All submissions may be edited. Suggested length for letters is 400 words or less.

Letters must include author's name, address and telephone number.

Entire contents copyright 2024 by  
The Jewish World, Inc. All rights reserved.

# All-time greatest Jewish pitching showdown: He outdueled Sandy Koufax

*Remembering Kenny Holtzman, the thinking man's baseball hero*

This story originally appeared in the *Forward*. To get the *Forward's* free email newsletters delivered to your inbox, go to [forward.com/newsletter-signup](http://forward.com/newsletter-signup).

By DAN EPSTEIN, the *Forward*

April 16, 2024

For decades now, my favorite baseball trivia question — which is almost always guaranteed to win a bar bet — has been this one:

**Who is the winningest Jewish pitcher of all time?**

The knee-jerk answer is, of course, Sandy Koufax — but the correct one is Ken Holtzman, who racked up 174 regular-season wins over the course of his major league career, to Koufax's 165. The addition of World Series victories doesn't change the standings, as both men won four games apiece in the October Classic. Holtzman has the personal win-loss edge over Koufax, as well: In their lone start against each other, Sept. 25, 1966, the 20-year-old Chicago Cubs rookie out-dueled the 30-year-old Dodgers legend, hurling a 2-1 complete game victory.

**Pretty dang good!**

Pitching wins are no longer considered a reliable benchmark for greatness, of course, and Holtzman — who died April 14 at the age of 78 — would never have dreamed of ranking himself above “The Left Arm of God.” Still, you have to be pretty damn good to pitch every fourth day for a major league team for nearly a decade, and in his prime Holtzman was pretty damn good, indeed. From 1968 to 1976, the lanky lefty averaged 36 starts, 254 innings pitched, 16 wins and 12 complete games per season, making the American League All-Star team twice in the process.

Though primarily a fastball pitcher, Holtzman didn't simply go up there and blow hitters away a la Koufax; he was all about preparation, location and control. On Aug. 19, 1969, he even managed to no-hit a tough Atlanta Braves lineup without striking out a single batter; only three pitchers in MLB history have ever accomplished a no-K no-no, and none have done it since Holtzman. (A second Holtzman no-hitter, on June

3, 1971, saw him fan six members of the Cincinnati Reds.)

**'The Thinker'**

Holtzman's methodical mound approach and his endless quest for cerebral stimulation off the field — he was an avid doer of crossword puzzles (“the harder the better,” he affirmed to me in a 2011 interview), and was once quoted as saying that he'd read Marcel Proust's *Remembrance of Things Past* in the original French — earned him the

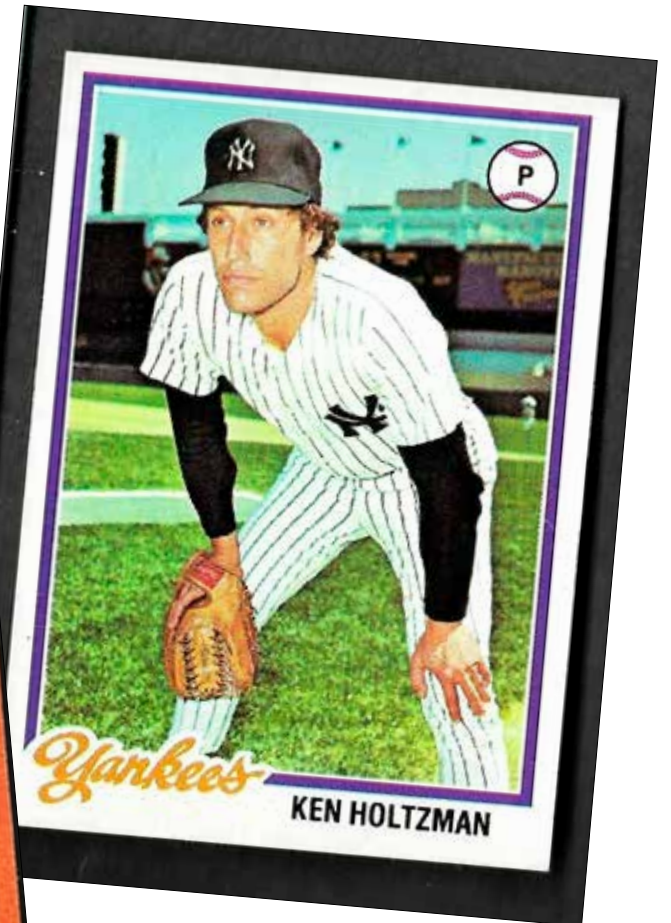
day to day adjustments, in order to compete with the best players in the world and not get overwhelmed. In order to reach the big leagues and stay in the big leagues, one must have an innate knowledge of

Year	Club	G	IP	W	L	R	ER	SO	BB	ERA
1965	Cubs	3	4	0	0	4	1	3	3	2.25
1966	Cubs	34	221	11	16	104	93	171	68	3.79
1967	Cubs	12	93	9	0	31	26	62	44	2.52
1968	Cubs	34	215	11	14	89	80	151	76	3.35
1969	Cubs	39	261	17	13	117	104	176	93	3.59
1970	Cubs	39	288	17	11	125	108	202	94	3.38
1971	Cubs	30	195	9	15	108	97	143	64	4.48
1972	A's	39	265	19	11	83	74	134	52	2.51
1973	A's	40	297	21	13	109	98	157	66	2.97
1974	A's	39	255	19	17	111	87	117	51	3.07
1975	A's	39	266	18	14	111	93	122	108	3.15
1976	Orioles	13	98	5	4	34	31	25	35	2.86
1976	Yankees	21	149	9	7	74	69	41	35	4.17
1977	Yankees	18	72	2	3	55	46	14	24	5.75
Maj. Lea. Totals		400	2679	167	138	1155	1007	1518	813	3.38



nickname “The Thinker” from baseball scribes of the day. Asked about the nickname in 2011, Holtzman shrugged off my suggestion that his intellectual abilities gave him any sort of edge on the mound.

“Baseball, to a large extent, is an instinctive sport in which ‘book smarts,’ as the players like to refer to them, are only good for winning chess and bridge tournaments in the clubhouse,” he told me. “The only intelligence which is relevant is that which is needed to make



the game including its strategy and techniques.”

Holtzman did put his intellect to use as a staunch union advocate and player rep during those tumultuous years of the 1970s, when Marvin Miller and the MLB Players Association fought for (and eventually won) the right of free agency for players whose contracts had expired. Holtzman often spoke frankly to the press about the disconnect between MLB owners and their players, correctly predicting to reporters in 1972 that the Chicago Cubs — the organization that had drafted him at age 19 out of the University of Illinois at Urbana-Champaign in 1965, and which had recently traded him to the Oakland A's — would never win a World Series as long as chewing gum magnate P.K. Wrigley owned the team. “Wrigley never comes to games,” he said at the time. “How can an owner tell what's going on from watching all of his baseball on television?”

**Standing up; booted out**

In March 1976, during a contentious contract dispute with Oakland A's owner Charlie Finley that would eventually result in Holtzman being traded (along with fellow holdout Reggie Jackson) to the Baltimore Orioles, The New York Times quoted him in conversation with teammate Phil Garner, who had recently inked a long-term deal with Finley. “I

told you to sign if you got a good deal,” he ribbed the younger player. “I also told you to think about it. You're not working for the greatest philanthropists in the world, you know.”

Holtzman's intelligence and forthrightness unsurprisingly failed to endear him to his teams' owners — and, in some cases, his managers — but he was never the sort to “dumb it down” to make life easier for himself. Born to a Conservative Jewish family in St. Louis, Missouri, Holtzman was raised with education as his top priority; even after signing with the Cubs as a college sophomore for a \$65,000 bonus, he went back to the University of Illinois during off-seasons to earn bachelor's and master's degrees in business administration.

Though they insisted on a good education, his parents, Henry and Jacqueline Holtzman, also supported his athletics. They were both at Wrigley Field for his Sept. 25, 1966, game against Koufax, though only one of them watched what would subsequently go into the books as the greatest Jewish pitching showdown of all time.

“Growing up a Cardinal fan is part of the local culture in St. Louis,” Holtzman told me in 2011. “But because of the obvious ethnic identification, our family took great pride in Sandy's accomplishments, [which] created a ‘confused’ rooting pattern” when he pitched against the Cardinals.

**Continued on page 7**

# The derangement of the university protests

By PHYLLIS CHESLER

**W**e have lost the battle against insanity. Perhaps we never fought it. Regardless, the world has gone quite mad.

## I Kid You Not!

I just witnessed this on the Columbia University campus. A young white female student, draped fashionably in a keffiyeh, stood at a microphone and demanded that the administration provide food and water to the student “protesters” lest they die of dehydration or starvation.

Yes, she actually said that.

The student insisted that the administration had an “obligation” to those students who have “paid for a meal plan.” Yes, she actually said that too. She was speaking in front of Hamilton Hall, just broken into by criminal outsiders as well as students. The young jihadists barricaded themselves inside. This act of breaking and entering finally destroyed all pretense of normal student life.

Some occupations, it seems, are more equal than others.

## Is It Psychosis?

Did the “starving and thirsty” student think that she and her co-conspirators are war victims and therefore entitled

to food drops or a guarantee of safe passage for aid deliveries?

Some of the most privileged students on earth have decided that they are endangered sacred victims. This is beyond diagnosis but surely qualifies as some kind of psychosis.

What other conclusion can be reached about the surging mobs on American campuses and street demonstrations that, in Islamist style, are pathologically arrogant and violent? Clearly, they are engaged in some kind of delusional mimicry of religious war.

## Blame It On Jews

This is all the more disturbing because many educated, “good” people—including a large number of professors—honestly and earnestly believe all or most of the Big Lies about Israel that the internet and the media have fed them over the years. The professoriate insists that the crimes Israel has allegedly committed (yes, Israel) literally endanger world peace.

These “good people” are blaming the Jews for having been attacked (by a righteous “resistance”) and having dared to fight back. To them, Netanyahu—rather than the anti-Semites—is the reason Jewish students cannot enter campus safely and all students cannot take their exams or graduate.



SOURCE: YOUTUBE SCREENSHOT.

*Pro-Hamas protesters set up tent encampments on the campus of Columbia University in New York City, April 2024.*

Blame it on the Jews. Never on the Jew-haters or on the jihadists.

## A Better Way To Respond?

One “good” person actually said to me: “Israel did not have to go into Gaza. There must have been another, better way to respond to 10/7. An international alliance might have condemned Hamas and held them accountable in some way.”

I was speechless. I could not think of a world body that has ever condemned Hamas or any other anti-Semitic Islamist entity for its crimes. Would such “condemnation” bring back every last Israeli hostage safely? Would it ensure that Hamas would not strike again and again?

Putting “condemnation” aside, has any world body ever taken meaningful action against the Muslim extremists who have slaughtered Muslims, Christians, Hindus, Sikhs, Bahai, Armenians and more? Have they acted against communist China, which has put a million Muslims in concentration camps and jailed and tortured Buddhists?

Apparently, if a Muslim is killed, hardly anyone cares except when a Jewish person has done the killing, even if that Jewish person did it in self-defense.

## Killings In Syria Ignored

The other day, a Syrian woman on television dismissed what Israel has done in Gaza as “minor, unimportant, compared to what [Syrian dictator] Bashar al-Assad did when he murdered 300,000 Syrian Muslims.”

She’s more than right.

An Iranian dissident friend of mine cannot believe the level of scrutiny Israel faces given what Iran has done to its dissidents and its women, not to mention Iran’s pivotal role in funding international terrorism.

## Naïve Response

Moreover, if one wants to blame Netanyahu for “funding” Hamas in the (misguided) hope that it would keep

them “quiet” (point taken) or keep himself in power (point also taken), then what can we say about Obama and Biden’s funding of Iran, which is now about to become a nuclear power?

Afghan women are committing suicide because of the Taliban’s misogynist policies. Which international alliance has gotten the Taliban to stop?

The belief in the greater morality or effectiveness of international alliances is hopelessly naïve.

I asked one professor what else Israel could have done after Oct. 7 other than attempt to root out Hamas and its terror tunnels. He said that Netanyahu should have forged a world alliance to hold Hamas accountable.

## Alliances And Walls

I was absolutely speechless. After a moment, however, I asked him whether he felt the same about Ukraine. He did. He favored “realpolitik” and did not think asking Ukraine to stand down would be appeasement.

“What Ukraine should have done is give Putin what he initially wanted and then built a wall and tried to join NATO,” he said. “Ukraine is filled with Russians anyway, and so many of [the Ukrainians] are Nazis. Think of how many lives would have been saved. It would have been the more civilized thing to do.”

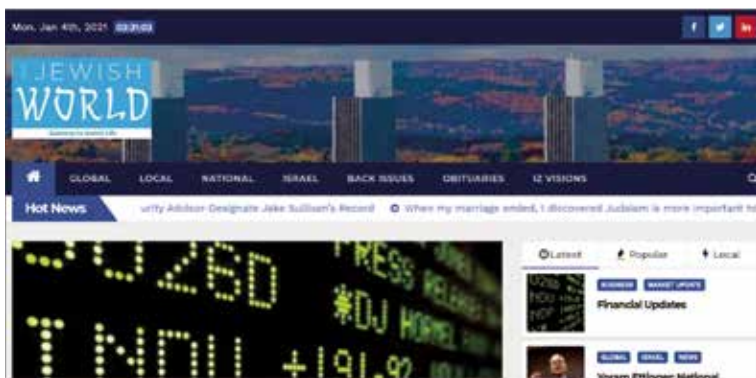
This man actually teaches at a university. Yet he cannot face reality: No wall would stop Putin. No wall could stop Iran and Hamas. All walls can be breached. Terrorists and tyrants are not concerned with being “civilized.” They will never stop. They can only be stopped by a stronger military power with the freedom to use that power. The world’s neighborhoods, beginning with the Middle East, are nasty and brutish places filled with tribal warfare and ferocious hatreds.

The students who are currently occupying campuses and buildings would not survive these places for a single

**Continued on page 7**

# How much are you missing?

**Get it all  
on the JW web site!**



[www.jewishworldnews.org](http://www.jewishworldnews.org)

# Yom HaShoah after Oct. 7: How Holocaust education failed; Jewish lives matter!

By JONATHAN TOBIN

JNS

For decades, American Jewry has marked Yom HaShoah—Holocaust Remembrance Day—with the same rituals and rhetoric. They heard from survivors, whose numbers continue to dwindle and who bore witness about their horrific experiences. They also heard from scholars, who were part of what had become a growth industry centering on Holocaust studies, which to many Jews and non-Jews became the sum total of their knowledge of the history of the Jewish people. They also heard from politicians and community leaders, who mouthed empty rhetoric about “never again” letting such an awful thing happen.

## Time To Change?

It was a necessary exercise because, not without reason, Jews feared that without the ceremonies, memorials and museums that proliferated in the last few decades, the memory of the destruction of European Jewry at the hands of the German Nazis and their collaborators would be lost or erased. Preserving that memory will require continued work from Jews today and our successors.

But after Oct. 7, 2023—and all that has happened since then—we cannot continue conducting these same rituals in the same manner as before.

Instead, we must begin to integrate our necessary commemorations of the Holocaust into the broader context of Jewish history and the struggle for Jewish survival throughout the ages and into the present-day war against Israel.

Just as important, we must reassess our approach to Holocaust education in light of the horrifying reactions to the largest mass slaughter of Jews since the Holocaust and the surge in anti-Semitism that has occurred throughout the world and, most particularly, on North American college campuses.

## Confidence—Not An Option

In the last eight decades since the Holocaust and then the birth of modern-day Israel in 1948, the world has remained a generally dangerous place for Jews. But the generations who grew up since these epochal events, particularly in the United States, thought of anti-Semitism and attempts at Jewish genocide as something that was relegated to the distant past. But after the horror of that black Shabbat and Simchat Torah—when residents of 22 Israeli communities and hundreds of attendees at a music festival were attacked by Hamas and their Palestinian allies in an orgy of murder, rape, torture, kidnapping and wanton destruction—that complacency is no longer viable.

Though much lip service has been paid to memorializing the Holocaust and



*Jews now are now demonized by those who think that they have no right to defend themselves against Hamas and other terror groups that wish to destroy Israel and slaughter its Jewish population. Jews everywhere are facing an upsurge in anti-Semitism.*

promises made about not forgetting it, after Oct. 7, the usual routine of drawing lessons from the events of the past won't wash anymore. Despite Jews being subjected to unspeakable atrocities by vicious enemies who are, once again, bent on their extermination, the international community has turned on them.

## Defenseless No More

While much of the world looks on with indifference and disinterest—or actually cheers on the murderers—the events of the Holocaust are no longer so remote from our contemporary experience. The difference, of course, is that the Jewish people are no longer defenseless. In the era from 1939 to 1945, the Jews had little or no ability to either defend themselves or find safe haven from a genocidal foe where they would be welcomed. Now the full force of international opinion and intellectual fashion is arrayed against the State of Israel, whose existence is the one true memorial to the 6 million men, women and children slain by the Nazis. It alone ensures that two millennia of Jews being persecuted and/or slaughtered with impunity have come to an end.

## Human-Rights Weaponized

Having suffered the fate of powerless victims at the hands of the Nazis, in the wake of Oct. 7, the Jews now are now demonized by those who think that they have no right to defend themselves against Hamas and other terror groups that wish to destroy Israel and slaughter its Jewish population. Despite being the party that was attacked and, according to objective military observers, using more care in avoiding civilian casualties in the course of conducting urban combat than any other contemporary army, Israel's subsequent military campaign to eliminate Hamas is routinely smeared as

a “genocide.”

Indeed, the entire apparatus of international human-rights advocacy and aid that was created in the wake of the Holocaust is now not only weaponized against the Jewish victims of Islamist attacks.

How is that possible?

As much as the conflict between Israel and its foes has always been a complex problem, the post-Oct. 7 surge in anti-Semitism has nothing to do with the actual events of the current war with Hamas. It needs to be repeated that Gaza wasn't occupied on

Oct. 6 and that the failure to create a Palestinian Arab state (aside from the one that existed in Gaza in all but name since Israel's 2005 withdrawal) is the result of repeated refusals from both the Palestinian Authority and Hamas to make peace or accept the legitimacy of a Jewish state, no matter where its borders might be drawn.

## Anti-Semitic Propaganda

If Israel is now routinely and falsely accused of being an “apartheid state” or committing “genocide,” it is due to the success of a leftist/Islamist propaganda campaign that has convinced a considerable portion of young Americans, as well as those elsewhere that it has no right to exist. Those who chant for its destruction or cheer on the prospect of more terrorism against Jews on college campuses have been indoctrinated in the toxic myths of critical race theory and intersectionality that analogize the war to destroy the one Jewish state on the planet to the struggle for civil rights in

the United States.

During the Holocaust, a Nazi movement steeped in racism convinced the citizens of the most educated nation on earth to see Jews as subhuman. Now, many of the most educated elements of American society have been seduced by a movement that dubs itself “anti-racist” but that is predicated on the notion that we are all locked in a perpetual race war between white oppressors and victims who are people of color. Like all variants of Marxism, this woke ideology targets Jews and classifies them as “white” oppressors, even though the conflict with the Palestinians has nothing to do with race and the majority of Israeli Jews are themselves people of color since they trace their origins to the Middle East and North Africa.

Jews suffering from a wave of anti-Semitism since Oct. 7 is the result of the success that “progressives” have had in making this new secular religion the orthodoxy that prevails throughout academia and many other sectors of American society. As historian Niall Ferguson noted in his seminal **Free Press** essay, “The Treason of the Intellectuals,” much like the way the demonization of Jews was enabled by the educated classes prior to the Holocaust, contemporary elites have embraced this old/new faith that also legitimizes Jew-hatred.

The woke lies have not gone unanswered, and the open advocacy for violence against Jews and the excesses of the student protests have shocked many Americans. But they are still repeated every day in much of the corporate liberal media and by leading political figures. Leading news outlets like **The New York Times** and **The Washington Post**, and broadcasters like **MSNBC** and **CNN**, consider them ideas to be debated and which reasonable people should agree to disagree about, rather than anti-Semitic and racist falsehoods to be condemned.

Continued on page 11

## 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?

In three pithy lines, Hillel presents us with a paradox central to being Jewish: my individuality is sacred; so is trying to help others. I must attend to myself and focus on my needs – and – if I don't serve others, am I truly human?

And Hillel says, Solve this puzzle—now!

The prophets told us the creator wants us to take care of other people, and most of us believe this is our duty.

If you want to do good, you have to be alive.

If we're thrown into cattle cars, smashed with rockets, raped and disfigured, abducted, and murdered, we can't do good for anybody!

Our first duty is self-preservation, survival.

Become stronger, more aware, and potent!

Join with the Jewish people, your bulwark for 4000 years, your shield for the future.

See page 2

Kedoshim Leviticus 19-1-20:27

שבת שלום  
SHABBAT SHALOM

By Rabbi SHLOMO RISKIN

*Speak unto all the congregation of the children of Israel and say to them: You shall be holy, for I, the Lord your God, am holy. (Leviticus 19:2)*

EFRAT, Israel—Holiness is certainly a “religious” word expressing a worthy ideal, if not the worthiest of all. But upon encountering this idea in the opening verses of this portion, we must admit that the concept seems rather vague and difficult to define. What does it really mean to be “holy”?

### Differences, Similarities

Examining some of the commentators on this issue of holiness, the remarks of Rashi and Nahmanides are thought provoking, not only because of their differences, but also because of their similarities.

Rashi explains the phrase “*you shall be holy...*” as follows:

You shall separate yourselves! Abstain from forbidden sexual relationships and from sin, because wherever you find a warning to guard against sexual immorality, you find the mention

# Rules, regulations and holiness; Is discipline and self-control the answer?

of holiness. (Rashi on Leviticus 19:2)

### Disciplined Conduct

Since the sexual drive is probably the strongest of our physiological needs and urges—and the most likely to get us into trouble (an old Yiddish proverb has it that most men dig their graves with their sexual organ)—it makes sense that Rashi will use this activity as a paradigm for all others. Who is a holy individual? The one who can control his sexual temptations, and arrange his life in a way in which he/she will not end up trapped by forces, which often overtake and destroy many a family.

Nahmanides, after initially quoting Rashi’s understanding of holiness, goes a step further by pointing out that the rabbinic interpretation of the phrase (as cited in the **Midrash Torat Kohanim**) doesn’t limit the holiness of self-restraint exclusively to sexual behavior, but rather applies it to all elements of human nature: The commandment is ordering disciplined conduct in every aspect of life!

### Minimum Requirements

Nahmanides goes on to explain that a Jew may punctiliously observe all the details of the laws and still act



PHOTO COURTESY OF GODONGPHOTO

A silver Yad Jewish ritual pointer, a Jewish star and a Torah, all symbols of Judaism.

“repulsively, within the parameters of the Torah” (naval b’reshut ha’Torah). In effect, argues Nahmanides, the commandments must be seen as the floor of the building and not as the ceiling: everyone must keep all the laws as a minimum requirement, and then add to them as his/her personality or conscience desires or dictates, as well as in accordance with the nature of the situation which arises.

Since life is so complex, we require necessary guideposts or clearly enunciated goals to help us make the proper decisions regarding our daily conduct—especially in those areas where a black and white halachic directive does not exist. Therefore, “*you shall be holy*” is the guidepost or meta-halachic principle, which must determine our relationship to the creator. It reminds us that although drinking and eating kosher foods, for example, may be technically permitted, an individual who strives for holiness dare not spend the majority of his time in pursuit of delectable dishes and outstanding wines. In Judaism, as Nahmanides would see it, holiness refers to a God-like personality, a person who strives to dedicate him/herself to lofty goals of compassionate and moral conduct. Self-restraint and proper balance between extremes are necessary prerequisites for a worthy human/divine relationship.

Nahmanides finds the parallel for the meta-halachic “*you shall be holy*” in the human-divine relationship, within the equally meta-halachic “*you shall do what is right and good*” (**Deuteronomy 6:18**) in all of our interpersonal human relationships. It is impossible for the Torah to detail every single possible point of contact between two human beings, points, which could easily become stressful and litigious. Thus, Nahmanides tells us that doing what is right and good must be the overall rubric under which we are to conduct our affairs.

It turns out that Rashi’s focus regard-

ing the concept of “*you shall be holy*” concerns matters of sexuality, while Nahmanides focuses on the entire range of our experience, giving us a global view of modesty and restrained human conduct. A formalistic reason for these two different approaches to the interpretation of holiness may derive from the context of the verse in question. Apparently, the placement of the commandment “*you shall be holy*” which opens chapter 19 sends Rashi and Nahmanides in two different directions. Rashi, finding that immediately preceding the mandate to be holy, the Torah presents all the laws of improper sexual behavior—23 biblical prohibitions 23 forbidden sexual alliances—he is inspired to conclude that holiness must refer first and foremost to the sexual realm.

### Entire Human Experience

Nahmanides, however, gazes ahead and sees, following the directive “to be holy,” no less than 51 commandments in **Kedoshim** unfolding before him, with approximately half dealing with ritual and the other half dealing with the ethical—including such famous laws as “love your neighbor as yourself” and “you shall not place a stumbling block before the blind.” Nahmanides therefore prefers to view holiness as applying to the entire range of the human experience.

In a most basic way, however, the two approaches are very similar. Both Rashi and Nahmanides define holiness as disciplined self-control, as the ability to say “no” to one’s most instinctive physical desires. They both understand that the religious key to human conduct requires love and limits, the ability to love others and the self-control to set limits on one’s desires.

Today’s society thinks it understands love, but it refuses to admit the necessity to set clear limits. Most advertisements try to deceive the public into thinking that everything is possible and

Continued on page 15

## Enjoy Your Summer at the William & Estelle Golub Family Pool & Tennis Club!

### 25-acre campus includes:

- Large outdoor pool divided with deep end, diving board & lap swimming
- Splash pad
- 2 Tennis courts
- 6 Pickleball courts
- Athletic fields
- Kosher Snack Bar



### Open Memorial Day to Labor Day

- Full and half season (starting July 14th) membership options available.
- Swim year-round at the J with a complete membership that includes both outdoor and indoor facilities.

Everyone is Welcome!



For more information please contact the SJCC at 518-377-8803 or email [jordany@schenectadyjcc.org](mailto:jordany@schenectadyjcc.org) [www.schenectadyjcc.org](http://www.schenectadyjcc.org)

2565 Balltown Road  
Niskayuna, NY 12309  
518-377-8803  
Schenectady JCC [www.schenectadyjcc.org](http://www.schenectadyjcc.org)

## All-time greatest Jewish pitching ...

Continued from Page 3

### Both prayed on Yom Kippur

“The game I pitched against Sandy occurred the day after Yom Kippur and was originally scheduled the day of the holiday, but was pushed back because we both attended services and did not show up at the park. My parents were in Chicago for the holidays, and they were at the game seated directly behind home plate, so I could see them every pitch. However, my mother actually saw none of the game, because she said she was so nervous she walked around the park the entire game without sitting down. I take pride in being the last National League pitcher to beat Sandy, and it remains a very special moment of my career.”

Holtzman’s career hardly lacked for special moments. He pitched for three legendary teams — the star-crossed Cubs of the late 1960s and early 70s, the three-time World Champion “Mustache Gang” A’s of 1972-74, and the “Bronx Zoo” New York Yankees in 1976 and ’77, earning his fourth World Series ring with the latter team, though he didn’t pitch in the post-season in either of those years. Despite the fact that Holtzman had been an invaluable member of the A’s rotation — even beating the Mets in Game 7 of the 1973 World Series — Yankee skipper Billy Martin always seemed reluctant to use him in crucial contests. Reggie Jackson, who also played alongside Holtzman on the Yankees, attributed this reluctance to Martin’s antisemitism, though it could also be argued that Holtzman was just caught in the crossfire of Martin’s endless passive-aggressive struggle with Yankee owner George Steinbrenner, who had traded for Holtzman and a number of other players during the 1976 season without asking Martin’s advice or permission.

When I asked Holtzman in 2011 about Martin’s alleged antisemitism and its role in being under-utilized, his response was typically thoughtful, if unexpectedly diplomatic. “I encountered my share of antisemitic insults during my career from fans, players and other persons associated with the

game,” he told me. “New York was no different, but I chose not to let it affect me as I was dedicated to my craft and felt that any distraction from the job at hand was not fair to me, my teammates and the people that hired me. By the way, during my 15-year career, the High Holidays frequently occurred during the season and every manager was respectful of my wish to go to services and not attend the game those days.”

### Black armbands for Munich victims

Holtzman and his A’s teammate Mike Epstein (whose nickname was “Super Jew”) made headlines when, on Sept. 6, 1972, they took the field for a game against the White Sox at Comiskey Park wearing black armbands in recognition of the Israeli athletes who’d been kidnapped and murdered at the Munich Olympics by members of a Palestinian militant organization; teammate Reggie Jackson wore one that night, as well. Such spontaneous demonstrations — not to mention independent uniform modifications — were all but unheard of at the time from players in Major League Baseball, but Holtzman and Epstein felt that, as Jews, they had to say something.

“The game was in Chicago, and when Mike and I heard the news from Munich we were both devastated,” Holtzman told me. “I can’t remember which of us suggested the armbands, but I remember we were walking the streets outside the hotel for several hours wondering what would be an appropriate sign of respect, and we decided on the armbands. We told the clubhouse attendant when we arrived at the park to see what could be done on such short notice, and he arranged for the armbands to be sewn on by a local tailor. We later found out that Reggie had learned of our plans and requested that his uniform should also be fitted with the bands. Our manager, Dick Williams, was very respectful — as were the other players — and I think they stayed on our uniforms for a long time.”

Holtzman, who was traded back to

the Cubs in 1978, retired from MLB following the 1979 season with a 174-150 record and a career 3.49 ERA. After leaving the game, he returned to St. Louis, where he worked as a stockbroker and in the insurance industry; he was also active at his local Jewish Community Center. Holtzman briefly donned a baseball uniform again in 2007, when he traveled to Israel to manage the Petkav Tikva Pioneers of the short-lived Israel Baseball League, an experience he regarded in retrospect as both disappointing and enlightening.

### ‘Glad I went’ to Israel

“Although the Israeli Baseball League turned out to be poorly planned and financed, the experience of seeing Israel for several months made it worthwhile,” he reflected. “Getting to see the whole country and meeting many Israelis was very educational, and gives one a different perspective than just reading about the situation and making uninformed judgments as many do here in this country. I’m glad I went, and I hope one day Israel is able to plant the seeds of amateur, high-level baseball leading to competitive international competition.”

For those of us who grew up on 1970s baseball, Holtzman’s passing feels like the severing of one more tie to a freewheeling era of players with larger-than-life personalities, as well

as a time when “innate knowledge of the game including its strategy and techniques” drove the dugout decisions and on-field action instead of data sheets. But despite his outspokenness to the press, Holtzman was always one of the more level-headed members of the many dysfunctional clubhouses he inhabited, his focus and intensity forever grounded in the gratitude he felt over having made it to “The Show” in the first place. Though he admitted to me in 2011 that his one lingering career regret was never having played for his hometown Cardinals, Holtzman still ranked his first day as a major leaguer above such career accomplishments as the World Series rings, the All-Star selections, and even beating his hero Sandy Koufax head-to-head.

“My biggest thrill and accomplishment remains the first time I walked onto Wrigley Field in a Cubs uniform,” he said, “because it validated all the hard work and sacrifices that I made to reach the big leagues. The other milestones were very satisfying but, in a sense, anti-climactic. Achieving a childhood dream is hard to surpass.”

Dan Epstein is the Forward’s contributing music critic. His books include “Stars and Strikes: Baseball and America in the Bicentennial Summer of ’76.”

See also: <https://forward.com/news/sports/519660/sandy-koufax-wouldnt-play-on-yom-kippur-neither-would-another-ace-jewish-pitcher/>

## The derangement of the university ...

Continued from Page 4

minute. Nor would the professors or administrators who are protecting and defending those students.

Late the other night, New York City police were called in to remove the students and outside radicals who barricaded themselves inside Hamilton Hall. The police found horrendous vandalism: smashed windows and overturned or damaged furniture. Will the ensuing arrests lead to serious penalties?

### Not 1968!

Let’s find out how many of the

radicals were students and how many were paid and trained outsiders. Let the lawyers begin their class action civil lawsuits on behalf of students— especially Jewish students—for the disruption of their studies and the deliberate destruction of their peace of mind.

Please remember: The 1968 student protests at Columbia were *against* a war. The 2024 protests are in *favor* of a war against Israel, America and the Jews.

I am in mourning for my beloved academia, for my country and for my civilization.



## Expert Care Gracious Living Traditional Values

Offering a full range of care on our beautiful campus.

Rehab, Assisted Living, and Long-Term Care

We'll care for you like family.

Learn more at [daughtersofSarah.org](https://daughtersofSarah.org) or call 518-456-7831



## Calendar of Events

### THURSDAY, MAY 9

**Children At The Well**—5:15 p.m. Gates of Heaven, 852 Ashmore Ave., Schenectady. Free. Youth storytellers to share stories. Info.—[childrenatthewell.org](mailto:childrenatthewell.org).

**Beth Emeth Mah Jongg Tournament**—9 a.m.-4 p.m., play begins 9:30. 100 Academy Rd., Albany. Various levels: Tournament with timed games and cash prizes or relaxed play. Reg.—[www.BethEmethAlbany.org](http://www.BethEmethAlbany.org). Info.—518-436-9761, [Andrea@CBEAlbany.org](mailto:Andrea@CBEAlbany.org).

**Bethlehem Chabad: Faces of October 7th**—7 p.m. 393 Delaware Ave., Delmar. Eden Gefner, 28, survivor of Oct. 7 at Kibbutz Re'im—Reg. required, Info.—<http://www.bethlehemchabad.com/october7/info@bethlehemchabad.com>, 518-439-3310.

### FRIDAY, MAY 10

**JFed Breakfast Program**—8 a.m. Federation of Northeastern NY, 184, Washington Ave., Ext., Albany. Ambassador (ret.) Yoram Ettinger to update attendees on "The Impact of The Israel-Hamas War on U.S.-Israel Relations and The Israel-Arab Peace Process." Free. Info., Reg.—518-783-7800, <https://jewishfedny.regfox.com/breakfast-programs-spring-2024>.

**Beth Emeth Shabbat Dinner with Israeli Diplomat Yoram Ettinger**—6:30-8 p.m. 100 Academy Rd., Albany. Reg.—at [www.BethEmethAlbany.org](http://www.BethEmethAlbany.org). \$18 p.p.,

free for ages 12 and under. Info.—518-436-9761, [Andrea@CBEAlbany.org](mailto:Andrea@CBEAlbany.org).

**Beth Emeth Erev Shabbat Service and Blessing for Berlin Travelers**—5:30 p.m. in-person at 100 Academy Rd., Albany, or via live-stream at [www.BethEmethAlbany.org](http://www.BethEmethAlbany.org). Info.—518-436-9761, [ClergyAdmin@CBEAlbany.org](mailto:ClergyAdmin@CBEAlbany.org).

**Judaism Disrupted: A Spiritual Manifesto for the 21<sup>st</sup> Century**—10:45 a.m. Hevreh of Southern Berkshire, 270 State Rd. Great Barrington, Mass. Rabbi Michael Strassfeld will discuss and sign his book. Info.—413-442-4360.

### SATURDAY, MAY 11

**Beth Emeth Torah Study**—9:30-10:30 a.m. 100 Academy Rd., Albany. Discussion of the Torah portion **Ke-doshim**, in-person and via Zoom. Reg.—[www.BethEmethAlbany.org](http://www.BethEmethAlbany.org). Zoom link: <https://Us02Web.Zoom.us/j/89304372729>. Password: CBE. Info.—518-436-9761, [ClergyAdmin@CBEAlbany.org](mailto:ClergyAdmin@CBEAlbany.org).

**Beth Emeth Sisterhood Walk**—1-3 p.m. Along the Thacher State Park escarpment trail, many steps and stairs, waterfalls, 4/7 miles, 600 ft. elevation. Reg. required—[www.BethEmethAlbany.org](http://www.BethEmethAlbany.org). Route may change if rainy; exact start will be sent with registration. Info.—[Jacki@CBESisterEvents@gmail.com](mailto:Jacki@CBESisterEvents@gmail.com).

### MONDAY, MAY 13

**Yom Hazikaron Commemoration, Yom Ha'Atzmaut Celebration**—6:30—8:30 p.m. GE Theatre of Proctors, 432, State St., Schenectady. Izzy Ezagui, IDF soldier, and Judah Gavra, Israeli singer/songwriter, to entertain. Tekes Ma'av-ar ceremony. Sponsored by the Jewish Federation of Northeastern N.Y. and Israel Bonds. \$10 p.p., \$15 at door. Info.—518-

783-7800. Reg. <https://jewishfedny.ticketspice.com/israel-76>.

### TUESDAY, MAY 14

**Ohav Shalom's Taste Of Israel**—6-8 p.m. 113 New Krumkill Rd., Albany. Food, music, socializing. Info.—518-527-1163.

### WEDNESDAY, MAY 15

**Beth Emeth Lunch and Learn: Falafel, Interesting Facts About Israel's Cuisine**—12-1:15 p.m. 100 Academy Rd., Albany. Participants bring lunch. Rabbi Shara Siegfeld, will lead the session. Info.—518-436-9761, [ClergyAdmin@CBEAlbany.org](mailto:ClergyAdmin@CBEAlbany.org).

### FRIDAY, MAY 17

**Beth Emeth Erev Shabbat Service**—5:30 p.m. in-person at 100 Academy Rd., Albany, or via live-stream at [www.BethEmethAlbany.org](http://www.BethEmethAlbany.org). Info.—518-436-9761, [ClergyAdmin@CBEAlbany.org](mailto:ClergyAdmin@CBEAlbany.org).

### SATURDAY, MAY 18

**Beth Emeth Torah Study**—9:30-10:30 a.m. 100 Academy Rd., Albany. Discussion of the Torah portion **Emor**, in-person and via Zoom. Reg.—[www.BethEmethAlbany.org](http://www.BethEmethAlbany.org). Zoom link: <https://Us02Web.Zoom.us/j/89304372729>. Password: CBE. Info.—518-436-9761, [ClergyAdmin@CBEAlbany.org](mailto:ClergyAdmin@CBEAlbany.org).

### SUNDAY, MAY 19

**Temple Israel of Catskill Centennial Dinner**—4:30-7:30 p.m. Jessie's Harvest House, 819 Main St., Tannersville. Fund-raiser and also to honor Rabbi Zoe B. Zak. \$100. Info.—<https://www.templeisraelofcatskill.org/centennial-dinner>.

**Ohav Shalom Shomrei Habayit Brunch**—11 a.m.—1 p.m. Ohav Shalom Synagogue, 113 New Krumkill Rd., Albany. Volunteers Laurie Abelson, Walter Greenberg, and Jeremy Kassel to be honored. Cost: \$72 p.p.; Res.—<https://www.ohavshalom.org/support-us/shomrei-habayit/>, Info.—518-527-1163.

**SJCC Israel independence Day Celebration, Film**—10 a.m. 2565 Balltown Rd., Schenectady. Israeli documentary, "Life in Stills" followed by a discussion with Ben Peters who is pivotal in the film. An Israel-style luncheon is at noon. Info.—Judy Ben-Ami, 518-377-803, or [judyb@Schenectadyjcc.org](mailto:judyb@Schenectadyjcc.org).

**Israel Discussion For Teens**—2-4 p.m. Beth El, 107 Adams St., Bennington Vt. Rabbi Seth Wax, Jewish chaplain at Williams College, to conduct program. Pizza and snacks. Res., Info.—[Jewishteenstalk@gmail.com](mailto:Jewishteenstalk@gmail.com).

**Beth Emeth Jewish Basics**—10-11 a.m., in-person at 100 Academy Rd., Albany or via Zoom. Led by clergy Rabbi Greg Weitzman, Cantor Emily Short and Director of Lifelong Learning Rabbi Shara Siegfeld with guest speakers. Open to all learners. Free for Beth Emeth members. \$72 for non-members (covers materials). Reg.—[www.BethEmethAlbany.org](http://www.BethEmethAlbany.org). Info.—518-436-9761, [ClergyAdmin@CBEAlbany.org](mailto:ClergyAdmin@CBEAlbany.org).

### TUESDAY, MAY 21

**Bethlehem Chabad Floral Focaccia**

**Art**—7 p.m. 393 Delaware Ave., Delmar. Reg.—\$20—Adult/ \$10—Student. Info., Res.—<http://www.bethlehemchabad.com/jwc/info@bethlehemchabad.com>, 518-439-3310.

### WEDNESDAY, MAY 22

**Senior Moments Lunch Program: A Tribute To Jewish Composers**—noon. Gates of Heaven, 852 Ashmore Ave., Schenectady. Ann-Marie Barker Schwartz, founder, and artistic director of Musicians of Ma'alwyck, and classical and jazz composer, Max Caplan to discuss and perform works of Ignaz Lillien, Pal Hermann, Erich Korngold, Fritz Kreisler, and David Hochstein. Free. Info., Res. required.—Arnie Rotenberg, 518-374-8173 or [www.cgoh.org](http://www.cgoh.org).

**Beth Emeth Evening Learning: Israel at 76**—7—8:30 p.m. 100 Academy Rd., Albany. In-person and via Zoom. Reg.—[www.BethEmethAlbany.org](http://www.BethEmethAlbany.org). Zoom link: <https://us02web.zoom.us/j/89446907753> Password: CBE. Info.—518-436-9761, [ClergyAdmin@CBEAlbany.org](mailto:ClergyAdmin@CBEAlbany.org).

### FRIDAY, MAY 24

**Beth Emeth Erev Shabbat Service**—5:30 p.m. in-person at 100 Academy Rd., Albany, or via live-stream at [www.BethEmethAlbany.org](http://www.BethEmethAlbany.org). Info.—518-436-9761, [ClergyAdmin@CBEAlbany.org](mailto:ClergyAdmin@CBEAlbany.org).

### WEDNESDAY, MAY 29

**JNF: Female Voices for Our Homeland**—7-9 p.m. Local address provided at registration "Navigating Conversations Around Apartheid" will be the topic of Olga Meshoe, a native South African and Christian Zionist. Free. Info., Reg.—Sara Hefez, [shefez@jnf.org](mailto:shefez@jnf.org), 617-423-0999, ext. 811.

### THURSDAY, MAY 30

**Traces of a Jewish Artist: The Lost Life and Work of Rahel Szalit**—7 p.m. Virtual talk featuring Kerry Wallich. Close look at art of illustrator, painter and cartoonist of Weimar Berlin. Killed in the Holocaust. Sponsored by Yiddish Book Center, 1021 West St., Amherst, Mass. Free. Reg.—[yiddishbookcenter.org](http://yiddishbookcenter.org).

### SUNDAY, JUNE 2

**Israel Day Parade: One Nation, One Heart**—11:30-4 p.m. starts 5th Ave. and 57th St., Manhattan. Also Street festival at 63rd St. Info.—local. 518-783-7800 or Marissa Lopez at [lopezm@jercny.org](mailto:lopezm@jercny.org), <https://celebrateisraelny.org>

### TUESDAY, JUNE 4

**HACD Keshar L'Yisrael Gala**—6 p.m. Temple Israel, 600 New Scotland Ave., Albany. Fund-raiser, celebration of the Hebrew Academy of the Capital District and community's connections with Israel. Info.—Sandra Goldmeer, [sgoldmer@hacdalbany.org](mailto:sgoldmer@hacdalbany.org).

### THURSDAY, JUNE 6

**The Jewish Federation of Northeastern NY Annual Meeting**—7 p.m. 184 Washington Ave. Extension, Albany. Info.—518-783-7800.

To all our  
Jewish World members:  
Join our  
online community  
on Facebook!



Come home!

THE JEWISH  
WORLD

[facebook.com/jewishworldnews](https://facebook.com/jewishworldnews)



# Chabad rabbi-rapper reaches top of the charts in Israel with 'Red and Yellow'

A rap artist who turned around his hard-partying lifestyle after a near-death experience when he was a teenager and became a rabbi has seen success with his newest single. Rabbi Moshe Reuven Sheradsky, 31, has hit the No. 1 spot on the Israeli musical charts with his song "Red and Yellow." He spoke with JNS about the spiritual influences on his music and whether the anti-Semitism of Ye (formerly known as Kanye West) signified a potential trend in hip-hop.

Lyrics in his hit song reference the near-death experience (someone spiked his drink at a party when he was 16) that Reuven credits with changing the course of his life, putting him onto the path that brought him to Orthodox Judaism and now to pop-music acclaim.

## Awareness Of Evil

"I remember the day I almost died/ Laying down in the corner looking straight at the sky/And I'm in this room asking why/Can I live till tomorrow and give life another try?" Sheradsky raps.

He then vows to "live a purpose" and that he himself, like Jacob (Israel), "had to fight an angel."

Sheradsky told JNS that "part of why and how I changed my life as a teenager was because I saw how evil things can be."

In an interview with the *Jewish News*, Sheradsky recalled that his almost dying "was a turning point" and a realization that "my life had to be better than this. I felt God was giving me an ultimatum that I must embark on a more meaningful path or it would be wasted."



PHOTO COURTESY

Rabbi Moshe Reuven Sheradsky.

Sheradsky grew up in a Conservative Jewish household in Hollywood, Fla. Following his traumatic party experience, he "stopped going out on Friday nights, observed Shabbat, only ate kosher and grew a beard, which he reports his brothers constantly teased him about. Sheradsky then studied at a yeshivah in Israel and at the Rabbinical College of America in Morristown, N.J., earning his semicha in 2021 and becoming a rabbi affiliated with the Chabad-Lubavitch movement.

## Influences

Discussing biblical figures who influenced his music, Sheradsky told JNS that "when it comes to writing, Moses and King David stand out. Moses was always for the people. He was the embodiment of what a true leader really should be—completely given over,

complete self-sacrifice."

Sheradsky said that when he writes his songs, "I'm not just writing for myself, but I consider that my personal experience is also the listener's." He says his inspiration comes from "a personal place that details my journey with Hashem in a way that the listener can relate to and resonate with."

King David also looms large as "very impactful on my writing," Sheradsky told JNS. "He was a poet and a king, and the way he was open to Hashem, even about his enemies, his concerns, his worries, his troubles, his shortcomings. He's inspired a lot of that in my relationship with Hashem and in my writings."

Sheradsky noted his parents' pride in his accomplishments—and their surprise. "My brothers and friends are amazed," he said. "Nobody could have expected things to turn out this way ... not even me." He acknowledges that "it has taken a lot of time and a lot of work to get to where I am now, and I feel blessed that God was behind me to give me a push in this direction."

## Concerns

On social media, the rapper-rabbi has grown a following of 1.7 million on Instagram. "I just thank God that people from all backgrounds have gravitated to my music," Sheradsky said. "I just have a goal to make this world a better place, to make it a more positive place with my music. To make it a more Godly place."

Sheradsky sees the darker tendencies in the world of hip-hop, telling JNS that Ye's statements "had an impact and a negative one. Anti-Se-

mitic statements from people resonate with that culture more." Yet at the same time, Sheradsky said, "people also see through it, many have seen how ridiculous such statements are." He added that when people admire celebrities, "they tend to also adopt their viewpoints about the world or life, or even just repeat them for the sake of fitting in or being with the times. The youth of the world has a large impact on what's socially acceptable, and the problem of anti-Semitism in hip-hop has definitely been a concern."

Sheradsky lamented "how misinformed and thoughtless it all is," especially when it comes to Israel. "They don't know what sea and what river. And to them, it's irrelevant. What's the truth have to do with fitting in or sounding like a humanitarian or trying to sound like you're ahead of the times?" he asked rhetorically.

## Optimism

Still, like the Chabad rabbi he now is, he expressed optimism, saying, "I do believe many people have a lot more sense. The majority of America and most age demographics side with Israel primarily." He added that, "the biggest problem appears to be with the younger groups, the ones that are most interested in pop culture, on social media—those are the groups where there's the most misinformation," he said.

"Since forever, Esau hated Yaakov [Jacob]," Sheradsky told JNS. "But for the most part, Israel and the Jewish people are stronger than ever, and people are seeing the reality of how mistreated we've been more than ever, and thereby showing support."

## The assault: A coordinated attack ...

### Continued from Page 2

outcomes. We are living in a political culture in which public debate is being reduced to a base level of distrust, where alternative viewpoints are often labeled and minimized, and where one's opponents are marginalized. All these countercultural expressions led to such transformational moments as Charlottesville's Unite the Right Rally (2017), the anti-Semitic attack at Pittsburgh's Tree of Life Synagogue (2018), and the Jan. 6 civil insurrection (2021).

In this period, we are experiencing a changing generational dynamic. In connection with the Gen Z phenomenon, we are being introduced to a cohort whose educational orientation and socialization experience are fundamentally different from prior generations. Minimally exposed to classroom civics and American history, this age group has been far less connected to the

rhythm and traditions of the earlier periods of this nation's social and cultural evolution. In its place, this is the first generation to be raised on the internet, with all its problematic realities. As a result, our newest and largest generation is entering the world with a highly limited but distorted view of history, culture and politics, driven and shaped by the platforms of social media.

As these Gen Zs move forward, they are being exposed to the full imprint of post-modernism, with its critique of Western culture, democracy and the economic order. Intersectionality, Critical Race Theory and Woke Culture are all being layered onto the mindset of this new emerging constituency.

Beyond these individual factors, we are observing how the cultural artifacts of institutions are being debased and, in some instances, minimized. We are observing that younger constituencies

are prepared to minimize history, reject culture, and dismiss a group's storyline.

Today's language of the street, with its distortions of Zionism, misrepresentations of Judaism, and its outright dismissal of the Jewish people, is both unsettling and troubling, as these players are attempting to rewrite the Jewish narrative concerning who we are and what we represent. As with the Nazis and other enemies of our people, the messages being conveyed by these activists seek to deny both our presence in the land of Israel and our historic connection to this holy space. Our opponents in this moment are calling for our genocide, comfortably aligning themselves with those in prior periods who were committed to seeking our demise.

A new American alliance appears to be emerging that is comprised of an alignment of minority religious, ethnic and racial voices, many of whom we once considered our allies. This new coalition is directing its messaging and organizing itself against Israel and

American Jewry, with support from a cadre of academic groups, a coalition of national organizations, and a core of political elites. In turn, this effort is being supported by a collection of foreign interests.

The dismembering of the American Jewish political story is designed to weaken the United States' support for Israel, question American Jewish policies and behaviors, and seek to undo the influence and status of Jewish Americans. This displacement is well underway.

As we awaken to our new political reality concerning our changing status and position, we will be undergoing a degree of communal shock and a profound sense of political dislocation. In moving forward, we must employ our resources wisely, refine our core objectives, and rethink our messaging to maximize positive outcomes as we enter this new day in America.

*Originally published by The Jewish Journal.*

# Holocaust survivor beat the odds: Meet Ludwig Ziemba

By MARILYN SHAPIRO

Born Ludwig Ziemba in wartime Poland, “Lou” stands before you today as a resident of Solivita, a retired successful businessman, a descendent of “Jewish royalty” and a Holocaust survivor.

## Antecedents

Lou’s story begins in Poland. Rabbi Menachem Ziemba was the chief rabbi of Warsaw, a renowned holy figure in the Ger sect of the Chasidic movement. One of Rabbi Ziemba’s nephews was Henoch, son of his brother Moshe. Henoch was a bit of a non-conformist intellectual who spoke several languages and wandered around Europe. Henoch married a woman who was not approved of by his Chasidic family, perhaps a non-Jew, and thus he was no longer recognized by his large extended family in Warsaw.

As the Nazis rose to power, Henoch’s wife and children were executed by the Nazis. Grief-stricken, Henoch returned to Poland and settled in the industrial city of Lodz, the second largest Jewish community in prewar Poland, after Warsaw.

## Trapped In Lodz

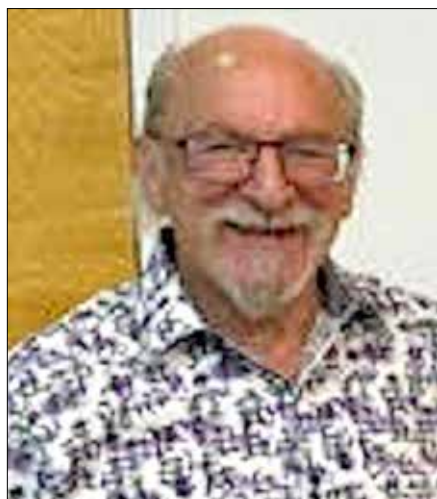
With the outbreak of World War II and the German invasion of Poland, the life of Polish Jews deteriorated through a series of draconian laws imposed by the Nazis. In February 1940, after even more severe anti-Jewish measures were instituted, the Germans established a Jewish ghetto, initially trapping 164,000 Jews into a few city streets in a neglected northeastern section of Lodz. The widower Henoch Ziemba was one of those people.

Soon after his arrival in the Lodz Ghetto, Henoch met and married 20-year-old Golda Farber, almost two decades his junior. Golda may have been small in stature, but she was, in her son Lou’s words, “a firecracker” and “a force of nature.” Almost immediately, Golda became pregnant. For reasons lost in the family lore, Golda turned for help to Mordechai Chaim Rumkowski, who Primo Levi later would write, was an individual “morally ambiguous and self-deluded.”

## Jewish Kapo

To organize the local population and maintain order, the German authorities established a Judenrat,” or Jewish Council in the ghetto. The Germans appointed Rumkowski as the “kapo” of the Lodz Ghetto, whose job it was to oversee the day-to-day living as well as to decide who would live and who would die. Rumkowski was responsible for sending untold numbers to their deaths.

Known mockingly as “King Chaim,” Rumkowski was granted unprecedented powers by the authorities. Rumkowski transformed the ghetto into an industrial hub for the Nazis, producing uniforms, wood and metalwork, and electric equipment. Rumkowski seemed to feel that, as long as the ghetto served a purpose by supporting the Nazi effort, the workers



LUDWIG (LOU) ZIEMBA

would avoid deportation to the gas chambers. His methods, however, were brutal: He oversaw the slave labor of anyone over 12 years old and made them work 12-hour days despite abysmal living conditions and near-starvation rations.

In his biography of Rumkowski, Yehuda Leib Gerst described this complex man. “Toward his fellow Jews, he was an incomparable tyrant who behaved just like a Führer and cast deathly terror to anyone who dared to oppose his lowly ways. Toward the perpetrators, however, he was as tender as a lamb and there was no limit to his base submission to all their demands, even if their purpose was to wipe us out totally.”

## Why?

Furthermore, Rumkowski used his position to his own benefit. He singled out his political enemies for death and deportation to the death camps, and also deported those who had the capacity to rise up against their capturers. In contrast, those whom he favored were showered with extra provisions, medicine, rations, and safety.

For reasons lost to history, one of those receiving his benevolence was Golda Ziemba. With Rumkowski’s help, Golda was able to hide her pregnancy. A son, Ludwig, was born on Sept. 9, 1942.

In late summer, Rumkowski was given orders to select 24,000 for deportation. Believing that the inhabitants’ survival depended upon their employment, he made the decision to hand over their 13,000 children under ten and 11,000 elderly over 65 years old. He addressed the parents of Łódź as follows. “In my old age, I must stretch out my hands and beg: Brothers and sisters! Hand them over to me! Fathers and mothers: Give me your children!”

## Ludwig Saved

Again, for unknown reasons, Rumkowski worked with the Ziembas to save their infant son. He and Golda arranged for baby Ludwig to be hidden in a garbage truck. Once outside the ghetto, he would immediately be taken by a Polish farmer, whose family would raise him as their own in their Christian home. “It’s a miracle,” said Lou. “There were very, very few children who survived the Lodz

Ghetto.”

As the war continued, conditions in the ghetto deteriorated, marked by a growing number of inhabitants being sent to the extermination camps. By summer 1944, as the Soviets came closer, the Nazis rounded up every remaining Jew they could find, including Rumkowski and his family, for mass extermination in Auschwitz’s gas chambers. Before their own deaths, however, a group of Jews beat Rumkowski to death, perhaps a fitting ending for a man who many Jews regarded as bad as Hitler and his Reich.

## Ziembas Survive

On Jan. 19, 1945, the Soviets liberated the Lodz Ghetto. Over the course of the last four previous years, 220,000 people had passed through it. There were only 877 survivors, including Golda and Henoch Ziemba.

Golda and Henoch’s first stop after liberation was to reunite with their now three-year-old son. Ludwig didn’t recognize or understand the emaciated but overjoyed strangers who spoke in Yiddish. Despite the Polish family’s reluctance to give up their “son,” his biological parents—against all odds—had returned.

Relocated to a German Displaced Persons camp, the Ziembas were soon a family of four. Lou’s sister Esther was born while Lou was away recovering from tuberculosis in a German convent, where he learned his third language, German.

So, to summarize Lou’s first 8 years of life, Lou was born a Jew during a period of extermination, hidden by a resourceful mother, taught Polish by a non-Jewish Polish family, taught German by nuns in a convent, recovered from TB, and was taught Yiddish and right from wrong by his parents in a German DP camp. He never had to go to school, get circumcised, or even brush his teeth the entire time.

After a five-year wait, the Ziembas immigrated to New York City in 1950. By the time he was nine years old, now known as “Lou,” he was working alongside his mother at her small women’s shop in the Bronx that sold undergarments. His bar mitzvah was held in 1955, and he thus learned yet another language—Hebrew.

When he was 21, Lou opened a men’s clothing store down the street from his mother’s shop. As his business grew, in part because of Slax and Jax’s inventory of the newly popularly “blue jeans,” he convinced his mother to sell her store and join him and his business. They soon opened three more stores.

However, as shopping malls sprang up, Lou realized the negative effect that they were having on his stores/businesses. He sold them and went into the home construction business. He, his wife Maxine (“Cookie”) Noble and their two children moved to “New City,” an affluent suburb of New York City.

In 1999, the long years of his dedication to work took a toll on his marriage, and the couple divorced. Soon after, Lou met and married Beth Landa who was related to his son-in-law. After the couple’s retirement in 2015, they moved to Florida, settling in Solivita, a 55 plus community in Kissimmee in 2023.

“I’m aware of how lucky I am to be alive,” Lou says. “I live every day as if I’m a blessed person. I enjoy life too much not to do that.”

## Sources:

Thanks to Lou Ziemba and Beth Landa for providing the interviews and information for this article.

Cousins, Jill. “A Survivor’s Saga.” *Lake Mary [Florida] Life*. Winter 2017.

[https://echoesandreflections.org/wp-content/uploads/2020/09/04-02-05-StudentHandout\\_LodzGhetto.pdf](https://echoesandreflections.org/wp-content/uploads/2020/09/04-02-05-StudentHandout_LodzGhetto.pdf)

[https://en.wikipedia.org/wiki/Chaim\\_Rumkowski](https://en.wikipedia.org/wiki/Chaim_Rumkowski)

[https://en.wikipedia.org/wiki/Łódź\\_Ghetto](https://en.wikipedia.org/wiki/Łódź_Ghetto)

[https://en.wikipedia.org/wiki/Menachem\\_Ziemba](https://en.wikipedia.org/wiki/Menachem_Ziemba)

<https://encyclopedia.ushmm.org/content/en/article/lodz>

*Marilyn Shapiro, formerly of Clifton Park, is now a resident of Kissimmee, Fla. Keep Calm and Bake Challah: How I Survived the Pandemic, Politics, Praterfalls, 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 theregoesmyheart.me.*

## Colonie Chabad lists classes on medical ethics

ALBANY— Colonie Chabad will offer a new course entitled “Decision of Fate,” an accredited course for doctors and lawyers (NYS: CLE & CME for Doctors & Lawyers) but open to all. Rabbi Mordechai Rubin of Colonie Chabad, says that the 4-session course from the Rohr Jewish Learning Institute (JLI) set to start Tuesday, May 21, at 6:30 p.m. help inform choices on common medical questions from a Jewish perspective. Four areas of medical

ethics: experimental treatments, extending life, pregnancy questions, and caring for a body will be reviewed.

The Tuesday sessions may be either on Zoom or in-person.

The first class will be offered at no cost and those attending are invited to dinner at Colonie Chabad.

Details may be obtained by calling 518-368-7886 or by e-mailing: chaicentercolonie@gmail.com

## Yom HaShoah after Oct. 7 ...

### Continued from Page 5

How then should we remember the Shoah at a time when Jews are once again under siege?

### Mistake: Not Universal

We must start by no longer trying to isolate the Holocaust from the rest of Jewish history or contemporary struggles. The Shoah was a unique historical event that should not be treated—as it is by many Americans as simply a metaphor for something very bad—as merely just a particularly egregious example of man’s inhumanity to man. But it must also be seen as part of the narrative of Jewish history that stretches back to the destruction of the Jewish commonwealth by the Romans to today.

Sadly, many, if not most, of those involved in the spread of Holocaust education have sought to make its lessons palatable to non-Jews by universalizing its lessons. As a result, rather than being understood as an example of how anti-Semitism is hatred used for specific political purposes, it became merely seen as stemming from ordinary prejudice.

That was mistaken, in and of itself. But it also made it less likely that even those who had undergone some sort of rudimentary Holocaust education—as is true of many if not most of today’s college students—would be unable to understand how current woke ideas grant a permission slip to anti-Semi-

tism. Indeed, the language of Holocaust education is now used against Israel and the Jews with their enemies no longer using the vulgar dehumanizing terms employed by the Nazis but instead libelously accusing them of being genocidal racists.

### Oct. 7 Was Preview!

This means that as we honor the memory of the Holocaust, we must now do so without ever forgetting that Jews are once again under siege today. We must do so without losing sight of the critical fact that the only difference between then and now is that the Jewish people are not as vulnerable as they were in the world that existed without Jewish sovereignty and military power.

We keep being told that many of those who demonstrate in favor of an end to the current war that would leave Hamas alive and well—and able to make good on its promises to repeat the horrors of Oct. 7 again and again—are well-meaning and simply sympathetic to the suffering of Palestinians. But the objective of the movement these supposedly well-meaning people support is to strip the Jews of Israel—and Jews everywhere, for that matter—of the ability to defend themselves against Islamists for whom Oct. 7 is just a trailer for what they wish to do to every Jew on this planet.

Simply put, if you are demonstrating for Hamas’s survival, you are on the

side of a group that wishes to repeat the Holocaust. No matter how well-intentioned you may claim to be, that makes you no different from those who viewed the Nazis, who had their own narrative of grievance, with equanimity.

The German people suffered terribly as a result of the war that they launched, yet today, those who claim to speak for humanitarian values believe that there can be no consequences for those who commit or condone (as is true for the overwhelming majority of Palestinians) the mass murder of Jews and that Jews who defend themselves against genocide are the Nazis. Would those who demonstrate against Jewish self-defense apply the same lessons to the Allies who, in order to liberate the Nazi death camps had to kill many people, including civilians?

By the same token, those who wish for universities and other institutions to engage in discriminatory commercial conduct that would divest from anything to do with Israel are not criticizing Israel’s policies or leaders, but supporting a contemporary version of Nazi boycotts of Jews.

### West Needs to Wake

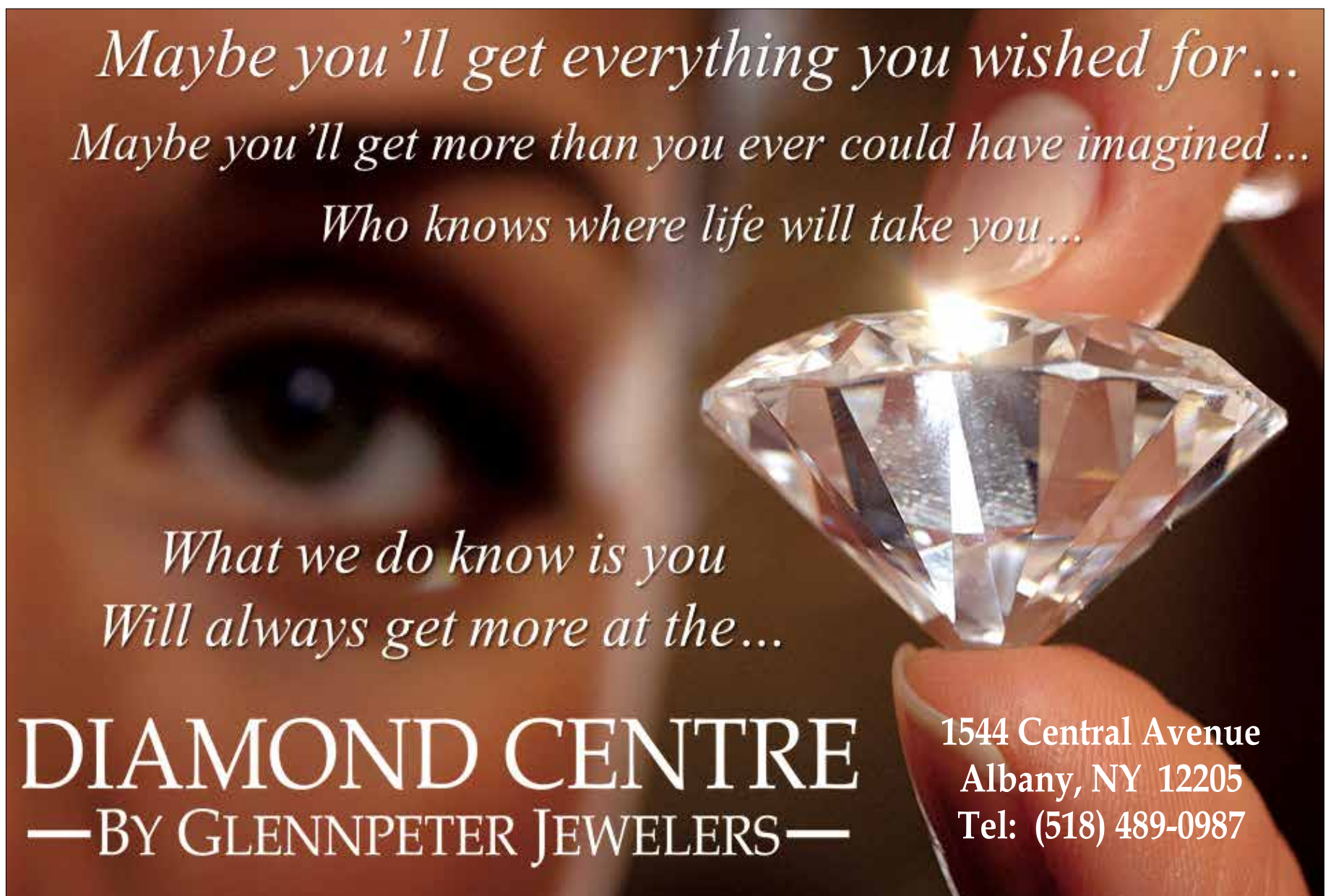
It is also just as clear that the leftist/Islamist attack on Israel is also aimed at the West and the United States. This debate over the war against Hamas is not one about whether Israel or its government and military are perfect but about a struggle for the future of the West, much as was true of the war against the

German Nazis. The Jews are, as they were during the Holocaust, the canaries in the coal mine, warning humanity of the dangers of tolerating genocidal hate.

As we remember the Shoah, rather than stick to our usual routine of memorialization, it’s time for decent people of all backgrounds and faiths to understand that the war on the Jews didn’t end with the defeat of the Nazis. It continues to this day under new slogans, flags and worse, with many of those who claim to stand for enlightened thought allowing the enablers of Jew-hatred to pose as advocates for human rights and the oppressed. Those lies must not be allowed to stand.

There should be no Holocaust Memorial Day observance without it being made clear that there can be no proper honor given to the Six Million slain by the Nazis without linking that struggle to those against the anti-Semites of our time. We must not tolerate those who shed crocodile tears for Jews murdered in the past while tolerating or even supporting policies that enable anti-Semitism in the present, envisioning Israel’s destruction and the continued slaughter of Jews. If we cannot understand that, then invocations to remember what happened or ensure that it is “never again” allowed in this world are nothing more than pointless and counterproductive virtue-signaling.

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



*Maybe you'll get everything you wished for ...  
Maybe you'll get more than you ever could have imagined ...  
Who knows where life will take you ...*

*What we do know is you  
Will always get more at the ...*

**DIAMOND CENTRE**  
—BY GLENNPETER JEWELERS—

1544 Central Avenue  
Albany, NY 12205  
Tel: (518) 489-0987

# Female Voices for Our Homeland event to focus on Israel and the false apartheid narrative

South African Zionist advocate Olga Meshoe Washington will headline Jewish National Fund-USA's second annual Women for Israel event in the Capital Region on Wednesday, May 29, at 7 p.m. She will share her perspective about South Africa's history with an apartheid system of institutionalized racial segregation while arming attendees with facts to combat anti-Semitism in all its forms. The CEO of Defend Embrace Invest (in) Support Israel (DEISI) reports that she has made it her life's work to combat disinformation about Israel.

"How dare other people use our narrative as a weapon to delegitimize the State of Israel and to call for the elimination of the Jewish people," Washington asserted in *The Jerusalem Post*. "It not only diminishes the sufferings that black South Africans experienced, but it also allows international organizations to take legal jargon to try and make Israel fit into the South African mold. They not only trivialize what black

South Africans went through; they're erasing our experience."

Washington also serves as a board member of the Institute for Black Solidarity with Israel, and in 2016, she received the Jerusalem Award from the World Zionist Organization in recognition of her advocacy for the State of Israel and the South African Jewish community. She was also ranked number one on *The Jerusalem Post's* list of 25 Young ViZionaries.

"Olga Meshoe Washington is a powerful advocate for the land and people of Israel, particularly as we see a rise in Jew-hatred following the Hamas massacres on October 7," said Jewish National Fund-USA's Women for Israel chairwoman and president of the Capital Region chapter's board of directors, Lauren Iselin. "Her unique narrative about the history of Israel-African relations, the Christian mandate to stand with Israel, and her engaging speech delivery have contributed to her being

a regular on the speakers' circuit in the U.S. and Africa," Iselin added.

The "Female Voices for Our Homeland" event will also highlight how Jewish National Fund-USA's Israel Resilience Campaign has raised \$60 million for immediate aid to impacted Israelis and has supported the evacuation and relocation of tens of thousands of residents in Israel's south while providing thousands more with housing, food, clothing, and other supplies.

The campaign's Livnot B'Yachad — Build Together plan includes bold and visionary initiatives to rebuild Israel's envelope communities that were destroyed in the October 7 terrorist attacks.

Information and registration for the complimentary program may be obtained at [jnf.org/wficer](http://jnf.org/wficer) or by contacting Sara Hefez, executive director, New England and the Capital Region, at [shefez@jnf.org](mailto:shefez@jnf.org), or 617-423-0999, ext.811



OLGA MESHOE WASHINGTON

## Price Chopper/Market 32 lists campaign to support local food banks

SCHENECTADY— Price Chopper/Market 32 has launched its two-month-long "Fill A Glass with Hope/Fill a Plate with Promise" campaign in partnership with the Northeast American Dairy Association, Garelick Farms, and local food

banks. From May 1 to June 30, customers will be given an opportunity to round up their totals at the register to help provide local food banks with the means to purchase milk and other nutritious foods for the families the food banks serve.

## Schenectady Center to note Israel's 76 Independence Day, with film and Israeli lunch



Ben Peters and his grandmother Miriam Weissenstein as depicted in "Life in Stills."

SCHENECTADY – As part of its Israel Independence Day celebration, the Schenectady JCC (S.J.C.C.) will host its May Jewish Film Festival with the viewing of the Israeli Film "Life in Stills," directed by Tamar Tal. The hour-long Israeli documentary will be shown in Hebrew with English subtitles at the Center, 2565 Balltown Rd., on Sunday, May 19, at 10 a.m. After the viewing Ben Peters, grandson of the film's protagonist, will have a conversation with attendees, via Zoom, to talk about his part in the story.

"Life in Stills" (2011) is based on the true story of Miriam Weissenstein, who at the age of 96 never imagined that she would be facing a new chapter in her life. But when "The Photo House," her late husband Rudi's life's work, was destined for demolition, she knew she needed to help save it. Under the cloud of family tragedy, a special relationship

is formed between Weissenstein and her grandson, Ben Peters, as they joined to save the shop and its nearly one million negatives that document Israel's defining moments.

Following the film and discussion, an Israeli-style lunch will be served at 12:30 p.m.

Tickets for the film and lunch may be purchased for \$18 per person, with a maximum of \$45 per family. Individual tickets for the film are \$7 for members and \$12 for non-members. Tickets for just lunch are also \$18 per person, with a maximum of \$45 per family. There will be a 3% service fee added to these prices when paying with a credit card.

Reservations are required by Wednesday, May 15. Information and registration may be obtained at <https://www.schenectadyjcc.org/events/jewish-film-festival-2023-2024-session/> or by contacting the S.J.C.C. at 518-377-8803.

Celebrate Israel's 76 Independence Day at the SJCC

in person on Sunday, May 19

Film: Life In Stills

at 10 a.m.

RSVP BY MAY 15




Israeli Lunch at 12:30 p.m.

After the viewing, Ben Peters will host a conversation, via Zoom, to talk about his part in the story.

Tickets

Film And Lunch: \$18 per person, \$45 maximum per family  
(\$18.54, \$46.35 when paying with a credit card)

Film only: \$7 for members, \$12 for nonmembers  
(\$7.21, 12.36 \$ when paying with a credit card)

Lunch only: \$18 per person, \$45 maximum per family  
(\$18.54, \$46.35 when paying with a credit card)

This program is proudly supported by:







For more information, scan the QR code or email [judyb@schenecladyjcc.org](mailto:judyb@schenecladyjcc.org)



2565 Balltown Road  
Niskayuna, NY 12309  
518-377-8803  
[www.schenectadyjcc.org](http://www.schenectadyjcc.org)

# Jews from the former Soviet Union enjoyed a JFS model seder

By **MONICA TAN**

“As a little girl in Kyiv [Ukraine] we lived in a tiny apartment. Lots of people. My grandmother cooked and played with us while our mother worked long hours,” recalled Anna. Her other grandparents were killed in Babyn Yar (Babi Yar), the site of one of the largest massacres of WWII. “We didn’t know much about the Jewish holidays because we couldn’t celebrate them freely.”

In a thick Russian accent, another woman shares a similar tale. “We couldn’t have Passover [in Kyiv] unless we closed the windows, shut the curtains. We had to be so careful.”

Now in its 170th year, Jewish Family Services of Northeastern New York (JFS) held a model seder on April 16 at the Albany Jewish Community Center for these individuals and others, Holocaust survivors—all refugees from the former Soviet Union.

## Specific Needs

Funded through a New York State Holocaust Survivor Initiative Grant that began in 2023, JFS is able to offer social programming and services to meet the specific needs of this unique—and quickly aging—population. Senior Resource Specialist Clara Simon, MSW, is the program’s manager.

“Our goal is to support the health and well-being of these incredible people,” says Simon. “Sometimes, it’s in the form of monetary support for basic items like grocery store gift cards, canes, or even orthopedic shoes. But it goes beyond that. Most of these individuals don’t leave the house outside of doctor’s appointments, so JFS offers social programming to connect them with each other and the greater Capital District Jewish community.”

The program also offers care management, providing access to other local social service organizations when needed. Future plans include building



From left, Svetlana Teklina, Yakov Stepankiy discuss Passover seders with Clara Simon, JFS senior resource specialist.

a visitor program for those who are housebound. As most participants speak “working English,” promotional materials for all activities and services are created in both English and Russian.

In the mid-to late-1980s, the United States saw a large influx of immigrants from the former Soviet Union. Most were Jews who had survived the Holocaust, only to face anti-Semitism at home. Fleeing religious persecution, many families relocated to this region. For some it took years to get to America, while for others the journey took as little as three months. Upon arrival they did not speak English and needed assistance finding homes and jobs. JFS was the primary organization to help these families integrate into the community, according to JFS organizers.

## Making Connections

There are over 60 seniors in the JFS program, though Simon suspects that number could soon double. “They come to us largely through their adult children, who see their aging parents as needing our help. But these folks survived a lot in their lives—and they are sometimes hesitant to ask for support.

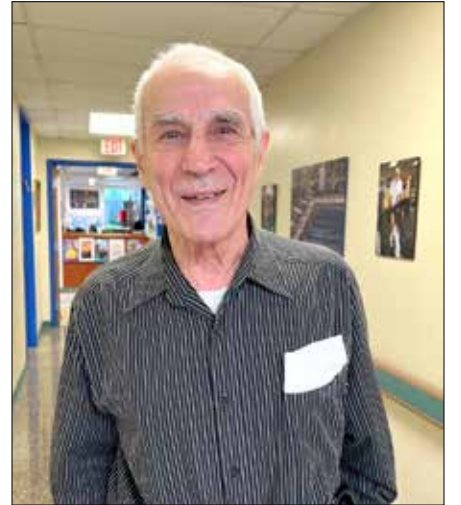
They’re a proud group, and we respect that. Our doors are always open when they’re ready!”

The seder was led in English but most side conversations could be heard in attendees’ native tongue—Simon found ways to relate the story of the seder with current events unfolding in Israel, as well as with the guests’ own histories. Beneath each place setting was a question, written in English and Russian:

Why did you leave Russia?

What did it mean to you to come to America?

After all that happened in the Pass-



Mark Broutman has the affikomen hidden in his pocket at the recent JFS model seder.

over story, and all that you went through in your life, what do you think helped the Jewish people persevere?”

Simon ended the model seder celebration by commenting on the group’s bravery and courage, with a nod to the immigrant experience. “You left your country, not knowing the language or how you would provide for your families. You uprooted your entire lives for the sake of your children so they would have a better life. You’re all heroes.”

Information on this program or any Jewish Family Services program may be found on the website, [jfsneny.org](http://jfsneny.org) or by calling 518-482-8856.

## Senior Moments Lunch May 22 to present tribute to Jewish composers

SCHENECTADY-Congregation Gates of Heaven invites seniors for a complimentary lunch and a music program with Ann-Marie Barker Schwartz, founder, and artistic director of Musicians of Maalwyck and classical and jazz composer, Max Caplan on Wednesday, May 22. The collaboration by the two will honor the legacy of Jewish composers. They will highlight and discuss the works of Ignaz Lilién, Pal Hermann, Erich Korngold, Fritz Kreisler, and David Hochstein. The program will begin with a noon lunch and will be held at the temple, 852 Ashmore Ave., Schenectady.

Barker Schwartz is concertmaster of Orchestra Pro Musica and the Saratoga Voices for over 20 years, and a former member of the Albany Symphony. She

also teaches teaching violin and viola at SUNY Schenectady.

Caplan, a pianist, has been involved with including Musicians of Ma’alwyck, the Schenectady Symphony Orchestra, and Albany Pro Musica. He teaches piano and composition instruction at Union College and SUNY Schenectady and is the accompanist for Congregation Gates of Heaven.

Those attending will be treated to Lilién’s “Modern Times Sonata,” Hermann’s Toccata, and excerpts from Korngold’s “Much Ado about Nothing.” Additionally, the program will feature Max Caplan’s “Berceuse.

Information and required reservations, may be obtained at [www.cgoh.org](http://www.cgoh.org) or by contacting Arnie Rotenberg at 518-374-8173, or e-mail [arotenberg@cgoh.org](mailto:arotenberg@cgoh.org).

ALBANY

**ENT & Allergy Services, PC**

**Gavin Setzen MD**  
**Lawrence S. Kaufman MD**  
**Siobhan Kuhar MD**  
**Nora Perkins MD**  
**Robert T. Adelson MD**  
**Robert Engle MD**  
**Jessica Riccio MD**  
**Robert J. Hughes MD**  
**Richard A. Hughes MD**

**Engaged in Our Community, Invested in Your Health**

<p><b>MAIN OFFICE</b>                  123 EVERETT ROAD                  ALBANY, NY 12205</p>	<p><b>SATELLITE</b>                  1785 ROUTE 9                  CLIFTON PARK, NY 12065</p>
---	---

518.701.2085

[www.albanyentandallergy.com](http://www.albanyentandallergy.com)

---

**ENT & Allergy Care for Adults & Children**

<p><b>Pediatric ENT</b>  <b>Nasal &amp; Sinus Disorders Center</b>  <b>Allergy Testing &amp; Treatment</b>  <b>Facial Plastic Surgery</b></p>	<p><b>Snoring &amp; Sleep Disorders</b>  <b>Voice, Speech &amp; Swallowing</b>  <b>Hearing Loss, Tinnitus &amp; Balance</b>  <b>Head &amp; Neck Surgery</b></p>	<p><b>Skull Base Surgery</b>  <b>Thyroid &amp; Parathyroid Surgery</b>  <b>CT Scan Imaging Services</b></p>
---	---	---

---

Donna Silvernail PA-C	Amy Engelmann PA-C	Deanna Ross AuD
Robyn DeStefano PA-C	Rachael McCormick PA-C	Marcia Perretta AuD
Michael Rizzuto PA-C	Jeffrey Spencer PA-C	Dana Willhite AuD
Lauren Siy-Keane PA-C	Sarah Kerwin PA-C	Maria Ragonese AuD
Jacqueline Rosenbaum PA-C	Christopher Hall PA-C	Maggie McCarthy AuD
Ruth Keeling PA-C	Christina Russo PA-C	Rachel Treiber AuD
Jenna Locaputo PA-C	Adrienne Coble PA-C	Tricia Doyle-Niver AuD
Erin Bethon PA-C	Emmalee Fumo PA-C	Jessica Reitz AuD
Samantha Rossi PA-C	Nicole Rose MS CCC-SLP	Renee Kochinski AuD
Brianna Freestone PA-C		

The Jewish World’s mission: freedom and identity, education and unity. Harmonious personal development and worldwide enlightenment.



**Obituaries**

**LAWRENCE FELIX**

77, of Albany, April 23, 2024; survived by wife Christine Benedict; sons, Marshall (Gwen) Felix and Elliot (Liz) Felix; brother, Neil (Andrea) Felix; and grandchildren Harrison, Nathaniel, Nora and Theo.

**SEYMOUR PELTIN**

96, of Albany, April 5, 2024; widower of Harriet Peltin; survived by sister Marlene Mandleberg; and grandchild Hannah Sperber.

**JEANETTE P. ROSEN**

90, on April 8, 2024; widow of Ira K. Rosen; survived by son Harry (Ann Meislin); Rosen; and grandchildren Emily (Kris Fulton) Rosen and Hadley (Michael) Berg.

**Dr. AARON SHER**

78, of Albany, April 26, 2024; survived by wife Nina; son Ben (Jason Tomasian) Sher; daughter Jackie (Eric) Schillinger; grandchildren Abby and Hannah Schillinger, and sister Edith-(Norman) Flitt.

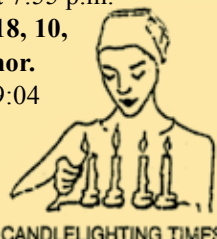
**AILEEN STERNFELD**

97, of Albany, May 6, 2024; widow of Edward Sternfeld, survived by grandchild Sonia Juel Goldberg.

*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*

**Friday, May 10, 2, Iyar.** Shabbat candle lighting at 7:48 p.m.  
**Saturday, May 11, 3 Iyar.** Shabbat ends at 8:55 p.m.

**Friday, May 17, 9, Iyar.** Shabbat candle lighting at 7:55 p.m.  
**Saturday, May 18, 10, Iyar. Sedrah Emor.** Shabbat ends at 9:04 p.m.  
**Wednesday, May 22, 14, Iyar.** Pesach Sheini.



# Ohav Shalom set to honor three volunteers at May 19 Shomrei HaBayit Volunteer Recognition event

ALBANY— Congregation Ohav Shalom will honor Laurie Abelson, Walter Greenberg, and Jeremy Kassel at its annual Shomrei HaBayit Volunteer Recognition event on Sunday morning, May 19, from 11 a.m. to 1 p.m. According to organizers, Shomrei HaBayit means “Guardians of the House” and added that, “each of us brings our own “voice”— our diverse insights, experiences, and Jewish commitments —to the precious task of weaving together one sacred community.”

“We are fortunate to have such dedicated volunteers at Ohav Shalom,” said Gregg Fox, president of the Ohav Shalom Board of Trustees. “All the honorees, past and present, are people we count on whether the task be large or small. Each of them has served our synagogue family for many years.”

**Laurie Abelson** grew up in Pittsfield, Mass. In her youth she was a member of the junior congregation at Knesset Israel Synagogue where she often played the role of rabbi and frequently read Torah. In her high school years she became involved in Akiba Chapter U.S.Y. and was elected president in 1970. She also became involved in Tzafon Region U.S.Y. and was elected to the Tzafon board as corresponding secretary. In 1975 she moved to Albany. She was advisor to the Ohav chapter of U.S.Y. in the early 1980s.

She graduated from the University of Massachusetts in 1975 with a bachelor’s degree in communication disorders and later, graduated from the College of St. Rose with a master’s degree in school counseling. She is a nationally certified interpreter for the deaf. She was honored three times with interpreting the State of the State for two governors of New York State. She developed, administered, and taught sign language and interpreter training in the deaf studies program through the University at Albany and also taught sign language



**LAURIE ABELSON**

at the College of St. Rose. From 1988 until retiring in 2017 she was a school counselor in the Ravena Coeymans Selkirk School District.

Abelson became a member of Ohav Shalom in 1980. Her involvement in Ohav has been extensive. She has been chairwoman of Youth Commission, Board of Education, Co-Chairperson of the B’Yachad Board, membership on the board of trustees, and member of the Lifelong Learning/Program Committee. She started the Kiddishe Mamas and Papas and is a member of the yearzeit board committee. Together with Rabbi Dan Ornstein, she was director of the Talmud Torah for three years, and then taught second grade for three years.

Presently, Abelson is the chairwoman of the High Holy Day Committee. She also schedules floor parnasim (leaders) and Haftarat cantors for all Shabbatot and holiday services and teaches Mah Jongg for the shul.

Abelson daughters are Jennifer and Robin.

**Walter Greenberg** was born and raised in Queens. While attending Queens College he met Roberta Goldstein and the couple celebrated their 51<sup>st</sup> anniversary this past March. Greenberg, while working two jobs, earned an MPA from NYU. Eventually the couple’s children, Andrea and Benjamin were born and they relocated to this area in 1991. Greenberg retired as director of labor relations for the State Office of Children and Family Services.

One of the things Greenberg learned from observing his parents, he reports, was that you may not have money but you have time. Greenberg has served on the board of directors of at least 10 professional, religious and community organizations and served as president of six of them. The organizations enriched by his participation included Congregation Ohav Shalom and The Ohav Sholem Housing Development Fund. At



**WALTER GREENBERG**

Ohav, his involvements have been in the areas of finance, long-range planning, religious life, building maintenance and security as well as daily minyan.

**Jeremy Kassel** was born and raised in Syracuse, and moved to the Capital District in 2010 to be with his now wife, Ruth. Jeremy and Ruth joined Congregation Ohav Shalom in 2011 and were married by Rabbi Rena Kieval



**JEREMY KASSEL**

in February of 2012. They welcomed their daughters into the Ohav family in 2012 (Elisheva) and 2015 (Esther). He has served on the board of trustees for five years and on multiple committees, including house and grounds, membership, Project Atid, and the Board of Trustees Search Committee. Other volunteer efforts include helping to organize young families’ Shabbat dinners, the annual building and taking down of the sukkah, the havdalah bonfire, as well as general member outreach. Kassel’s largest single project was his leadership role in the replacement of the large playground.

Outside of his commitments to Ohav Shalom, he is also a long-term board of trustees member of the Beth Joseph Synagogue in Tupper Lake. He is also a member of the Camp Givah Commission in Albany. In addition to his 19-year career as a self-employed contractor, Jeremy has written articles for various trade publications such as **Fine Homebuilding Magazine**, **the Journal of Light Construction**, **Toolbox Buzz**, and others. He is also in the construction trade show world as a classroom presenter and sometimes as a live demonstration specialist.

Tickets are General Admission: \$72 per individual; Honorary Committee: \$136 per individual or \$250 per couple and may be purchased at <https://www.ohavshalom.org/support-us/shomrei-habayit/> Reservations may also be made by calling Ohav Shalom at 518-489-4706 or by e-mailing Cecelia Soloviev at [assistant@ohavshalom.org](mailto:assistant@ohavshalom.org).

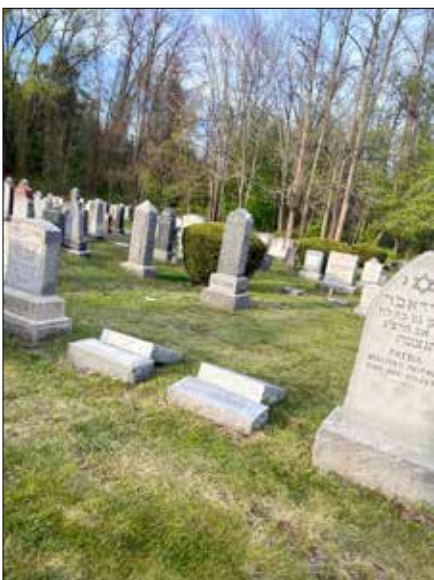
## Scenes from a model seder at Coburg Village

A model seder, open to all faiths, was organized for 80 Coburg Village residents on Tuesday, April 16, by residents Natalie Oshins and Reeva

Nowitz. Located in Rexford, Coburg Village, part of the Lutheran Care Network, offers retirement living for all faiths.



# Cemetery desecration in Schenectady!



About 65 gravestones in Schenectady cemeteries off Schermerhorn Street have been pushed over. According to members of Congregation Beth Israel, about 55 stones were toppled, plus 11 in Congregation Agudat Achim's area. Office staff at Agudat Achim said that it's unclear if insurers will cover repairs.

## B'nai Mitzvot



**POPPY EISENBERG**, daughter of Jami and Pete Eisenberg, was bat mitzvah at Beth Emeth in Albany on Saturday, May 11, 2024.

Poppy has a passion for musical theatre, singing, dance and acting. Poppy enjoys time spent with family, both at home and on travel adventures, especially the beach. At Beth Emeth, Poppy is a teen aide and in the Junior Choir.



**JORDAN CEDERBAUM**, daughter of Dr. Amy Walbroehl and Dr. Mark Cederbaum, will be bat mitzvah at Beth Emeth in Albany on Saturday, May 18, 2024.

Maternal grandparents are Donna and Richard Walbroehl of Stillwater, NY. Paternal grandmother is Carol Cederbaum of Westport, Conn. The late Eugene Cederbaum was paternal grandfather.

Jordan is a Taylor Swift fan, plays the bass clarinet and throws the shotput and discus as a varsity athlete. She can often be found riding her 4-wheeler through the mud. Jordan ensures her friends always find a decorated locker on a birthday, and that her family knows she has their backs.

## Rules, regulations and holiness ...

Continued from Page 6

within grasp. Therefore all products, from deodorants to underwear to jeans, feature men and women surrounded by adoring and seductive women and men. The truth — taught especially by Rashi, but certainly seconded by Nahmanides — is that it is impossible to love in a really profound way unless one also

has the ability to set limits on one's desires and actions. "Thou shalt love thy neighbor as thyself" must be limited by "thou shalt not commit adultery."

**Shabbat Shalom.**

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

## THE AUDIOLOGY CENTER

Comprehensive Hearing Healthcare  
 •  
 State-of-the-Art Digital Hearing Aids



**DR. LAURA BRODSKY**  
Audiologist



**DR. LILITH BRODSKY**  
Audiologist

**Clifton Park Health Park**  
1783 Route 9  
Clifton Park

**Delmar Health Center**  
250 Delaware Avenue  
Delmar

**Capital Region Health Park**  
711 Troy-Schenectady Road  
Latham  
(Just off Northway Exit 6)

**518-783-3110 ext. 3004**




Accepting All Major Insurances

# We have so many beautiful ways to say "I love you, Mom!"

19<sup>99</sup>

Classic Dozen Rose Bouquet

Have our fresh flower arrangements delivered in a flash with  **DOORDASH!**  
Floral offers good thru 5/12/24.



Visit our floral page online at [pricechopper.com/departments/floral](http://pricechopper.com/departments/floral) or by scanning the QR code.



15<sup>99</sup> ea.  
OR  
3/\$40

WHEN YOU BUY 3 OR MORE • MIX & MATCH with AdvantEdge Card  
10" Flowering Hanging Basket

9<sup>99</sup>

"Mom's Garden" Bouquet

9<sup>99</sup>

10-Stem Tulip Bunch

29<sup>99</sup>

"Marvelous Mom" Bouquet

35<sup>99</sup>

"Warm Embrace" Bouquet

25<sup>99</sup>

"Unconditional Love" Bouquet

9<sup>99</sup>

Spray Rose Bunch

9<sup>99</sup>

6-Stem Rose of The Month

9<sup>99</sup>

"Super Mom" Bouquet

19<sup>99</sup>

6" Potted Hydrangea

14<sup>99</sup>

6" Azalea Plant

11<sup>99</sup>

6" Hello Beautiful or 6" Gifts of Gratitude Flowering Plants

19<sup>99</sup>

4" Phalaenopsis Orchid

9<sup>99</sup>

"Beautiful Mom" Bouquet

24<sup>99</sup>

Flower Friends

24<sup>99</sup>

Flower Bears

16<sup>99</sup>

6" Calla Lily Plant