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North American Jews caught between Zionism and anti-Semitism

By HANAN GREENWOOD

JNS

“There’s no denying the uptick in anti-Semitism stated Edna Weinstock-Gabay, CEO of Keren Hayesod. Since the onset of the Gaza war, North America has witnessed a surge in anti-Semitic incidents, particularly on college campuses. Some communities have faced outright threats, while criticism of Israel has occasionally escalated into violence. In Canada, the phenomenon has spilled onto the streets, with a sharp rise in anti-Semitic incidents in public spaces.

“We’re grappling with a new strain of anti-Semitism emerging from the left,” explained Weinstock-Gabay. “This presents a unique challenge for Jewish communities, which were more accustomed to confronting anti-Semitism from the far right—like the devastating attack on the Pittsburgh synagogue a few years ago.”

The growing anti-Semitism has seeped into the daily lives of North American Jews. An Orthodox Jew from New York described his new reality:

“Before I step out of my apartment, I have to weigh whether to wear a kippah or a hat, whether to display my hostage pin or conceal it under my shirt.”

The situation in Canada mirrors these concerns. Sarah Mali, CEO of the Jewish Federations of Canada-UIA (the umbrella organization for all Jewish federations in the country) in Israel, reports that some Canadian Jews are now hiding religious symbols and avoiding public displays of their Jewish identity.

“Let’s be clear—Jews in Canada still enjoy a good quality of life,” Mali asserted. “But we can’t ignore the extreme incidents that have erupted since Oct. 7. There’s a palpable increase in feelings of insecurity. Some people are thinking twice about wearing kippahs, and I know of individuals who now lower their blinds when lighting Shabbat candles.”

Campus Crisis

In the United States, the spotlight has fallen squarely on colleges, where a troubling wave of anti-Semitism and anti-Israel sentiment has taken root.

Shira Ruderman, CEO of the Ruderman Family Foundation, brings a personal perspective to this issue. With her daughter studying at Columbia University in New York and her son at Northeastern University in Boston, the campus climate has become a personal concern.

“It feels like the entire ideological and value system we believed in is crumbling,” Ruderman reflected. “We thought we had it all figured out, that being Jewish in America was a non-issue. We saw ourselves as global citizens, fully integrated. Then suddenly, it’s as if someone held up a mirror, forcing us to confront a harsh reality. The fundamental question has become: Does Israel have a right to exist? I’ll be honest—I’m uneasy about my daughter being at Columbia right now. It’s not just about physical safety; I worry about the intellectual assault, the potential brainwashing happening there,” she said.

Secret Jews?

Ruderman pointed out that even in

the United States, long celebrated as a bastion of religious freedom and free speech, Jews are now grappling with whether to conceal their identity.

“In some areas, there’s genuine fear. Recently, a young woman had her Star of David necklace ripped off while riding the subway. On campuses, students have formed ‘protection squads’ to accompany each other. It’s surreal—here we are in 2024 America, and Jewish students need escorts. Others don’t even feel safe leaving their apartments,” she said.

Community Bonds

Yet, in the face of these challenges—or perhaps because of them—Jewish communities across North America are demonstrating remarkable resilience. Becky Caspi, CEO of the Jewish Federations of North America in Israel, reports a surge in interest from previously unaffiliated Jews seeking to connect with their communities.

“Since Oct. 7, we’ve seen a strong desire among Jews to belong, to actively participate in Jewish life,” she said.

The landscape of Jewish community life in North America is vast and varied. There are approximately 500 Jewish communities spread across the United States and Canada. Of these, 146 are organized as federations (the majority in the United States), while the remainder are smaller communities without extensive professional infrastructure. The events of Oct. 7, however, have reshuffled priorities.

“We’re witnessing a groundswell of interest in Jewish communal life,” Caspi noted. “Our challenge now is finding meaningful ways to welcome and integrate these individuals into our communities. Our data shows that about a third of Jews are eager to deepen their understanding of Israel and Jewish life. Approximately a quarter express interest in becoming more involved in their local Jewish community activities.”

The tragic events of Oct. 7 have rekindled a sense of Jewish national identity among North American Jews. This has translated into increased solidarity with Israel, even among those who previously showed little. There’s a growing recognition within the community that unity is essential for strength.

A young Jewish resident of Texas encapsulates this shift: “As a secular Jew, I’ve found myself more inclined to observe holidays and openly discuss my Jewish identity since Oct. 7.” The sentiment echoes across Jewish communities, with many reporting that recent events have elevated their Jewish identity to a core component of their self-perception, both internally and in their public personas.

Continued on page 14

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‘Pretty insane,’ comedian says of pro-Hamas frat ‘social experiment’

By DAVID SWINDLE
JNS

Pretending to recruit for a pro-Hamas fraternity on a college campus taught two Jewish comedians how much possible future leaders may be sheep.

Hamas — The Fraternity...

Zach Sage Fox, the CEO and founder of a production company, and Yechiel Jacobs posed as recruiters for a fictitious pro-Hamas fraternity and sought members. In a 90-second video titled “Rush Hamas” that they posted on social media, the two comedians donned visors, sunglasses and red tank tops that approximate the word “Hamas” in Greek Letters—eta, delta, mu, delta, sigma.

Down With Bias

“It’s back to school season, and you know what that means,” they say. “Anti-Semitism.” “We’re starting a new fraternity,” they say, gesturing to the text on their shirts. “Hamas.”

They ask one group, “Are you guys anti-Israel?” Several students say that they are. “We’re putting together a Hamas fraternity,” the two say. “This is a Hamas represent come together.”

Some students identify themselves as freshmen at New York University. The undercover comedians are told another student goes to Columbia University. “Dude, Columbia is like one of the biggest like Jew-hating schools out there,” the duo says.

“You down?” they ask a girl wearing headphones. “Yeah,” she says, as she appears to sign.

“Just a quick sig,” they tell others, using shorthand for “signature.”

“Throw me your sig right here,” they tell another.

Terms

“Don’t you need, like, our e-mails or something?” one student asks. “Yeah. Yeah. E-mails and signatures,” the duo

says. The terms and conditions of the new “fraternity,” the duo says, include “taking a road trip to Jewish-owned businesses to protest.”

“We’re literally going to be, like, chanting outside of synagogues, like harassing Jews,” they tell another student. “Keffiyeh fashion show,” they say to another student. “It’s a lot of fun.”

They also appear to tell students, “Death to America.”

“We’re doing this anti-Zionist keg stand,” they tell a student in a head covering. They tell others, “Obviously chant to obliterate Israel.” To another, they say, “boycotting Jewish businesses, protesting synagogues, all the good stuff.”

Safety for Jew Haters?

“What do you think, kick out all of those Jews?” they tell someone on a park bench. “Burning Israeli and American flags, you down for that?” they tell another. “I’m down for that,” one of them says.

“Some of the schools are starting to crack down on the encampment,” they tell a student. “We want a safe space for Jew-haters.”

“All the proceeds, like, go to funding terrorism,” they say. They also talk of a “Hamas-themed formal,” where everyone wears green and keffiyehs.

Reason For The Video

“Anti-Semitism on college campuses is rampant,” the video concludes. “We can’t end it until we expose it.”

Fox told JNS that the duo hid a camera in a tree in Washington Square Park in lower Manhattan and stuck to a corner of the park. It took only 30 minutes to talk to dozens of people, about half of whom agreed to sign up for the fraternity, Fox said.

He sees the experience, in which the duo spoke to students from NYU, Columbia and Pace University, as a “social experiment,” he told JNS.



Comedians Zach Sage Fox, right, and Yechiel Jacobs pose as recruiters for a fake pro-Hamas fraternity in recent videos posted on social media.

Shocked

“I’ve been making videos uncovering Jew-hate for months now, but with the rise in anti-Semitism particularly on college campuses last spring, I was curious to see if it simmered or spiked going into the fall semester,” he said. He added that a hidden camera was a good way to see if “anti-Semitism could be accepted in a casual way.”

“It was pretty shocking to see how many students were willing to sign up for a Hamas fraternity, especially when we kept giving them the terms and con-

ditions of what we would be doing as a Greek organization: harassing Jewish businesses and synagogues,” Fox told JNS.

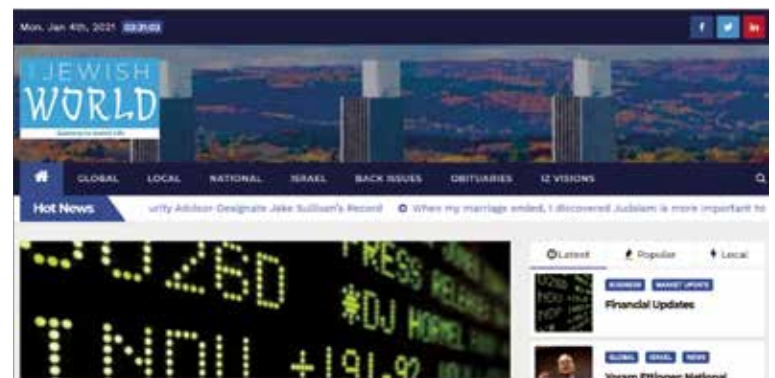
“It’s one thing to not know much about Israel or Jewish people,” he said. “We’re a tiny people and country. But these are some of the most privileged kids in the world to attend NYU and Columbia university, and that privilege is largely from being American.”

Fox told JNS that “just to hear the casual acceptance of hearing ‘death to America’ and not standing up to say anything was pretty insane.”

Continued on page 19

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See page 2

Is it vital to have an Israeli presence on the Philadelphi Corridor?

By YOSSI KUPERWASSER

JNS

The Israeli military presence along the Philadelphi Corridor between Gaza and Egypt is essential to ensure that Hamas and the other terror organizations face considerable difficulties in their efforts to reconstruct and resupply the enormous terror enterprise they had built in the Gaza Strip.

Keeping the border closed will hamper their ability to smuggle the weaponry and the other means of warfare, personnel and even vehicles and funds that Hamas and Islamic Jihad previously brought from Egypt through the vast network of tunnels they constructed under the corridor, through the Rafah border crossing itself, and via other routes.

After identifying and neutralizing all the tunnels, Israel will have to erect an underground barrier along the corridor similar to the one it built along the Gaza-Israel border. The Israel Defense Forces will have to be deployed along the corridor to ensure that the underground barrier, the aboveground wall, the monitoring of the Rafah crossing, and the other elements of the systems designed to prevent smuggling are functioning so that any infiltration attempt will be immediately thwarted.

Sharon Informed?

Clearly, on the day the shooting

stops, the Gaza terror organizations will launch a gigantic effort to smuggle weapons into the Strip, and the more the Israeli presence along their vital artery shrinks, the easier it will be for them. The chances that Egyptian, Arab, international or Palestinian Authority forces would effectively meet the challenge are paltry. This idea was tried in the past and failed miserably. There is no reason to believe that it will be different another time.

Before the 2005 disengagement from the Strip, Prime Minister Ariel Sharon argued that if Israel left the Philadelphi Corridor, the world would recognize the fact that Israel was no longer the occupying power in Gaza. It was explained to him that not only would that not happen, but evacuating the Philadelphi Corridor would enable the flood of enormous quantities of weapons.

Sharon insisted—and the gloomy forecasts materialized when a Palestinian mob tore down the wall, and vast numbers of weapons flowed to Rafah in front of the Egyptian soldiers who did not lift a finger.

Did that mean the IDF again had to take control of the corridor? Israel could have done so—but it had not “left just to come back again.” Instead, Sharon sent a senior military delegation to complain to the Egyptians. The complaint was duly recorded, and the smuggling continued and even intensified.



GRAPHIC COURTESY OF HAMZÉ ATTARIX.

The location of the Philadelphi Corridor on Gaza's border with Egypt.

The security establishment claims that if Israel now leaves the Philadelphi Corridor and the smuggling resumes, the IDF will be able to return and retake control of the corridor.

Militarily speaking, Israel could have done that as well in 2005 and 2008 but refrained, and this time, too, there will be reasons to refrain. The United States will promise to pressure Egypt and will warn that such a military move could cause severe harm to civilians and lead to a regional war; the Egyptians will demand proof of the smuggling and warn of damage to Israeli-Egyptian ties; and Iran, through its proxies, will threaten a harsh response. It is also doubtful whether Israel will be able to detect the smuggling. In that regard, Israeli intelligence has not been particularly impressive.

Boots On The Ground

In light of all this, there is no substitute for a physical Israeli presence along the corridor to prevent smuggling. However, such a presence is also essential for additional strategic reasons.

First, there is the need to shape a new reality in Gaza for “the day after” the war. If the overall military control that is needed to combat terror is to be in Israel’s hands, Israel needs to maintain control of all of Gaza’s borders, including the Philadelphi Corridor. Any other arrangement will make it almost impossible for the IDF to prevent the emergence of terror threats from the Strip. Eventually, Israel would return to the reality of another Oct. 7, 2023.

Second, lasting Israeli control of the Philadelphi Corridor is what will preclude Hamas control of the strategic passage. The ongoing physical change on the ground, compared to the situation before the current war, will constitute a message to Hamas, the other members of the Iranian axis, and the Palestinians in general, that the Oct. 7 terror attack was a strategic error that significantly harmed the advancement of their goals, chief among them the elimination of Israel.

Rehabilitation?

Apart from the warfare against

Hamas, the Israeli deployment along Philadelphi can serve as a rehabilitator that can compel a process of Palestinian soul-searching and make clear to the Iranians and Hezbollah that whoever launches a war against Israel pays a strategic price.

Against all these weighty considerations stands the urgent need to free the hostages, who are suffering terribly and whose lives are endangered. In Hamas’s view, precisely in light of what has been said here, it must insist on its demands regarding Philadelphi so that it can claim that the terror onslaught was a wise and justified move that proved itself from a strategic standpoint. Thus, the conflict over this issue pertains to preventing smuggling and a broader context.

An Israeli concession here will be interpreted by Hamas, Iran and Iran’s proxies as evidence of the triumph of their approach, enabling them to make excuses for and justify postponing the direct response to the blows they recently suffered.

The mediators are trying to find an arrangement that will allow both sides to say they achieved their goals and that will also safeguard the interests of Egypt, the United States and Qatar, chief among them preventing a regional escalation and ending the suffering of the Gazan population. So far, without success, though there seems to be some slow progress in this direction.

It still appears that the best way to progress towards a solution is to ramp up the military pressure on Hamas while making clear that continued stubbornness on the organization’s part will entail a high price.

Originally published by the Jerusalem Center for Public Affairs. IDF Brig. Gen. (res.) Yossi Kuperwasser is director of the Project on Regional Middle East Developments at the Jerusalem Center for Public Affairs. He formerly served as director general of the Israeli Ministry of Strategic Affairs and head of the research division of IDF Military Intelligence.

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Africa-Israel Parliamentary Summit in Ethiopia

By ETGAR LEFKOVITS

JNS

Thirty-five African lawmakers recently gathered in the Ethiopian capital of Addis Ababa, in a show of support for the State of Israel. The inaugural Africa-Israel Parliamentary Summit, which is being attended by legislators from some 25 African nations and Israel, came amid heightened international criticism of the Jewish state during the 11-month-old war against Hamas in Gaza and a diplomatic push to bring more African countries' embassies to Jerusalem.

Benefits

"We are gathered to build on the Abraham Accords, and as children of Abraham pursue peace, progress and prosperity," said Erik Selle, founder of the African-Israel initiative and leader of the Conservative Party in Norway, in a statement sent to JNS.

"As African economies are growing, a mutual prosperous relationship between emerging nations and the Start-Up Nation of Israel will be significant for the people of Africa," he continued.

The landmark two-day event was held amid a diplomatic tug of war in Africa between supporters and opponents of Israel. South Africa has emerged as one of the fiercest critics of the Jewish state worldwide, having taken Israel to the U.N.'s International Court of Justice on charges of genocide.



PHOTO COURTESY OF WIKIMEDIA COMMONS.

Addis Ababa, Ethiopia.

Standing Against Hate

"Less than 80 years after the State of Israel was founded, its existence is not only threatened by hostile states and non-state actors on the ground but also by way of lawfare in the political realms and its institutions," noted Pieter Hoogendoorn, chairman of The Hague Initiative for International Cooperation.

"The purveyors of hate, jihadism and anti-Semitism have no moral standing and nations most stand against this demonic posture," said Bishop Dennis Nthumbi,

Africa director of the Israel Allies Foundation.

The African lawmakers attending the event come from Angola, Botswana, Cameroon, the Central African Republic, the Democratic Republic of the Congo, the Republic of the Congo, Eswatini, Ethiopia, Ghana, Ivory Coast, Kenya, Lesotho, Liberia, Madagascar, Malawi, Mozambique, Nigeria, Seychelles, Sierra Leone, South Sudan, Tanzania, Uganda, Zambia and Zimbabwe.

Many of the legislators at the conference are members of the Israel Allies

Caucuses in their respective parliaments, actively championing pro-Israel legislation through faith-based diplomacy.

"Both Israel and Africa are experiencing firsthand the rise of Islamic extremism, and the struggle against it needs to be a joint one," MK Sharren Haskel, who is co-chairperson of the Knesset's Christian Allies Caucus, told JNS from Ethiopia. "There are both ways and means to strengthen the cooperation between countries on our two continents which share a destiny partnership."

"In these challenging times, as we confront a barbaric enemy threatening freedom worldwide, the Pan Africa-Israel Parliamentary Summit symbolizes unity rooted in biblical values," said MK Amit Halevi in a written statement. "The strategic partnership between Africa and Israel is crucial amid war and instability, underscoring the need to stand together for justice, peace, and strengthened security and friendship between our nations."

Last year, representatives of 30 African and Arab countries convened in Jerusalem for the first ever Arab-Africa-Israel conference.

"The relationship between Africa and Israel is getting stronger every day thanks to men and women of faith who are taking their biblical support for Israel and turning it into real political action," said Josh Reinstein, president of the Israel Allies Foundation.

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Ki Teitzei



By Rabbi SHLOMO RISKIN

An illegitimate person [mamzer] shall not enter into the congregation of the Lord; even his tenth generation shall not enter into the congregation of the Lord (Deuteronomy 23:3)

EFRAT, Israel – One of the most difficult biblical laws to understand is that of the mamzer, the product of an adulterous (or incestuous) sexual liaison, who may never enter into a marriage relationship with another Jew.

Assessing Blame

We can readily understand why the adulterers themselves are forbidden from marrying each other, even after they become divorced from their previous spouses; they, who showed such disdain and disregard for the exclusive and sacred marital relationship by betraying their marital partners, dare not enter together into matrimony, since God “has sanctified His nation Israel by means of the nuptial canopy and the marital ritual of kiddushin” (the initial blessing, along with the blessing over the wine, at a wedding ceremony). The glory of the Jewish people has always been the purity of our family life.

But why punish the innocent product born of such an adulterous act? He/she has done nothing wrong; he has certainly not controlled the nature of the act, which led to his/her birth. Why forbid him/her to ever become married in Israel? To understand the meaning behind this law, I believe it is necessary to understand the difference between the Written Law (Bible), which the sacred Zohar calls “the harsh law” (dina de’takfa), and the Oral Law (Talmud

Rules, regulations and compassionate solutions all found in Judaism

and Responsa), which is called in turn “the soft and compassionate law” (dina de’rafiya). The interpretation I am now expositing in differentiating between these two corpora of legal doctrine is hinted at both in Maimonides’s **Mishne Torah, Laws of Blows and Damages** (1, 3) and **Guide for the Perplexed** (part 3, chapter 41).

Actual Punishments

Even a cursory glance at the Bible will reveal the many instances in which capital punishment is called for, the Bible declaring that the offender “*must surely die, is certainly to be stoned to death*” (*mot tamut, sakel yisakel*). The Oral Law, however, greatly limits these extreme punishments, insisting that a trial can take place only if two knowledgeable and objective witnesses give testimony that they saw the actual crime being perpetrated (circumstantial evidence not being admissible in a Jewish courtroom), and took the opportunity to give proper warning to the assailant, determining that he was aware of the action he was about to commit and its punitive consequences; hence R. Akiva and R. Tarfon both declare that if they had been on the Sanhedrin, no human being would ever have been tried for a capital crime. Our sages declare that if a culprit was put to death once in 70 years, the court would be declared “a murderous court” (Mishna Makot 1;10).

The difference in punitive attitude becomes clear when we remember the different purposes guiding each legal code: The entire **Pentateuch** is heard each year by every Jew who attends Sabbath services, so that the goal of the biblical readings each week is to inform and inspire the consciences—first and foremost of the Jewish attendees—by inspiring them to understand the critical

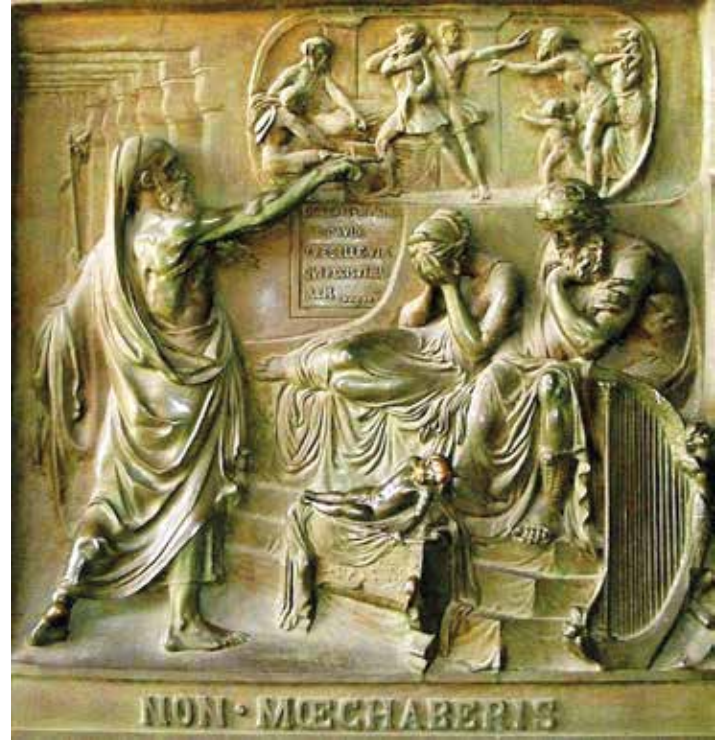
importance of ethical and moral actions.

The Oral Law, however, which sets down the actual punishments, must mediate the law with life, taking into account that if, God forbid, the wrong person is put to death for a crime he did not commit, there is no judicial recourse to bring him back to life. Hence the Oral Law softens and even sweetens the penalties, even bending over backwards to be lenient with the defendant.

For example, the Written Law warns “an eye for an eye,” since the only way an individual can understand the enormity of his crime of taking out a person’s eye is for him to have his eye removed; the Oral Law then explains that, since different people have different levels of eyesight and some professions require greater use of the eyes than do others, the actual penalty must be monetary remuneration rather than the removal of the eye.

Inspiration And Protection

The Bible, since it wished to inspire Israel to respect and protect the moral integrity of the marital union, teaches



Thou shalt not commit adultery. (Nathan confronts King David); bronze bas-relief on the door of the Madeleine Place de La Madeleine, Paris. Many argue that this episode is not adultery. Sculpture by Baron Henri de Triqueti (1903-1874). Adultery is just one way to create a mamzer...

that if one degrades the marital fidelity, the product of such a liaison would never be able to enter a marital union, for all subsequent generations. However, the Oral Law made it virtually impossible to have a practical instance of mamzerut: not only would there have had to be two witnesses who gave warning to the transgressing couple prior to their act of adultery, which would have had to take place in front of those witnesses, but the halachic presumption is always that since the majority of sexual acts are between husband and wife, every child is presumed to be the child of that husband (and since paternity tests are not 100% accurate, they are not sufficient proof of adultery). When the case of a woman whose husband went overseas 12 months before she gave birth was brought before a religious court in Talmudic times, the judges declared the child to be “kosher,” assuming that the fetus had gestated in the woman’s womb for 12 months! And in a similar incident they ruled that the husband had secretly returned for a night unbeknownst to anyone.

Positive Solutions

In more modern times, I do not know of a single case of mamzerut for which Hacham Ovadia Yosef or Rav Moshe Feinstein did not find a positive solution enabling the person in question to marry into the Jewish community. Unfortunately, the present religious establishment is not as bold as the decisors of previous generations.

Shabbat Shalom.

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

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—John Hodgman, comedian, actor, and author of *Medallion Status: True Stories from Secret Rooms*

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Calendar of Events

THURSDAY, SEPTEMBER 12

Daughters Of Sarah Kosher Night Out—7 p.m. The Massry Residence, 182 Washington Ave., Ext., Albany. Farm-to-table by Executive Chef Paul Ozimek. \$80. Info., Reg.—518-724-3260.

Finding Home (Hungary, 1945)—7 p.m. in-person, Yiddish Book Center, 1021 West St., Amherst, Mass., and Zoom. The little-known postwar Jewish experience will be reviewed with Dean Cycon, author, and several musicians. Reg. for Zoom required, yiddishbookcenter.org.

Agudat Achim Great Moments in History: "The Modern Miracle: The First Congress, 1948, and the Six-Day War"—7:30 p.m. Agudat Achim Synagogue, 2117 Union St., Schenectady. Prof. Stephen Berk (on four consecutive Thursdays began 9/5) to lead discussions. Cost is \$54 for the series or \$18 per lecture. Info., Reg. —518-393-9211 or <https://www.agudatachim.com>. See 9/19, 26.

Safety And Security Program—10 a.m. The Jewish Federation of NENY, 184 Washington Ave., Ext., Albany. Info.—Shelly Shapiro, 518-783-7900.

Beth Emeth Mah Jongg Tourna-

ment—9 a.m.-4 p.m. play begins 9:30 a.m., 100 Academy Rd., Albany. various levels: Tournament with timed games and cash prizes or relaxed play, refreshments. Reg. —www.CBEAlbany.org by 9/6. Info.—518-436-9761, Andrea@CBEAlbany.org.

FRIDAY, SEPTEMBER 13

Beth Emeth Erev Shabbat Service—5:30 -6:30 p.m., 100 Academy Rd., Albany, or via live-stream at www.CBEAlbany.org. Welcoming Shabbat with song and prayer. Info. —518-436-9761, ClergyAdmin@CBEAlbany.org.

Temple Israel Shabbat Shalom Dinner—6-8 p.m. 600 New Scotland Ave., Albany. Dinner to follow service. Family max \$50 members, \$60 non. Adults, \$20 members, \$22 non. Children, \$10 member, \$12, non. Reg. required by 3 p.m. 9/11, 518-438-7858.

SATURDAY, SEPTEMBER 14

Beth Emeth Torah Study—9:30 -10:30 am, 100 Academy Rd., Albany. Discussion of the Torah portion **Ki Teitzei**, in-person and via Zoom with Director of Program Operations Andrea McNellis. Reg. —www.CBEAlbany.org. Zoom link: <https://Us02Web.Zoom.us/j/89304372729>. Password: CBE. Info. —518-436-9761, ClergyAdmin@CBEAlbany.org.

SUNDAY, SEPTEMBER 15

Carrot Festival—10 a.m.-4:30 p.m. Agudat Achim Synagogue, 2117 Union

St., Schenectady. Annual family fair featuring produce, music, and vendors. Info.—518-393-9211.

Anita Norich To Discuss Celia Dropkin's Desires—2 p.m. Yiddish Book Center, 1021 West St., Amherst, Mass., and Zoom. Norich recently translated the book. Free. Reg. for Zoom required., yiddishbookcenter.org.

Beth Emeth Religious School Opening, Family Fun Fest—9:30 a.m. 100 Academy Rd, Albany. Reg. — www.CBEAlbany.org. Info. —518-432-1392, School@CBEAlbany.org.

Beth Emeth ARBA for Fours—9:30 a.m. 100 Academy Rd., Albany. Start of twice monthly program for pre-kindergarten 4-year-olds. Reg.—www.CBEAlbany.org. Info. —518-432-1392, School@CBEAlbany.org.

Beth Tephilah Honey Tasting—1 p.m. Beth Tephilah Synagogue 82 River St. (back entrance) Getting ready for Rosh Hashanah, apples/ honey. Presentation by beekeeper. Info., Res.—[Elisheva Morrison @ 518-894-3491](mailto:ElishevaMorrison@518-894-3491).

Voice Of The People: The Israeli President's Initiative—noon. President Herzog of Israel aims to unite a range of Jewish voices to collectively identify, discuss and address challenges. Online symposium to launch. Gail Gadot to join president. Reg.- <https://www.voiceofthepoplenetwork/home-en/#open-call>.

TUESDAY, SEPTEMBER 17

Clifton Park Jewish Women's Circle Challah Bake—6:30 p.m. 495 Moe Rd., Clifton Park. \$15. Info., Res.—518-495-0772.

Havurah Vatik: "Growing up Jewish, Let Us Count the Ways"—11 a.m.-1 p.m. Shaara Tfilie, 84 Weibel Ave., Saratoga Springs For Jewish seniors 55 plus. Four Vatik members to share and discuss. Lunch res. required by 9/11 at Temple Sinai, 518-584-8730, administrator, ext. 800.

THURSDAY, SEPTEMBER 19

Jewish Coalition For Literacy Kick-off—10 a.m. The Jewish Federation of NENY, 184 Washington Ave., Ext., Albany. Info.—Miriam Kean, 518-783-7800.

Agudat Achim Great Moments in History: "The Golden Age of American Jewry: Hollywood, Spielberg, Uris, and Wiesel Changed Our View of Jewish Life"—7:30 p.m. Agudat Achim Synagogue, 2117 Union St., Schenectady. Prof. Stephen Berk (on four consecutive Thursdays) to lead discussions. Cost is \$54 for the series or \$18 per lecture. Info., Reg. —518-393-9211 or <https://www.agudatachim.com>. See 9/5, 12, 26.

Beth Emeth Sisterhood Book Club—7 p.m. 100 Academy Rd., Albany. Discussion of **Woman on Fire** by Lisa Barr. Reg.—www.CBEAlbany.org. Info.—518-436-9761, Info@CBEAlbany.org.

FRIDAY, SEPTEMBER 20

Beth Emeth Sisterhood Shabbat—5:30 p.m. 100 Academy Rd., Albany, or via live-stream at www.CBEAlbany.org. Oneg to follow. Info. —518-436-9761, ClergyAdmin@CBEAlbany.org.

SATURDAY, SEPTEMBER 21

SJCC Film Fest: "The Jewish Jail Lady And the Holy Thief"—8-9:30 p.m. Schenectady Center, 2565 Balltown Rd. Documentary about a couple's efforts creating a Jewish recovery center. Bill Gilbert will lead a discussion. Adm.—Individual tix, \$7 for JCC members and \$13 for non-members. Full festival, \$45 for JCC members and Friends of the Arts, \$85, non-members. Info.—<https://schenectadyjcc.org/Jewish-Film-Festival>, 518-377-8803.

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

SUNDAY, SEPTEMBER 22

A Story of the Shoah: Rena Bernstein, a Polish child survivor—9:30 a.m. community room at Temple Beth El, 3 Marion Ave., Glens Falls. Full breakfast. Donations expected. Info., Res.—518-792-4364.

Hadassah Walk For Women's Health—1-3 p.m. Albany JCC, 340 Whitehall Rd., Albany. Fund-raiser. \$30 reg. fee. Reg., Info.—518-783-7800, or Amy Posner, amyposner0684@gmail.com.

Reflections of Oct. 7—7 p.m. Temple Israel, 600 New Scotland Ave., Albany. Tomer Zak and Dan Elbaum to speak. Dessert reception. Free. Sponsored by the Jewish Federation of Northeastern NY. Reg —jewishfedny.org/reflections-2024. Info.—518-783-7800.

Anshe Emeth Open House/Meet The Rabbi—3 p.m. 240 Joslen Blvd., Hudson. Info.—congregatioanshemeth.org, or by calling 518-828-6848.

TUESDAY, SEPTEMBER 24

SJCA Panel Talk of "A Call to Spy"—7 p.m. Zoom. Film story is about women spies in WW1. Reg.— <https://lp.constantcontactpages.com/sl/HBOw-3hU/ACalltoSpy>.

Bethlehem Chabad Mega Challah Bake—6:30 p.m. 393 Delaware Ave., Delmar. Info., Res.—[bethlehemchabad.com/challah / info@bethlehemchabad.com](http://bethlehemchabad.com/challah/info@bethlehemchabad.com), 518-439-3310.

THURSDAY, SEPTEMBER 26

Agudat Achim Great Moments in History: "Important Dates in November: The Balfour Declaration, Kristallnacht, the United Nations Partition Plan, and the American Upcoming Election. The Golden Age of American Jewry: Hollywood, Spielberg, Uris, and Wiesel Changed Our View of Jewish Life"—7:30 p.m. Agudat Achim Synagogue, 2117 Union St., Schenectady. Prof. Stephen Berk (on four consecutive Thursdays) to lead discussions. Cost is \$54 for the series or \$18 per lecture. Info., Reg. —518-393-9211 or <https://www.agudatachim.com>. See 9/12, 19.

Continued on page 19

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Have you experiend a recent life change? Maybe a change in housing, job status or physical health. How are you doing?

Join your peers, ages 60+, for a six-week group to learn coping strategies and ways to build resilience.

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Paean to her marriage as couple notes 50th anniversary

*Come my love and we will wander,
just to see what we can find. If we only
find each other, still the journey is
worth the time.*

— Mason Williams

By MARILYN SHAPIRO

Along with school opening and all that is happening in the world, September is a memorable month for my husband, Larry and for me.

Fifty years ago on Sept. 8, Larry and I got married at Agudat Achim Synagogue in Schenectady. For those who have been reading my column for a while, you may remember many of the stories. We met at a Purim (not porn as some people misheard!) party held by Jewish singles in Albany. It was love at first sight, and we got engaged six months later. Our wedding was held on a relatively hot September afternoon, the week after Labor Day to accommodate Larry's parents' store's school opening weekend and at two p.m. to accommodate Hebrew school hours.

Tough Start

Despite the fact that the rabbi barely knew us, he gave a very long talk, of which we remember nothing. The reception was provided by the sisterhood, and the reception featured chicken, peas (Larry hates peas!), and un-kosher wine provided by my mother whose label was covered with aluminum foil. The band forgot the words to our first dance ("He Touched Me," by Barbra Streisand. On reflection, it was a dumb choice. If we got married today, Larry and I would choose "Moon River.") My father got a little tipsy (totally out of character) and thanked the Keeseville National Bank for the loan that paid for the wedding.

If the wedding and reception were not perfect, our honeymoon was a disaster. Twelve hours into our stay in Quebec City, Larry woke up in agonizing pain from what was later diagnosed as a kidney stone. The next morning, I drove Larry to a hospital and drove myself to a \$9 a night rooming house across the street. Three days later, newly relieved



Larry and Marilyn at a Chanukah Ball in December 2023.

of his stone through surgery, Larry sat in the passenger seat while I started the drive back to my parent's home on Lake Champlain. Mistaking the Canadian kilometer per hour speed limit for the United States miles per hour speed limit, I hit 90. Larry told me to pull over, and he would drive. When we arrived three days early at my parents' cottage on Lake Champlain, they initially thought the marriage had already tanked. (Fifty years later, despite the fact that I am an excellent driver, I still defer to Larry to drive when we are in the car together.

Getting To Know You

Thus began the "getting to know you" stage of our marriage. In that first year, a co-worker of Larry's noticed that my usually slow-to-anger husband was banging drawers and mumbling expletives under his breath. "What IS your problem?" Helen asked. "Never get married!" Larry shouted. "She leaves her shoes in the middle of the room," he steamed. "When I got up to go to the bathroom, I tripped over them."

A half a century later, we have learned to accept each other's quirks. Larry is a terrible backseat driver; I leave cabinet doors open, lights on, and discarded shoes all over the house. Larry is quiet and private; I am talkative and too forthcoming. Larry thinks often in mathematics and statistics; I am more focused on the written word. Case in

point: Larry thought our 49th anniversary was more exciting because 49 has a square root; I had to use this column to share an essay on our 50th.)

In the glow that surrounds our memorable anniversary, I could come up a handful of things about Larry that bother me. Larry came up with fewer.

Learned A Few Things

When my parents celebrated their 50th anniversary, we had a huge party at our home in Clifton Park. The four children and their spouses had chipped in to give Mom and Dad their first ever and what would be their only cruise. I will never forget their joy and amazement when they opened up the envelope with the voucher.

Of course, we all thought they were old. As a matter of fact, I had commented earlier that summer that it was a ridiculous that a couple were getting divorced after 35 years of marriage. Why bother starting over at that late stage?

Homage To My Partner

I now know that 50 years has flown by in a flash, a blur, a nano-second. We have a lifetime of memories and experiences and ups and downs and ins and outs. We have enjoyed working in career fields we loved, raising two children, watching them grow, spread their wings, and fly onto new adventures; sharing

friendships; and sharing close family ties only enhanced most recently by mishpachah (extended family) and three grandchildren.

Despite the feeling that the last half century has sped by, I will not trade one moment of our lives together for anything else. Larry is my best friend, my soul mate, my companion, the wonderful father of my children and the amazing *zayde* of our grandchildren. For his 75th birthday, I wrote a list of the same number of things I love about him. In the past year, I've added several more.

How will we celebrate? Our children gave us a weekend at a beautiful bed and breakfast. Later this fall, we will take a trip to Italy.

But most importantly, I will never ever lose sight of the fact that marrying my Larry was the best decision I ever made. And thankfully, he feels the same way about marrying me.

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

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No more T-U

The **Times-Union** newspaper, which had been collaborating with **The Jewish World** to provide our subscribers with the Sunday T-U, has ended that program. Alas!

Friends have suggested that without the T-U to occupy Sunday hours, readers could profitably spend time reviewing Jewish texts like **Pirkey Avot!**

Norman Rockwell Museum

How Jewish is MAD?

With what seems like the “usual gang of idiots” running for president, it’s a relief to focus on Alfred E. Neuman, and take his advice: “What, me worry?”

Coincidence? I think not! — The Rockwell Museum in Stockbridge, only an hour away in the lovely Berkshires!— has devoted its main galleries to MAD magazine, which is partly responsible for subverting and rotting the brain of The Jewish World’s publisher, beginning in 1962, when, as an innocent child, he bought his first copy for 25 cents — CHEAP— on a foray to the local c-store for a loaf of bread — or was it a quart of milk?—both 26 cents in those days.

More memories

Gasoline at the end of our street in Dover, NH, was 28 cents, and sometimes as low as 24 cents. In those days you sat in the car while the kid at the *service* station ran the gas —and checked your oil. The year my dad bought me a new black 26” one-speed Schwinn, a man’s haircut was \$1, a boy’s 90 cents.

I had been exposed to MAD by cousins Lenny and Jerry Groopman (now a famous Boston doctor and book author who writes for The New Yorker) on a visit to Great Neck shortly before. My literate newspaperman father forbade me and my sister comics, and frowned on MAD, but I caught him reading it, and laughing.

— Jim Clevenson

Excerpts from “A Secular Talmud: The Jewish Sensibility of Mad Magazine,” by Nathan Abrams:

Secular Talmud

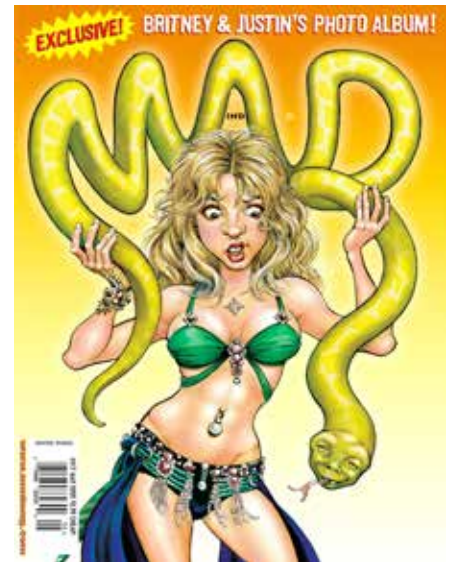
Mad magazine functioned as a secular Talmud for a generation of Jews and non-Jews alike in America and beyond.

Like its religious forebear, *Mad* was inter-textual, self-referential, and arguably formatted in a similar way. And similar to the Talmud, its influence extended outwards—from the comic book world, it inspired graphic novels, television, the movies...



Yiddish words

...*Mad*’s humor was grounded in Yiddishisms, sarcasm, and self-mockery, all defining features of Jewish humor. It employed a whole lexicon of Yiddish phrases, both real and imaginary, making Leo Rosten’s *The Joys of Yiddish* (1968) a required companion text for the uninitiated. ...This flavor was announced from the very first issue when a strip entitled “Ganefs”—Yiddish for *thieves* or *crooks*—appeared. *Mad*’s Yiddish-inflected lingo also included the more familiar terms such as “schmuck,” as when it ran Al Jaffe’s strip “Don’t You Feel Like a Schmuck?!” (#157, 3/73). But this also included the less known, and often made up, words: *schmaltz* (chicken fat) *shmeat* (spread on or for bread), *oy* (oh, no!), *feh*



(ugh!), *borscht* (soup), *ganef* (thief), *bveebletzer* (neologism suggesting “what-chamacallit”), *farshimmelt* (neologism for “all mixed up”), *kibitzer* (joker), *schlepp* (haul), *schmook* (fall guy), and *halavah* (ground sesame candy)...

Mad also took on Judaism...

The Jews do not believe Christ is their Savior.

Who do they believe He is?

They believe He is a nice Jewish boy

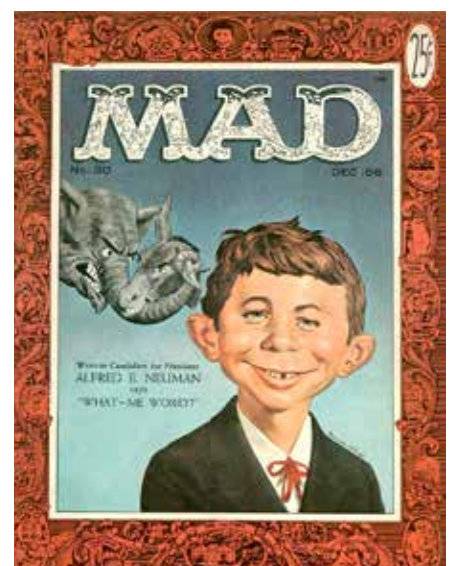
Who went into his Father’s business.

So much for our first lesson in religion.

Now you know why religion has been running for over 2000 years.

You also know why the Jews have been running for over 2000 years!

Read entire essay at jewishworldnews.org



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MAD Jews as outsiders defending

Excerpts from: Introduction to *Seeing MAD: Essays on MAD Magazine’s Humor and Legacy*

By Judith Yaross Lee

mishugas, *meshugas* (Yiddish, n.), *mih_shoo_gaas’ / meh_shoo_gaas’ / meh_shi_gaas’ /* (varies regionally), craziness, madness, nonsense *prost* (Yiddish, adj.), plain, lowly, humble; vulgar

In 1952, less than thirty years after the *New Yorker* reshaped American humor through sophisticated cartoons, humorous reporting, and comic fiction in a magazine famously “not edited for the Old Lady in Dubuque,” another local publication took an opposite approach—with possibly greater impact.

Scholars have not bestowed on *Mad* the loving attention given the *New Yorker*, nor named a school of humor after it, but both can lay claim to the title “America’s Most Important Humor Magazine.”

Mad founders Harvey Kurtzman and William Gaines did not write a manifesto akin to Harold Ross’s famous prospectus, but they didn’t need to. In place

of Rea Irvin’s monocled dandy examining a butterfly on the *New Yorker*’s debut cover of February 21, 1925, an arch caricature of the nineteenth-century urbanity that Ross aspired to update, *Mad*’s first cover (dated October-November 1952, but on newsstands in August) reversed social norms to mock horror comics.

Focus on kids

As a crudely drawn mom and dad flattened themselves against the wall of a dungeon, their hair literally raised in fear of “That slithering blob coming toward us!,” their toddler, belly button blazing, boldly produced the comic anticlimax: “It’s Melvin!” The clear message: *Mad* was a species of funnies aimed at comics fans more allied with the kid than the parents. This target audience reflected Gaines’s comics-business model of newsprint pages and newsstand sales at one dime per shot, not Ross’s more traditional reliance on glossy pages and advertising tied to the demographics of readers who could afford year-long subscriptions.

Where the *New Yorker* aimed at taste-making among the uptown yuppies of his day and “humor was allowed



Goes MAD in Stockbridge!

What, me worry?

Art, satire show runs till Oct. 27

What, Me Worry? The Art and Humor of MAD Magazine at the Norman Rockwell Museum in Stockbridge, MA, presents iconic original illustrations and cartoons from MAD magazine's longtime regular contributors, dubbed the "Usual Gang of Idiots," plus next-generation visual satirists who found a home within the magazine's zany zeitgeist.

"MAD was a groundbreaking magazine that influenced generations of readers and set the bar, and the tone, for contemporary humor and satire," said Museum Chief Curator Stephanie Haboush Plunkett.

Titled for the defiantly nonchalant slogan of Alfred E. Neuman, MAD's mascot and cover boy, "What, Me Worry?," the show, running through Oct. 27, brings together original artwork, artifacts and memorabilia, photos, published ephemera, video content, interactive features.

Silly and serious

Subversive, silly, serious, and shocking—often all at once—MAD was controversial from the start in 1952. Ostensibly geared to kids, the publication discussed McCarthyism and the Cold War, political corruption, consumerism, celebrity culture, social and liberation movements of the 1960s and 1970s.

MAD shaped the worldviews of Americans as did Norman Rockwell and other artists in decades of illustrations for The Saturday Evening Post and other mainstream publications. MAD's subversive, shake-'em-up values and viewpoints diverged from Rockwell's warm and gently humorous illustrations. In its sly and seditious art and spirit, MAD was a counter-cultural magazine that became a cultural powerhouse.

MAD was the first publication to ironically and humorously poke holes in movies, television, music, art, advertising, superheroes, celebrity culture, and politics.

Laid groundwork

MAD's irreverence, wit, cultural critique, and goofiness shaped the comic sensibilities and aspirations of generations of artists, writers, filmmakers, comedians, and other cultural figures. Comedy productions as diverse as Laugh In, Saturday Night Live, The Simpsons, South Park, The Onion, and The Daily Show all bear MAD's influence, and celebrity fans include Steven Spielberg, George Lucas, Jon Stewart, and Stephen Colbert.

Actor Michael J. Fox told Johnny Carson in 1985 that he knew he had "made it" in show business when MAD's



"Mort Drucker drew my head."

Among the gleeful targets of MAD's parodies were Norman Rockwell's Saturday Evening Post covers.

The exhibition features Richard Williams' 2002 painting, Alfred E. Neuman's Triple Self-Portrait After Norman Rockwell, created for a book cover. The painting is a re-do of Rockwell's humorous 1960 portrait of himself painting himself; in Williams' rendering, Alfred

E. Neuman sits in the artist's chair, peers into the mirror, and paints, hilariously, the back of his own head.

Exhibition advisor William H. Foster III said, "MAD never surrendered to the darkness. It gave hope. It was an umbrella that shielded us to think freely..."

NORMAN ROCKWELL MUSEUM:
9 Glendale Rd, Stockbridge, MA 01262.
Thursday – Tuesday: 10am-5pm.
413-298-4100

democracy from censorship

to infect everything," as E. B. White put it, *Mad* took pride in a downtown adolescent tastelessness that defined *mishugas*—craziness, madness. (Foolishness gets dismissed as *narishkeit*, triviality.) *Mad* was, we might say, the Yiddish *prost* to the New Yorker's Proust, but together the two magazines gave the U.S. its modern sense of humor...

Cultural outsiders

Mad's brash exuberance diverged from the *New Yorker*'s more cerebral joking because the magazines' editors and contributors reflected different worlds and worldviews...

[Unlike the sophisticated New Yorker writers]... Most of *Mad*'s principals... were local boys from Brooklyn and the Bronx who had little or no college education... compared to Ross's group, *Mad* staff and contributors were cultural outsiders several times over.

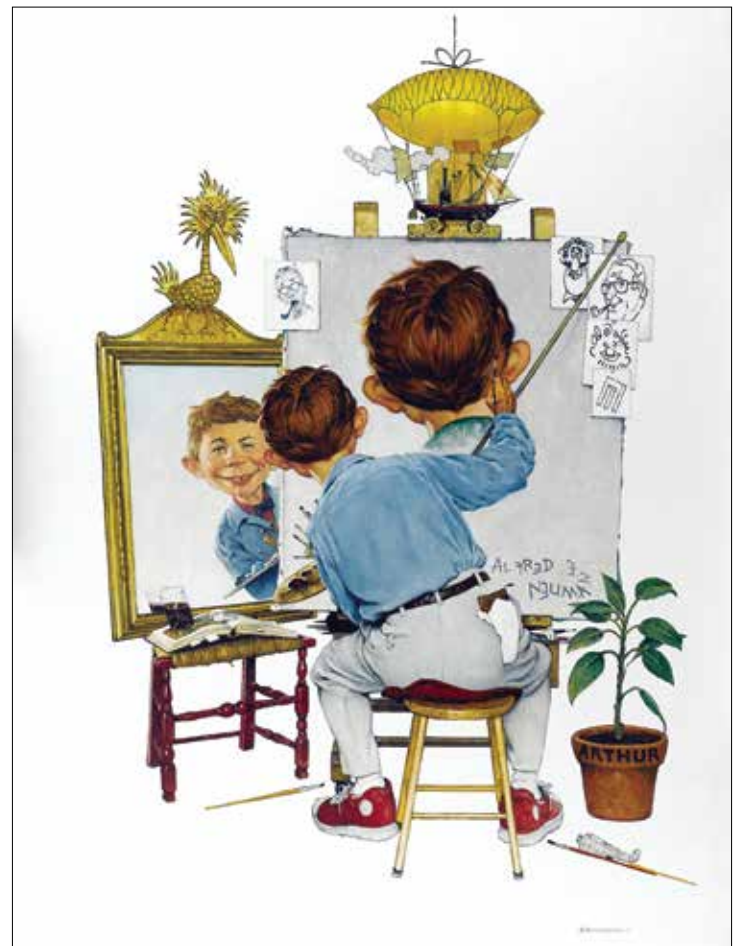
...the original *Mad* staff's identity as outsiders—mainly Jews from the boroughs beyond Manhattan—more globally shaped its countercultural sense of humor.

... a Jewish identity is by definition counterhegemonic in a Christian society, which reinforces its worldview in

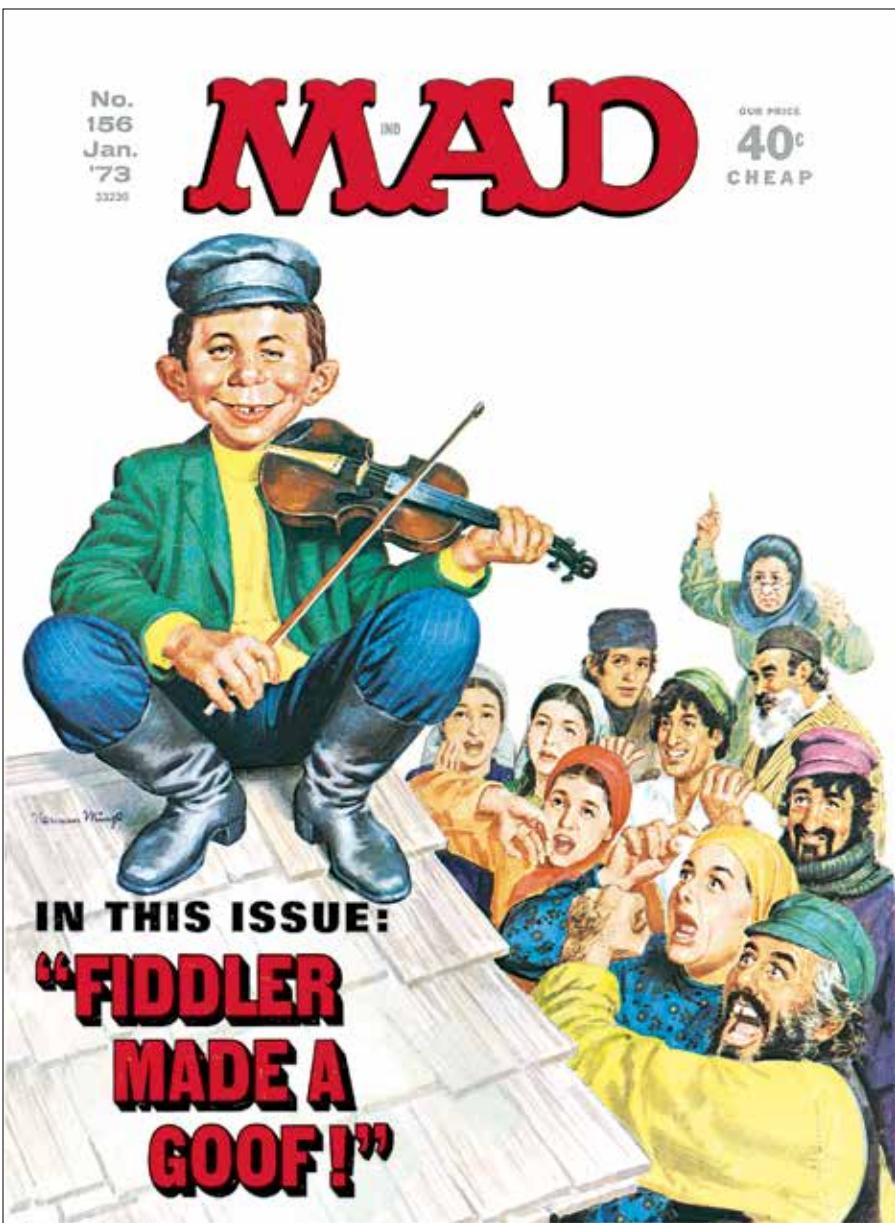
Easter school breaks, the annual return of Scrooge, and Friday night lights that have nothing to do with Sabbath candles; the western calendar makes Jewish holy days seem random when not invisible. Put otherwise, seeing the world through Jewish eyes, even nonobservant ones, means having skepticism toward majority belief, if not finding it incomprehensibly foolish. Feldstein delicately described the position as "a certain kind of living in society. Trying to survive in that society."

...[Publisher Bill] Gaines testified voluntarily at the [1954 Senator Estis] Kefauver [Senate] hearings on juvenile delinquency... as the sole comic book publisher to defend comics... Gaines argued... that censoring comics as unsuitable for children would set the U.S. on a slippery slope toward tyranny ("We don't think that the crime news or any news should be banned because it is bad for children. Once you start to censor you must censor everything. You must censor comic books, radio, television, and newspapers.... Then you will have turned this country into Spain or Russia")...

Read entire essay at
jewishworldnews.org



Sections of text on this page are from "Introduction: MADness, Mishugas, Manhattan: Mad as the Other New York(er)" by Judith Yaross Lee, and Chapter 14: "A Secular Talmud: The Jewish Sensibility of Mad Magazine" by Nathan Abrams, in *Seeing MAD: Essays on MAD Magazine's Humor and Legacy*, edited by Judith Yaross Lee and John Bird (Columbia: University of Missouri Press, 2020). Reprinted by permission of the University of Missouri Press.

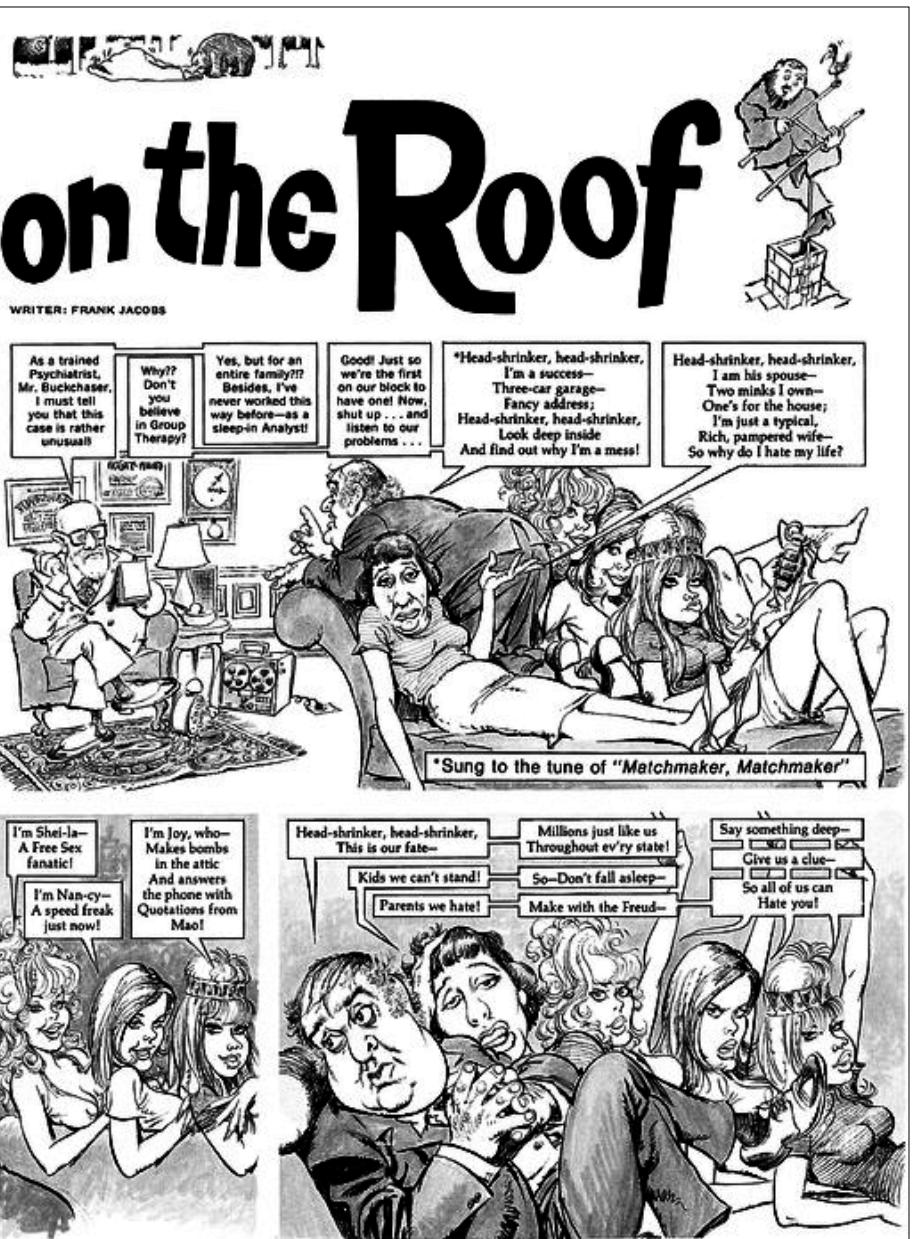
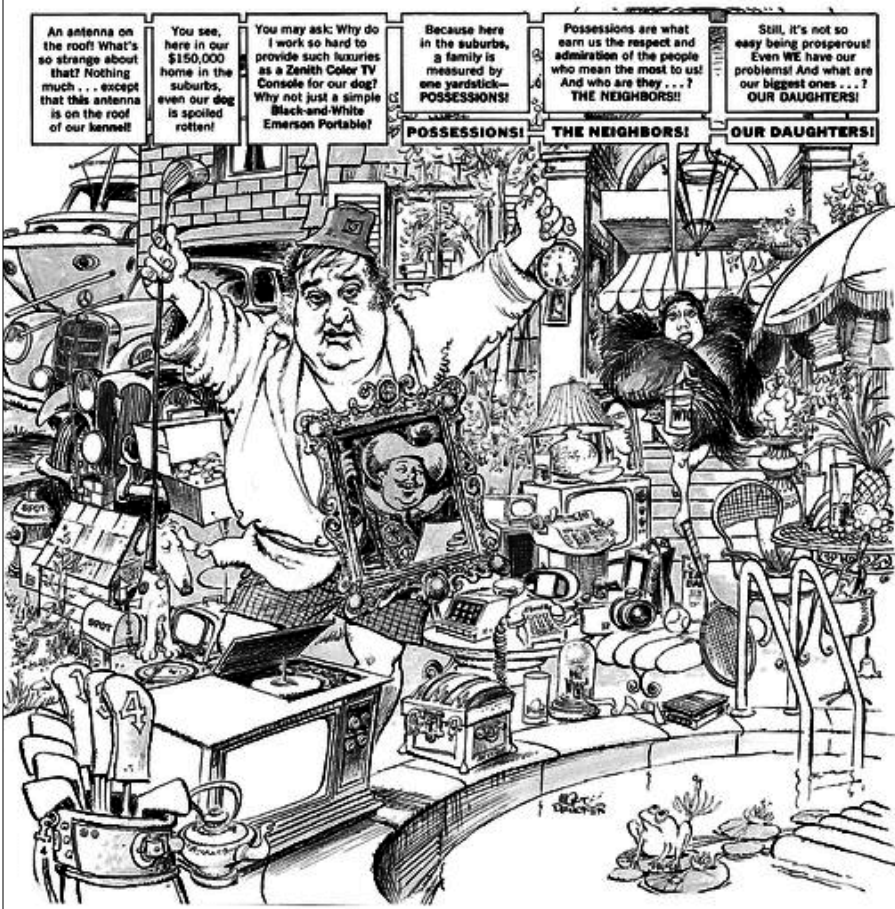


FIDDLER MADE A GOOF DEPT.
 Practically everyone has seen the prize-winning musical about the lovable people in that little village in Old Russia called Anetevka. Well, as far as we're concerned, "Fiddler" made a GOOF! Because a show like that is very sentimental and touching until we think about the descendants of those oppressed people who fled Europe so many years ago, and how those descendants have almost destroyed a Dream. Which is why MAD now takes this famous musical about the problems of people who had *nothing*, and updates it with a version about the problems of people who have *everything*—mainly America's Upper Middle Class. Here, then, is our sing-along rendition, re-titled...

Antenna on the Roof

ARTIST: MORT DRUCKER

WRITER: FRANK JACOBS



How I got revenge on some anti-Semites

By CHARLES (ZACHARIAH)
GOLDBERG

Printed in Yiddish in the *Amerikaner* newspaper in 1946; translated by Goldberg's daughter, Phyllis Ross of Slingerlands

Our Readers Tell About Experiences They Endured in America and in the "Old Country"

This happened to me when I was still "green," the first year in this country. Arriving in New York City and being a furniture maker from the old country, I got my first job in a furniture factory. I found out at once that all eight workers were Germans. Apparently, even then, forty years ago, Germans didn't exactly love Jews, especially "green" ones. It seems as though they had decided among themselves to harass the newcomer to death. And I must mention here that they were to a degree successful. They simply made my life miserable. I thought many times of leaving the job, but how could I find another, even for such pitiful wages as six dollars a week?

Dreaming of revenge

So I suffered in silence. When they saw that they couldn't even get rid of me with practical jokes, they began to torment me physically. As soon as they noticed that I was concentrating on my work, I would feel something fly at my head. I'd ask them to leave me alone; they would laugh at me. Bit by bit I began to feel bitterness in my heart. However, I was helpless. It didn't help when I complained to the boss; it made my ordeal even worse. I continued to suffer in silence and hoped a time would come when I could avenge myself for my suffering.

One day, one of the workers asked me to crawl under the workbench and



bring out a certain tool. Suspecting nothing, I crawled under the workbench to reach the tool. Suddenly I felt a terrible blow to my body. Things got black before my eyes. I thought that the whole building had fallen in on me. Barely able to crawl out from under the workbench, I was writhing in pain. I asked my tormentors to call an ambulance because I was sure that some of my bones were broken. They laughed heartily at me and said, "Der Yude shtarbt nicht so schnell!" ("A Jew doesn't die so quickly!") I wanted to grab a piece of wood and fight them, ready to die at the hands of the Philistines, but I could hardly move from pain.

Getting even

I managed to drag myself home to my lodgings where I remained in bed several days. When I felt better, I went back to the factory. During the time I was in bed, one thought tormented me... how to avenge myself on those damned Germans.

I didn't have to wait long. In the factory was what we called a "steam table," where wood was dried before use. It was the custom for everyone to sit around this table to eat lunch. I sat down as well and unwrapped my meager lunch, which consisted of a few pieces of bread and a can of sardines. I bent over to pick up a bit of wood from the floor to pry open the can of sardines, as was then the custom among woodworkers. When I raised my head, neither bread nor sardines were there. I asked them to return my lunch, but they just laughed at me. There was no time left to go elsewhere and buy another lunch because very

soon the whistle would blow and we would have to go back to work. And I was famished.

The blood rushed to my head; I became like a wild animal. All the bitterness that had accumulated over time suddenly exploded. I grabbed a piece of wood and began knocking their lunch boxes off the table. In one minute, all their lunches lay on the floor. For a moment they sat there, stunned. When they recovered their wits, all eight threw themselves at me. I started swinging left and right with the piece of wood; one after another they fell down bloodied. True, I was young and strong then, but how I managed to accomplish this I do not understand to this day.

In the commotion, I escaped from the factory, leaving them lying bloody on the floor. I went back to my lodgings and told the landlady that I was not coming home for several days until everything quieted down. A week later I returned to my lodgings. Nobody had been there looking for me.



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North American Jews ...

Continued from Page 2

Not Alone

While acknowledging the gravity of rising anti-Semitism, Caspi advocates for a measured perspective. “Yes, people are more apprehensive. Some are choosing to remove visible Jewish symbols. This anti-Semitism demands our attention and a well-crafted response. But let’s be clear— this is not pre-Holocaust Germany. Our government institutions, law enforcement and judicial systems stand firmly in support of the Jewish community. We are not alone in this fight,” she said.

Aliyah Decreases

Paradoxically, the surge in anti-Semitism and general instability has sparked increased interest in immigration to Israel. Thousands have inquired about their eligibility to make the move.

However, Edna Weinstock-Gabay noted a disconnect between interest and action: “Despite the heightened curiosity, we’re actually seeing a 43% decrease in the number of people immigrating to Israel.”

The gap between interest and action can largely be attributed to the current climate of uncertainty in Israel. The tense security situation, economic instability and ongoing internal debates surrounding judicial reform have given many potential immigrants pause. Americans and Canadians, accustomed to relative stability, are hesitant to uproot their lives without assurances about their future in Israel.

Support Up

Yet amid these challenges, North American Jewry has demonstrated an unprecedented level of support for Israel since Oct. 7. This mobilization has taken various forms: financial contributions, volunteer efforts and public displays of solidarity. A prime example was the massive march in Washington, D.C., last November, which drew over 300,000 participants.

“Toronto witnessed a similar outpouring of support, with tens of thousands of Jews marching in solidarity,” Mali recounted. “In other cities, smaller groups have taken to the streets, proudly waving Israeli flags. While being Jewish in Canada today comes

with its complexities, this period has also highlighted the deep commitment Jews feel towards Israel. Canada boasts one of the strongest philanthropic Jewish communities worldwide. I was particularly moved by a seven-year-old boy from Victoria Island who lives with disabilities. He wrote me a letter, asking that his modest contribution be used to buy shoes for evacuees. These gestures speak volumes about our community’s spirit.”

The financial support from Jewish communities has been nothing short of extraordinary. This includes substantial donations from wealthy individuals as well as grassroots efforts collecting contributions dollar by dollar. To date, an impressive \$852 million has been raised. “And we’re not done yet,” said Caspi.

Lobbying Efforts

Concurrent with these fund-raising efforts, the community has intensified its lobbying efforts, seeking support for Israel from elected officials and senior leadership in both the United States and Canada. The Federation is channeling these funds toward rehabilitation and economic strengthening initiatives in Israel. This includes a community resilience loan fund and grants to various settlements.

Keren Hayesod has also played a significant role, amassing over half a billion shekels. These funds have been directed toward addressing critical

issues in Israel, working in tandem with organizations like the Jewish Agency. The money supports terror victims, aids regional councils in the north and south of the country and funds various other essential projects.

Contributions Of Money

“Jewish communities have contributed over a billion dollars to Israel,” Shira Ruderman stated emphatically. “This level of mobilization is unprecedented.” Becky Caspi added, “These staggering figures underscore North American Jewry’s unwavering commitment to Israel in times of crisis.”

Sarah Mali struck a note of cautious optimism: “While we’re navigating a complex situation, I remain hopeful. This past year has shown that the Canadian Jewish community can stand firm in the face of adversity. Yes, we face threats, but we’ve also strengthened our resolve. Our community now proudly proclaims: We are strong and proud Jews.”

Shira Ruderman offered a concluding perspective on the state of American Jewry: “The Jewish community in America is robust, with Israeli-Americans playing a particularly vital role. There are approximately 850,000 Israelis living here, and they all share a common surname—Zionism. They wear their Israeliness and Judaism as badges of honor, without shame or compromise.”

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Congregation Anshe Emeth welcomes new rabbi

HUDSON—Congregation Anshe Emeth will host an open house on Sunday, Sept. 22, at 3 p.m. to welcome Rabbi David Almog who replaces the late Rabbi Daniel Fried who was the spiritual leader of the congregation for the past 40 years. The synagogue is located at 240 Joslen Blvd., Hudson.

Rabbi Almog was ordained by YCT Rabbinical School in 2005 and has served in various rabbinic capacities, including campus rabbi at Columbia University and teaching future clergy at the Academy for Jewish Religion in New York. He is finishing a doctorate in rabbinic texts at the Jewish Theological Seminary of America.

He is joined in Hudson by his wife



RABBI
DAVID ALMOG

Lisa, a Jewish educator, and their two children.

Rabbi Almog said, “I am passionate about making Judaism relevant and meaningful for our contemporary, diverse community. Whether through innovative approaches to tefillah (prayer), teaching Jewish texts, leading Jewish meditation or enjoying Hudson’s local scene, my goal is to foster a vibrant and inclusive community where everyone feels valued and connected.”

The congregation’s Book Club’s “Koshersoul” presentation with a Zoom presentation by the author will follow the open house.

Information may be obtained at congregatioanshemeth.org, or by calling 518-828-6848.

Congregation Beth Shalom to note 50th in June

CLIFTON PARK—Fifty years ago in Clifton Park, a group of Jewish families gathered together to break the Yom Kippur fast after attending services in various synagogues. They decided to form a congregation in Clifton Park, establishing a Jewish presence and identity. They wanted a place to serve the spiritual and social needs of the Jewish people in southern Saratoga County. Thus, Congregation Beth Shalom was established in 1974.

Many of the “founding families” are still active members of the congregation.

To commemorate its 50th anniversary, Beth Shalom is planning a celebration. On June 22, 2025, a brunch reception will be held at the Vista Restaurant in Jonesville, NY. Past and present congregants will celebrate sharing memories and history of the congregation. Jackie at Beth Shalom, 518-371-0608 can provide details.

Rabbi Rosenfeld and Chazzan Fischer to conduct High Holiday services at Congregation Beth Israel

SCHENECTADY—Congregation Beth Israel in Schenectady has announced that Rabbi Martin Rosenfeld and Rabbi/Chazzan Avraham Fischer are scheduled to officiate at High Holiday services this year.

Regulars at Shabbat services have enjoyed and been enriched by the meaningful teachings, comments, stories, insights and sermons of Rabbi Martin Rosenfeld for the past three years,” according to one congregant.

Rosenfeld has semicha from Yeshiva University and a JD from New England School of Law. He has served congregations in West Hartford, Conn., Chicago, Ill, and Fair Lawn, N.J. He is a self-employed divorce mediator and attorney. For the last 20 years, he has also served as a substitute teacher for the Bergen County Special Services program and he teaches students and adults with special needs.

Rabbi/Chazzan Avraham Fischer hails from Beit Shemesh, Israel. He has been serving various congregations

on the High Holidays for the past 26 years. From 2008 until the present, he has served as the rabbi and chazzan of Bet Knesset Shaarei Tefillah in Beit Shemesh, and for the last 30 years, he has been teaching Judaics at Rachel V’Chaya College for Women and at Shapell’s/Yishivat Darchei Noam in Israel. Additionally, he works for Berlitz and for Dagesh. He also acts and directs for the Jerusalem English Speaking Theatre and for films produced for the Orthodox community. Fischer was born in the United States and earned his bachelor’s degree at Yeshiva University and a master’s degree in English literature from New York University. He has semicha from Yeshiva University.

The congregation, according to its administrators, will be happy to welcome non-members at High Holiday services. No tickets are required.

Information may be obtained by calling the synagogue office at 518-377-3700. Messages will be returned.

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

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

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Local artist selected for September solo photo exhibit in the Albany City Hall Rotunda

ALBANY—Margo Singer of Castleton, will be the featured artist for the month of September inside the Albany City Hall rotunda, 24 Eagle St., Albany.

Singer’s solo exhibition, entitled, “The Traveling Lens of Margo Singer: Experience Hawaii,” features photographs taken by Singer on a recent trip that she and her husband Izzy took to Hawaii. This trip was in celebration their 20th wedding anniversary. The photographs feature the flora and fauna of the island, as well as several places the Singers visited while on a seven night inter-island cruise.

All of the photographs are for sale. The exhibit will continue through September 30.

Margo and Izzy Singer are members of Congregation Berith Sholom in Troy and the Nassau Synagogue and Community Center. Izzy is the creator and regular contributor of “Iz Visions” for *The Jewish World*.



Margo Singer poses with one of her Hawaii photos now hanging at the Albany City Hall.

SJCC kicks off 2024/2025 Jewish Film Festival

SCHENECTADY—The Schenectady Jewish Community Center (SJCC) will kick off its in-person 2024/2025 Jewish Film Festival with the viewing of “*The Jewish Jail Lady and the Holy Thief*,” directed by Barry Rosenthal and Victor Velle. The 57-minute documentary will be shown in English at the Center, 2565 Balltown Rd., on Saturday, Sept. 21, at 8 p.m. After the viewing, Bill Gilbert will lead a discussion. The film festival continues monthly to May.

“*The Jewish Jail Lady and the Holy Thief*” (2022) is about the relationship between an ex-con turned rabbi and a Jewish girl who “liked bad boys” who, together, have saved thousands of lives. The film explores the question of how can two individuals who hurt many people and made many mistakes end up saving thousands of lives and changing the addiction recovery community in Southern California forever. The film also follows the dark, troubled, and often unbelievable pasts of Rabbi Mark Borovitz and Harriet Rossetto as their journeys not only lead them to one another but to the formation of Beit T’Shuvah, a one-of-a-kind Jewish recovery and treatment center.

A season pass to watch the series, “*The Jewish Jail Lady and the Holy Thief*” and the eight other upcoming films, “*Beyond October 7th: The Story of the Gad Family From Be’eri*,” “*Stay With Us*,” “*No Name Restaurant*,” “*Irena’s Vow*,” “*All About the Levkoviches*,” “*Auction*,” “*Revenge: Our Dad the Nazi Killer*,” “*Leonard Bernstein and the Israel Philharmonic*” and to



participate in the live discussions that follow is available for \$45 for JCC members and Friends of the Arts and \$85 for non-members. Individual tickets for each film are \$7 for JCC members and \$13 for non-members.

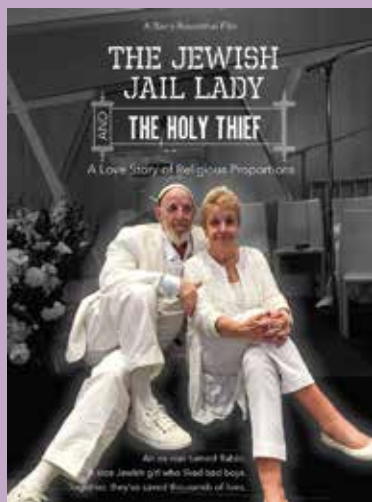
Information may be obtained from <https://schenectadyjcc.org/Jewish-Film-Festival> or by contacting Judy Ben-Ami and judyb@schenectadyjcc.org

The Film Festival is sponsored by the Jewish Federation of Northeastern NY and also was made possible through the support of the JCC Friends of the Arts, the Epstein Jewish Cultural Fund, Meyer and Mary Kurland/Gebell Fund, Jonas and Edith Flemingberg Jewish Cultural Fund, *The Jewish World*, and a grant from the Schenectady County Legislature through its County Initiative Program.

The Schenectady JCC Jewish Film Festival Presents

THE JEWISH JAIL LADY AND THE HOLY THIEF

in person at the SJCC on Saturday, September 21 at 8 p.m.



Tickets

Season passes
 \$45 for JCC members and Friends of the Arts
 \$85 for non-members
 Individual Ticketes
 \$7 for JCC memebrs and Friends of the Arts
 \$13 for non-members

Bill Gilbert
 will lead a discussion
 after the film

Documentary 2022, 57 minutes, USA, English

The Jewish Jail Lady and the Holy Thief follows the dark, troubled, often unbelievable pasts of Rabbi Mark Borovitz and Harriet Rossetto, as their journeys not only lead them to one another, but to the formation of Beit T’Shuvah, a one-of-a-kind Jewish recovery and treatment center known around the globe.



For more information, scan the QR code or email judyb@schenectadyjcc.org

2565 Balltown Road
 Niskayuna, NY 12309
 518-377-8803
 Schenectady JCC www.schenectadyjcc.org

Havurah Vatik lists September program

SARATOGA SPRINGS—Havurah Vatik, an organization for all Saratoga area Jewish seniors 55 plus, has announced its Sept. 17, luncheon and program. “Growing Up Jewish, Let Us Count The Ways” will be the theme at the 11 a.m. - 1 p.m. event at Shaara Tfilla, 84 Weibel Ave.

A “panel of four experts (Havurah Vatik members)” will participate in this panel, each an expert in his/her own life history and that of the community they

grew up in. They will discuss their Jewish roots, background, upbringing, and life as a Jew in their home and surroundings. Susan Kipp will serve as master of ceremonies for this group presentation, which also includes Carla Gordon, Ron Maenza, and Judith Ehrenshaft.

A catered lunch will follow the presentation. Reservations, which are required by Sept. 11, may be made by calling Temple Sinai at 518-584-8730, ext. 800.

Got bats?

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Capital Region JCC Maccabi delegation earns nine medals at Detroit games



Bottom row, from left, Kyla Katz (star reporter) of Albany/Guilderland, parents Drew Katz and Darcy Katz-Marra; Talia Levin (soccer) of Delmar, parents Dan and Julie Levin; Maya Colman (swimmer) of Albany, parents Dave and Jen Colman; Elina Grigoreva (soccer) of Niskayuna, parents Anton Belenky and Tatiana Belenky; Aviva Kaminsky (tennis) of Vestal, parents Tara and Alex Kaminsky.

Top row, from left, Cassandra Petrone (assistant delegation head) from the Schenectady Jewish Community Center; Aidan Katz (baseball) of Albany/Guilderland, parents Drew Katz and Darcy Katz-Marra; Liam Furmansky (soccer) of Canandaigua, parents Joseph Furmansky and Rebecca Von Rhedey; Jack Colman (ice hockey) of Albany, parents Dave and Jen Colman; Isaac Edelson (baseball) of Altamont, parents Andrew Edelson and Carrie Fassett; Drew Katz (delegation head) from the Albany Jewish Community Center.

The Capital Region Jewish Community Center Maccabi delegation returned from Detroit, Michigan this past August with nine medals in baseball, soccer, and swimming.

The JCC Maccabi Games is an international Jewish teen Olympic style event that ran for six days in Detroit. Each teen competed in one sport or took the star reporter option during the week.

Local teens met others from various U.S. cities, and from other nations that included Canada, Mexico, Ukraine, and Israel. In addition to the sports, all

of the delegation had opportunity for social engagement events at the Little Caesars Arena, Novi Stadium Hub, and the Detroit JCC. One of the tzedakah projects that all in the delegation participated in was making dolls for Israeli children in hospitals.

Those local JCC teens that did not medal in a sport received a Midot medal based on compassion, respect, and Jewish peoplehood during the week, according to event organizers.

Next summer, the Capital Region team hopes to travel to Pittsburgh or Tuscon to attend the Games.

Community engagement is key at Daughters of Sarah to enhance life for residents

Daughters of Sarah Nursing and Rehabilitation Center in Albany has been selected as one of five long-term care facilities nationwide—and one of three in New York State—to participate in the Community Engagement Project. This initiative, led by IPRO, the Quality Innovation Network/Quality Improvement Organization working directly with CMS, aims to explore the potential of community engagement in enhancing the quality of life for nursing home residents.

The Center seeks volunteers and organizations able to connect the Center with community resources to bring residents' interests to life.

Mary Roy, Community Engagement coordinator, said, "After deep conversa-

tions with our residents, we've identified key activities that resonate with them. These activities, ranging from arts and crafts to outdoor adventures and lifelong learning, promise to provide our residents with opportunities for socialization, creativity, and intellectual stimulation.

"We are seeking volunteers and organizations who can connect us with community resources to bring our residents' interests and passions to life. Whether through direct involvement or by facilitating connections, your contribution can significantly impact the lives of those who call Daughters of Sarah home."

Those interested in involvement are asked to contact Roy at Daughters of Sarah, 180 Washington Ave Ext., Albany, 12203, or at roym@dosscc.org.

START THE JEWISH NEW YEAR WITH THE SCHENECTADY JCC AT A ROSH HASHANAH THEMED EVENT

Sunday, September 29 from 3 to 4:30 p.m.

BRING THE KIDS AND GRANDKIDS

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Register by calling the JCC at 518-377-8803, online at tinyurl.com/jccapples or by scanning the QR code





Obituaries

RUTH BAUM

91, of Troy, Aug. 29, 2024; widow of Harold Baum; survived by daughter Ellen (Paul) Kirisitz of Weaverville, N.C; sons Daniel (Kelly) Baum of Jacksonville Fla. and Jay (Maria) Baum of Brunswick, N.Y.; and several grandchildren.

HOWARD CARR

75, of Latham, Aug. 23 2024; survived by wife Linda (Larner) Carr; son Aaron (Lauren) Carr; daughter Lauren (Brett) Baxt; grandchildren Jordyn and Noah Baxt and Maddison Carr; and brothers, Melvin (Sandy) Carr and Murray (Risa) Carr.

ELEANOR GRANT

98, of Albany, Aug. 31, 2024, survived by brother Harold Grant of Fair Lawn, N.J.

ELLIOTT MARINSTEIN

96, Sept. 6, 2024; widower of Leita Marinstein; survived by sons Edward, (Robyn) Marinstein and Jay (Rhea) Marinstein; and grandchildren David Marinstein, Jessica Marinstein, Jess (Josh) Jenna Marinstein, and Ross Marinstein.

NEAL J. MORSE

82, of Delmar; Aug. 23, 2024; survived by Jo Lynne; daughter Jackie (Brett) Kessler; grandchildren Ryan Kessler and Mason Kessler; and sister Ruth Marvin.

JANICE STRACHER

83, of Lake Worth, Fla., Sept. 2, 2024; widow of Irving Stracher; survived by daughter Randi (Greg) Moore; sons Michael (Denise) Stracher and Aaron (Rhonda) Stracher; sister, Sandy (Mel) Carr; brother, George (the late Betty) Birman; and grandchildren, Jacob Stracher, Ian Moore and Rebecca Moore.

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

Our Special Connection

Rabbi Leible Morrison and his wife Elisheva of Beth Tephilah in Troy, create a weekly family bulletin that has as a focus the Torah portion of the week and each week includes a "special connection" section highlighting an individual who has died during the week featuring that portion. Shown here is Shoftim, which was read in the synagogue on September 7.

JEANETTE FRUCHTER Z"l

Jeanette Fruchter passed away in the fifth portion of the parasha **Shoftim**. In this parasha, Moses tells the Jewish people that after they conquer the land of Israel, G-d will expand your borders and there you will build three more cities of refuge.

As of yet these cities of refuge were never built and according to Maimonides, a great sage, they will be built in the times of Moshiach.

The belief that the world will eventually be a place of harmony and peace can be an abstract concept. But in Judaism we believe that this will become the physical reality. We believe that G-d's goodness will be revealed in the world and the world will be changed over from darkness and disunity that we see in the world today. Believing and bringing out the good in people to do good with the world is the first step towards this process, along with establishing and maintaining old school principles; such as integrity and respect and tolerance for one another. But how is this done?

Let us learn from the life of Jeanette Fruchter how we can do our part in making this world a beautiful place.

Fruchter was born and raised in New York City in 1924. She married Rabbi Alfred Fruchter in the 1940s and they helped start the Memphis Hebrew Day School also called the Yeshiva of the South. Rebbetzen Fruchter would go from door to door collecting monies and fund-raising for this school. Her husband worked as the principal for 3 years without pay. Today that school is a thriving institute thanks to the hard work of the Fruchters. Being a pulpit rabbi in those years was very difficult and the Fruchters moved and re-established themselves in 10 different cities and in each city they were loved and had a very big effect. During this time Rebbetzen Fruchter went to school and became a nurse to help support her husband and they had five children. She was a very loving and caring mother.

Rebbetzen Fruchter would do volunteer work and help whichever community she was in. Everyone knew her for her integrity and kindness and how she would always help whomever she met.

One of her very grateful neighbors in Memphis was Elvis Presley. Rebbetzen Fruchter became very close with Elvis Presley's mother.

Troy, New York was the last congregation for the Fruchters—at Beth Tephilah Synagogue. Leible Morrison who has had involvement with the synagogue since 1976, remembers Mrs. Fruchter as always gathering the minyan, 10 men for the prayer services, making incredible foods for the Shabbos afternoon meal after the prayer services, and gathering materials needed for the several holidays that were held at the synagogue. She had terrible back problems but nothing would dissuade her focus and determination to honor the synagogue and to help everybody around her. She knew everybody and all of their circumstances and she would help them and remind them when they had to say kaddish, a prayer for their late loved ones, and she would make many people food especially if they were sick and she would arrange that the food would be delivered to them.

Leible Morrison remembers how she would gather willow twigs and bundle them for specific holiday traditions even though her back was hurting and she would have them in the synagogue bright and early for that particular holiday.

Even after her husband passed away and she moved to Albany, Fruchter would take several buses to Troy schlepping food with her bad back and come to the Beth Tephilah synagogue kitchen and make her incredible afternoon meals for the Sabbath, she raised money and donated a refrigerator for the synagogue and had that delivered as well, and she maintained notifying people of their special prayers that they had to say besides also volunteering in Albany.

All throughout her life she did not have it easy but her focus was clear: She knew that she always wanted to help people so that they should be able to function and grow. Her dedication and self-sacrifice to her synagogue and Yiddishkiet in general was well known and respected by Jew and non-Jew.

Rebbetzen Fruchter is an example of actually living her belief that the world is essentially good and it is up to us to bring this goodness out. With her actions and people similar to her, there is no doubt that according to her portion of the Torah, soon the borders of Israel will be expanded with the temple in Jerusalem being rebuilt and with all the nations will work together with Moshich making this world shine with G-d's goodness.

Our Special Connections" is a project that takes the life experiences of loved ones that have passed and uses them as a commentary on each using a portion of the Torah. The "Special Connection" is that your loved one's "commentary" provides insight for people learning Torah and provides an everlasting legacy and elevation for the soul of that special person in your life!

We are trying to make a website that has these memories. Please share some memories with us of your loved ones. Please call Leible at 518-894-3490.

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Fresh, whole sugar/pie pumpkins are available



Pumpkin is a treat anytime, and we love pumpkin everything at this time of year! Did you know you can make your own pureed pumpkin from these sweet fruits of the vine, freeze it and enjoy in all kinds of recipes? Here is a tried, true and “less to do” recipe for roasted pumpkin puree that will have family and friends wondering what the secret ingredient is. You need a roasting pan, foil, serrated knife, a large spoon, food processor, and freezer bags or containers used to store. Note — this recipe also works with butternut and honey nut squash.

Roasting Fresh Pie Pumpkins

2 - 4 pie pumpkins per sheet pan
Preheat oven to 400 degrees F.
Place whole pumpkins in the sink and rinse them with running water, checking for dust or soil. Allow to dry on a towel on a table or counter.
Remove the vine from the top — it should just snap off.
Using a sharp knife, slice the pumpkin in half. Using a large sturdy spoon, scrape the seeds and threads out of the center. Slice the pumpkin into wedges. Spray or baste the pumpkin lightly with olive oil. To cut down clean up time, consider using foil on the pan. Place on the sheet pan with the ends of each wedge pointing up, so it can roast on all sides without having to be flipped over. Roast until golden brown, about 30 minutes. The advantage of roasting this way is that some of the water content of the pumpkin is reduced by evaporating during cooking. Once cooled, you can scoop the roasted pumpkin off the skin. Place the roasted pumpkin into a food processor and puree. Place it into freezer bags or containers, filled a little below the top to allow for expansion.

Recipe provided by Price Chopper/Market 32. The kosher store has moved to the new Market 32 location at the former ShopRite, 1730 Central Ave. The Jewish World has a commercial relationship with Price Chopper.

Freeze for up to 6 months and use in recipes the same as you would canned pumpkin puree. Save the seeds and roast them too!

Pumpkin Curry Soup

Serves 4
Time: 30 minutes

Ingredients:

- 1 TBSP PICS olive oil
- ½ medium yellow onion, finely chopped.
- 3.5 cups of vegetable stock or broth
- 4 cups of roasted pumpkin puree, or 2/15 OZ. cans of PICS canned pumpkin
- ¾ cup PICS light coconut milk
- 1 TBSP yellow curry powder
- 1 TSP ginger powder
- 2 TSP minced garlic
- ½ TSP each salt and pepper
- 1-2 TBSP PICS honey

Instructions:

In a medium-sized saucepan, heat oil over medium-high heat and cook the onions for about 5-7 minutes (or until soft).

Add in the minced garlic, salt, and pepper, then stir for another 2-3 minutes.

Stir in the pumpkin puree and vegetable stock.

Cook for 7-10 minutes, stirring occasionally.

Add in the curry powder and ginger, then cook for another 2-3 minutes.

Note: Coconut milk separates into cream and milk in the can. Shake or stir coconut milk before opening/adding to the soup.

Whisk in the coconut milk and honey.

Serve warm. Pair with a slice of artisan bread.



Bar Mitzvah

ISAAC SEDER, son of Sarah and Doug Seder of Delmar, will be bar mitzvah on Saturday, Sept. 21, 2024 at Beth Emeth in Albany.

Maternal grandparents are Dean and David Finkel of Seattle. Paternal grandparents are Sue and Richard Seder of Worcester, Mass.

Isaac is in 7th grade and enjoys basketball, skiing, and water skiing. He plays basketball in a rec league and likes to ski with his Dad and with friends. He is often a water skier at his aunt and uncle’s lake house in Massachusetts. Isaac loves animals and has two dogs.

Calendar of Events



Continued from Page 8

FRIDAY, SEPTEMBER 27

Beth Emeth Erev Shabbat Service –5:30-6:30 p.m. 100 Academy Rd., Albany, or via live-stream at www.CBEAlbany.org. Info. – 518-436-9761, ClergyAdmin@CBEAlbany.org.

SATURDAY, SEPTEMBER 28

Capital Region Community Selichot– 8 -11:45 p.m. Agudat Achim Synagogue, 2117 Union St., Schenectady. Havdalah. Film, *“The Believer,”* selichot prayers, preparation for Rosh Hashanah. Info., Reg. –518-393-9211.

SUNDAY, SEPTEMBER 29

SJCC Family Rosh Hashanah Crafts– 3-4:30 p.m. Schenectady Jewish Community Center, 2565 Balltown Rd. PJ Library, songs, crafts. \$5 per family. Info.–Judy Ben-Ami, 528-377-8803.

‘Pretty insane,’ comedian says ...

Continued from Page 3

Wanting To Belong

The comedian told JNS that, “Ultimately, the social experiment showed how easy it is to convince college students to hate Jews and Israel, especially when there is a group or social element involved,” Fox said. “College students are looking for community when they arrive, and I think our viral video

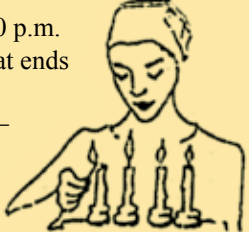
showed just how much young people are willing to tolerate if they think they will be able to make friends and discover a sense of belonging.”

That “is how I believe so many have been willing to take part in these vile encampments and Jewish-hating clubs on campus,” he added.

At press time, the video had more than 250,000 views on X and, Fox said, more than a million views on Instagram.

Friday, Sept. 13, 10, Elul. Shabbat candle lighting at 6:50 p.m.
Saturday, Sept. 14, 11, Elul. Sedrah: **Ki Teitzei.** Shabbat ends at 7:48 p.m.

Friday, Sept. 20, 17 Elul. Shabbat candle lighting at 6:37 p.m.
Saturday, Sept. 21, 18, Elul. Sedrah: **Ki Tavo.** Shabbat ends at 7:35 p.m.



CANDLELIGHTING TIMES

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27 Apartment Communities in the Capital Region

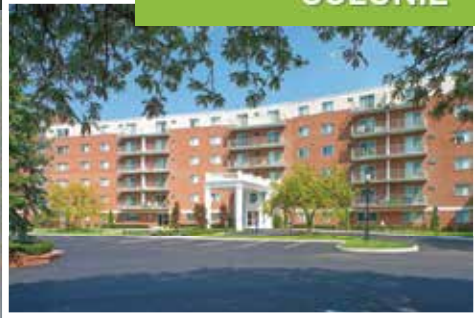
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ALBANY



Towers of Colonie

420 Sand Creek Road, Albany
518-459-7417



Fenimore Trace

13 Fenimore Trace, Watervliet
518-273-1981



Stonehenge Gardens

9 Circle Lane, Albany
518-482-0200

GUILDERLAND

SCHENECTADY

TROY



Regency Park

2120 Western Avenue, Guilderland
518-456-6331



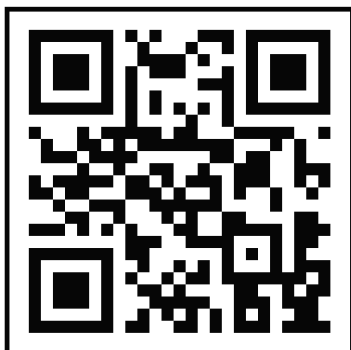
Sheridan Apartments

1275 Gerling Street, Schenectady
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Park Ridge

3B 25th Street, Troy
518-272-7445



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