

# THE JEWISH WORLD

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## Standing with Zionism is standing with liberty and justice

By RABBI URI PILICHOWSKI

JNS

Understanding a two-sided conflict requires nuance. In almost all disputes, both sides have merit to their arguments; simultaneously, flaws can also be found in their position. There are rare conflicts that require no nuance to understand them. These conflicts pit good against evil. One side is so obviously moral and the other so vile that even trying to understand the vile side doesn't help a person understand the topic of dispute, but rather, runs the risk of demonstrating empathy for a position so objectionable that it deserves no space in a moral society. One doesn't need to (and shouldn't) study Nazi thought to understand why anti-Semitism and murder are wrong. The same is true of racism and rape. There aren't many conflicts that are so obvious, but when they occur, it's important to relate to them properly and not treat them as normal conversation.

### Quick Review

Zionism is a modern political movement based on a 4,000-year-old ideology that maintains there is an intrinsic connection between the Jewish people and the Land of Israel. The modern political Zionist movement started in the middle of the 1800s and advocat-



Theodor Herzl, the father of modern Zionism, depicted on a mural at Ben-Gurion International Airport.

ed for the rights of the Jewish people to self-determination in their historic homeland, the Land of Israel. Its founder is generally recognized as Theodor Herzl, but hundreds of Zionists came before him. The Zionist movement experienced success in its mission with the establishment of the modern-day State of Israel in 1948. Since its founding, the nation has remained loyal to its purpose of ensuring the Jewish people determine their destiny on their land.

Zionism was the modern age's greatest liberation movement. For 2,000 years, almost every country the Jews settled in eventually turned on them, persecuted them and expelled them. The Jew was known as a wanderer—always a stranger in a strange land. The Jewish nightmare reached its lowest point when Nazi Germany, aided by anti-Semites throughout Eastern and Western Europe, murdered

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### Read this book

#### Editor:

I recently finished “**The Origins of Totalitarianism**” by Hannah Arendt, third edition. I read this book not only because it is an important work of history by a brilliant Jewish woman but to look for parallels to today.

The book also details the history of anti-Semitism. This history includes, among other things, the racism aspect, race theories, “master race thought,” the Jewish bankers including the Rothschilds, and of course the “**Protocols of The Elders of Zion.**”

The **Protocols** was written in Czarist Russia as a propaganda tool. Jewish conspiracy to rule the world. Russia continues to deploy significant slurs against us. (Some historians credit the Soviet Union with starting the slur that Israel is the “White European Colonist,” equating Israel to the European colonizers of Africa and North America). Some of these continue to exist in the U.S. today. George Soros is substituted for the Rothschild family and Jewish control of the media is another popular conspiracy theory today.

She (Hannah Arendt) discusses the role of imperialism, expansion for the sake of new markets, new investment opportunities and expansion for expansion's sake.

To me it seems that globalization has taken on much of this historical role of expansion. Also discussed was how people even though born in a European county were not citizens by birth and were deemed to be “stateless” when they did not meet the racial profile that the given country decided was its racial composition. Such people were displaced. The immigration issues in the U.S. came to my mind. The book focuses not just on Hitler and Germany but the Soviet Union and Stalin. It warns us of the role of propaganda, which we must be on constant guard against, not just falsehoods but lies and conspiracy theories.

A must-read book.

**Alan A. Pfeffer**  
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# Autumn festival and easy recipes for sukkah feasting

By ETHEL G. HOFMAN

JNs

Sukkot is glorious. It's akin to a Jewish Thanksgiving holiday where family and friends gather in booths decorated with fall fruits, gourds and often paper chains (add yellow ribbons and Israeli flags this year). There's the excitement of eating festive meals under a leafy roof that lets the stars and moon shine in during a time of year when the skies are resplendent and the air crisp and clear. Some decide even to sleep in their sukkahs. At the very least, make sure to have at least one meal or snack in a sukkah during the weeklong holiday; most synagogues and Jewish organizations build one and would be happy to have your company.

This year, Sukkot began on the evening of Wednesday, Oct. 16. Besides being a place to eat and sleep, the sukkah has historical roots. The structures that Jews build in backyards and balconies are a reminder of the Israelites 40-year trek through the desert to reach the Promised Land, living in hastily built, temporary huts during their years of wandering.

Feasting in the sukkah is the keynote during the seven days of the holiday. And there is no better culinary season or weather to do this (many of the summer bugs and allergy-causing weeds are gone). At this time of year, farmer's markets, fresh fruits like apples and



PHOTO COURTESY OF YOSSIALON/FLASH 90.T

Israelis building a sukkah at Moshav Yashreish before Sukkot, Sept. 25, 2023.

pears, and veggies such as pumpkin and squash, are piled high in markets, offering a huge variety of locally grown items at competitive prices. At Sukkot time, foods served represent the richness of fall produce; dishes are sweetened with honey or fruit to continue the wish expressed during Rosh Hashanah—a good and sweet year, and a peaceful time ahead.

After cooking elaborate, traditional meals for Rosh Hashanah and Yom Kippur (pre- and post-fasting), convenience is now the top priority. For seven days, dishes are carried from the kitchen to the sukkah or potluck meals are brought to

share with neighbors. Packaged broths and soups, pre-cut fruits and veggies, and bottled dressings are everyday market items. For the clever cook, they're also a timesaver. If traveling, soups may be carried in thermos containers made for hot or cold purposes. Prepare items like chicken dishes and casseroles in foil pans, which are easy to transport, serve and discard.

The following recipes use ingredients where much of the grueling labor has been done for you. However, if you have the desire and lots of help, do it the old-fashioned way: peel, core, chop and

dice. If time permits, prepare and cook artichokes. They're a powerhouse of nutrients and antioxidants, rich in fiber and vitamins C and K. But first, check out store shelves, and the freezer and refrigerator aisles in your supermarket. It's all there to make cooking easier.

That extra time can be spent with family and friends, or ushpizin—the traditional “guests” or “visitors” that gather under the open sky. And this year, many will add photos of the estimated 100 hostages still be held by Hamas in Gaza as a reminder that they, too, should share in the joy of Judaism.

## Any-Weather Chicken Soup, Israeli-style

(Meat)

Serves 4-6

### Tips and Tricks

- Use food processor with grater blades to grate zucchini or use a box grater.
- Store-bought kosher chicken broth is fine. To make pareve, use pareve powdered consommé.

### Ingredients:

- 1 tablespoon olive oil
- 2 ribs celery, sliced thinly
- 1 medium green zucchini, coarsely grated
- 1 red bell pepper, seeds removed coarsely chopped

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## Moroccan Vegetable Couscous will warm you in the sukkah

### Ingredients:

- 3 to 4 tablespoons PICS Extra Virgin Olive Oil
- 2 medium yellow onions, diced
- 2 carrots, cut into chunks
- 2 zucchinis, cubed
- 1 small butternut squash, cubed OR 1 10 Oz. Bag PICS Frozen Diced Butternut Squash
- 2 sweet potatoes, cubed
- 1 (15-ounce) can PICS Chickpeas, rinsed and drained
- 3 tablespoons parve chicken consommé
- 1 teaspoon kosher salt
- 1/4 teaspoon black pepper
- 1 teaspoon turmeric
- 1 tablespoon PICS Tomato Paste
- 1 package couscous, such as Osem Israeli Couscous, prepared according to package directions

### Directions:

1. In a large sauté pan, sauté onions in oil until soft. Add carrots and water



just to cover.

2. Cook over a low flame for about 10 minutes, stirring occasionally. Add rest of vegetables, spices and tomato paste and more water to cover. Raise flame and bring to a boil. Reduce to a simmer and cook for about 25 minutes.

3. Serve over couscous.

Recipe adapted from Kosher.com, accessed 10/4/2024.

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.

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## Autumn festival and easy recipes ...

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1 cups corn kernels, fresh, frozen or canned

3 medium tomatoes cut up coarsely  
2 green onions, trimmed and sliced thinly

4 cups kosher chicken broth  
2 teaspoons lemon-pepper seasoning or to taste

salt to taste

#### Directions:

Heat oil in a large pot over medium heat.

Add the celery, zucchini and bell pepper. Cook, stirring often, for 4 to 5 minutes or until vegetables are tender.

Add the corn, tomatoes, green onions, chicken broth and seasoning. Bring to a boil. Reduce heat to low. Cover and simmer 10 minutes. Taste for seasoning; adjust to liking.

Serve hot.

### Creamy Gazpacho with Toasted Almonds

(Dairy)

Serves 4-6



PHOTO COURTESY OF ETHEL G. HOFMAN.

#### Creamy Gazpacho with Toasted Almonds.

#### Cook's Tips:

• To toast almonds, place on a microwave plate. Cook at High for 35 to 50 seconds or until golden brown. Watch constantly.

• Soup and vegetable mixture may be chilled and made ahead of time.

#### Ingredients:

2 medium cucumbers, peeled and cut into chunks

1 ¼ cup vegetable broth

1 ¼ cups sour cream

2 teaspoons Dijon mustard

2 tablespoons freshly squeezed lemon juice

1 (6.5-ounce) jar of marinated artichokes, drained and quartered

8 cherry tomatoes, quartered

¼ cup snipped parsley

½ cup slivered almonds, toasted (if using)

#### Directions:

Place cucumbers, broth, sour cream, lemon juice and mustard in the food processor. Pulse until the cucumbers are finely chopped. Pour into a bowl and refrigerate for 2 hours or overnight.

In a small bowl, toss the artichokes with the tomatoes and parsley. Set aside.

Ladle the cucumber soup into serving bowls. Spoon the artichoke mixture into the center of each bowl.

Sprinkle toasted almonds on top and serve.

### Pear and Parsley Bisque

(Pareve)

Serves 4-6



PHOTO COURTESY OF ETHEL G. HOFMAN.

#### Pear and Parsley Bisque.

#### Cook's Tip's

• Good vegetable broth is available in markets.

• Substitute any fresh herb, such as dill or cilantro, for the parsley.

#### Directions:

5 cups vegetable broth

½ teaspoon nutmeg

½ teaspoon cinnamon

1 tablespoon honey

1 tablespoon lemon zest

5 ripe pears, core removed and cut into 1-inch chunks

1 medium potato, peeled and cut into 1-inch chunks

salt and white pepper to taste  
½ cup snipped parsley, divided

#### Directions:

In a medium saucepan, combine the broth, nutmeg, cinnamon, honey and lemon zest. Bring to a boil. Lower heat and simmer for 5 minutes.

Add the pears, potato and half the parsley. Cover and cook until pears and potato are tender, about 20 minutes. Cool slightly.

Pour into a blender jar or food processor and purée. Taste for salt and pepper. If too thick, add a little more broth.

Serve warm or chilled sprinkled with remaining parsley.

### Za'atar Baked Chicken with Green Tomatoes

(Meat)

Serves 4-6

#### Cook's Tips:

• Za'atar is a Middle Eastern spice, a blend of toasted sesame seeds, dried thyme, marjoram and sumac.

• Substitute bottled vinaigrette dressing mixed with 2 tablespoons fresh lemon juice and ½ teaspoon freshly ground pepper for lemon-pepper salad dressing.

#### Ingredients:

4 green tomatoes, cut into thick wedges

1 medium red onion, thinly sliced

1 tablespoon za'atar seasoning

1 kosher chicken, 3.5 to 4 pounds, cut into 6 to 8 pieces

½ cup lemon-pepper salad dressing

#### Directions:

Preheat oven to 375 degrees.

Place tomatoes and red onion in a shallow baking dish. Sprinkle with za'atar and toss to mix.

Arrange chicken pieces on top. Pierce each piece 5 to 6 times with the tip of a sharp knife.

Pour the salad dressing over spreading with a spoon to coat evenly. Cover loosely with foil.

Bake in preheated oven for 35 minutes. Remove foil.

Increase heat to 400 degrees. Bake

15 minutes longer or until skin is brown and juices run clear when chicken thigh is pierced with a fork.

### Artichoke and Mushroom Casserole

(Pareve)

Serves 4-6

#### Cook's Tips:

• Make the day before. Refrigerate. Remove from the fridge 1 hour beforehand. Cover with foil. Reheat in a preheated 325-degree oven for 20 to 30 minutes until warm.

• Keep kitchen scissors on hand to snip herbs such as dill.

• 21 Seasoning is available at most markets, including Trader Joe's.

#### Ingredients:

1 (12-ounce) package of frozen artichoke hearts, defrosted

5-6 white mushrooms, sliced

1 large beefsteak tomato, cut into ½-inch chunks

¼ cup fresh dill, snipped

1 ½ teaspoons 21 seasoning, a blend of a pinch of onion, black pepper, celery seed, cayenne pepper, parsley, basil, marjoram, bay leaf, oregano, thyme, savory, rosemary, cumin, mustard, coriander, garlic, carrot, orange peel, tomato, lemon juice and lemon oil.

½ teaspoon salt

½ teaspoon garlic powder (optional)

½ cup vinaigrette dressing

#### Directions:

Place all ingredients in a 10-inch microwave-safe pie dish or casserole. Toss to mix.

Cook at high for 7 minutes. Stir and cook again for 3 to 4 minutes or until vegetables are softened.

Serve warm.

**Variation:** Thaw 1 (10- to 12-ounce) package of frozen spinach. Squeeze to remove all liquid. Place in a pan with 1 teaspoon of all-purpose flour, a pinch of salt and ¼ teaspoon of nutmeg. Cook over high heat until beginning to bubble, stirring constantly. Spoon on top of vegetable casserole and serve.

### Prune and Carrot Tzimmes

(Pareve)

Serves 4-6

#### Cook's Tips:

• Substitute dried apples for prunes.

#### Ingredients:

3 tablespoons vegetable oil

3 medium onions, thinly sliced

¼ teaspoon salt

¼ teaspoon freshly ground pepper

4 large carrots, cut into ¼-inch thick slices

1 cup orange juice

2 tablespoons freshly squeezed lemon juice

1 tablespoon honey or to taste

½ teaspoon cinnamon

1 cup pitted prunes, cut in half

#### Directions:

Heat the oil in a large skillet over medium heat.

Add the onions. Cover and cook until onions are softened, 8-10 minutes.

Add the carrots, orange and lemon juices, honey and cinnamon.

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# Lamenting, loving, leveling: A spiritual pathway through this year's Jewish holidays

By Rabbi AVI WEISS

JNS

This year's arc of holidays extending from Rosh Hashanah to Yom Kippur, and finally, to Simchat Torah—the one-year anniversary of Oct. 7 on the Jewish calendar—is laden with tears. How can we approach God in prayer when our souls are suffused with the unspeakable anguish of Israel's war?

## Our Emotions

The first step may be to see the prayer experience as a means to lament with the liturgical words stirring personal heartfelt feelings.

Consider, for example, the verse from Jeremiah, read on Rosh Hashanah: "A voice is heard in Ramah, Rachel weeps for her children." Scholars wonder, where is Ramah? Listening to Rachel Goldberg-Polin's eulogy for her son, 23-year-old Hersh Goldberg-Polin, held hostage for more than 300 days before being murdered in Gaza, the answer and relevance of Ramah became clear. Lifting her voice, higher and higher, she closed by calling out, "And dear Hersh, finally, finally, finally, finally, you are free." Ramah—from the word *le'harim*, to lift—became a



PHOTO COURTESY OF ROMAN ODINSTOV/PEXELS.

Magen David, or Star of David.

description of Rachel's voice, soaring heavenward, above, beyond.

On Yom Kippur, when we recited the final *U'netaneh Tokef* and asked, "How many will pass and how many will be

born," our souls may have been moved by the image of too many fallen soldiers who left behind pregnant wives, never getting the opportunity to see their children born.

## Self-Reflection

The emotion of lament morphs into confession on Simchat Torah—the holiday of circles—as we dance, celebrating the completion of the Torah cycle. But perhaps this year the dancing should begin with self-reflection.

Unlike straight lines, in a circle, no one is first, second or last. From that prism, circles represent an embrace, a symbolic hug. And so, we ought to ask ourselves that with all our differences, have we done enough to make sure that we are encircled—not divided but together as one peoplehood? There is always more to be done to achieve this noble goal of unity.

## Love?

The second step is to pray holding the emotion of love. This year has not only been a dark year but a remarkable year—one in which love has burst through from every corner of our nation. Perhaps, then it would be appropriate to find a place during each service to systematically think of all the love reflected this year.

Here are some examples:

**Al Ha'Ahava:** For the overflowing love we shared by speaking out with Jewish conscience against spiraling an-

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## Autumn festival and easy recipes ...

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Bring mixture to a boil and let bubble for 3 to 4 minutes. Reduce heat to simmer.

Cook uncovered for 15 minutes or until carrots are tender. Stir in the prunes. Simmer for 5 minutes more. If excess liquid is still left, simmer for a few minutes to evaporate.

Serve warm.

### Downton Pumpkin Honey Cake

(Pareve)

Serves 15-18

#### Cook's Tips:

- Instead of a Bundt pan, you can divide the mixture between 2 loaf pans (8½ x 4¼ x 3), plus 1 mini-pan.

- Use baking soda, *not* baking powder.

- May substitute dried cherries or dried cranberries for raisins.

#### Ingredients:

4 eggs  
½ cup water  
1 cup vegetable oil  
1 cup canned pumpkin (not pumpkin-pie mix)  
¾ cup molasses  
½ cup honey (warmed)

1 cup dark-brown sugar  
3 cups all-purpose flour  
2 teaspoons baking soda  
1 tablespoon Chinese 5-spice  
1½ cups raisins, divided

#### Directions:

Preheat oven to 350 degrees.

Spray Bundt pan with nonstick baking spray with flour.

Whisk eggs, water and oil until blended. Add the pumpkin, molasses and honey. Mix well.

Stir in the brown sugar and flour, about ½ cup at a time. Add the baking soda and spice with the last ½ cup flour. Stir in 1 cup raisins.

Spoon batter into the prepared Bundt pan. Scatter the remaining raisins on top.

Bake in preheated oven for 50 to 60 minutes or until a toothpick inserted in the center comes out clean. A mini-loaf pan will bake the contents in about 35 minutes.

Cool for 10 minutes in the pan.

Loosen edges by running a round-bladed knife around the sides. Turn onto a wire tray to cool completely. Freezes well.

*Ethel G. Hofman is syndicated American Jewish food and travel columnist, author and culinary consultant.*

## Lamenting, loving, leveling ...

### Continued from page 5

ti-semitism, by wearing our *kippot*, stars and *chais*, proud of our Jewish identity despite threats and intimidation.

**V'Al Ha'Ahava:** For the overflowing love we shared by demanding freedom for the hostages, posting their pictures, displaying day after day the count of their captivity in our synagogues and schools, on our shirts, on our streets, in our souls.

**Al Ha'Ahava:** For the boundless love shown by Israelis as reservists in their 20s, 30s, 40s, 50s, 60s and even 70s, who dropped everything to return to their units—leaving their homes, their families, their work for days, weeks and months.

**Ve'Al Ha'Ahava:** For the boundless love all Israelis showed by enlisting, each in their own way: some by wearing the green fatigues of the IDF, others stepping up whenever and wherever they were needed.

Much like Alon, a jewelry-maker who lost his son, Adir, in battle. In the midst of his mourning, he announced that he would gift diamond rings to IDF soldiers marrying—to this date distributing more than 100 of them. In his words, “Adir

won't build a home in Israel, but because of him, a lot of people will.”

Prayer is also the time to make space and **level** with God, sharing our deepest feelings, even feelings of disappointment. As my son, Dov Weiss, posits in his book **Pious Irreverence**, a study about the theology of protest: “Expressing upset with God is not a sign of disrespect but of love.” In true love, lover and beloved feel open enough to share feelings, even critiques, not concerned that they will be judged or mocked. So, too, in our relationship with God, as the rabbis proclaim, “there is no love without rebuke.”

Hopefully, rather than move us further apart, our open conversations with God will draw us closer perhaps, just perhaps, allowing us to perceive the Divine in places where God seems hidden, even “in the hidden of the hiddenness.” The rabbis said it lovingly: *Shchinah Ba'Golah*—“the Omnipresence is in the exile.”

Humble suggestions: lament, love, level.

All with the prayer of: “Please O Lord, God of overflowing love, have mercy on us, help us, spread over us Your canopy of peace.”

So may it be—*ken yehi ratzon*.

## Son of late U.S. evangelist Billy Graham tops list of Israel's Christian allies

The son of the late American evangelist, Billy Graham, heads a list of Israel's top Christian Allies around the world, recognized for their unwavering faith-based support for the Jewish state. The fifth annual list released Tuesday, Oct. 15, by the Washington, D.C.-based Israel Allies Foundation comes at a time when evangelical Christian support for Israel has served as a bulwark and counterweight against international criticism of Israel for the yearlong war against Hamas in Gaza.

### Friends

The American evangelist and mis-

sionary Franklin Graham, 72, of Asheville, North Carolina—who serves as president of Samaritan's Purse and the Billy Graham Evangelistic Association, named after his father—topped the 2024 list of Christian allies for his advocacy for the Jewish state and humanitarian assistance for Israeli families displaced by the war triggered by the Oct. 7, 2023 Hamas massacre.

“It is a great honor to stand with Israel. This nation was brutally attacked and has every right to defend itself from those who want to wipe it off the face of the earth,” Graham said in a written statement. “As a Christian, I believe the

Jews are God's chosen people, and so we want to do all that we can to stand with Israel in this hour of great need and provide for those who are constantly at risk. I continue to encourage everyone to ‘pray for the peace of Jerusalem’ as the Bible teaches.”

The listing—which includes many who were honored in years past, such as former U.S. Secretary of State Mike Pompeo, who topped it last year and came in second this year; Pastor John Hagee, founder and chairman of Christians United for Israel; and *Daystar TV* co-founder Joni Lamb, who was recently feted for her Israel support—

highlights the depth of the faith-based connection that tens of millions of evangelical Christians in the United States alone have for Israel.

This year's list includes American actress Patricia Heaton (number 9 on the list), who has been a vocal advocate for Israel at a time when even many Jews in Hollywood have remained on the sidelines; Filipino boxing champion and politician Manny Pacquiao (11 on the list); and British-Polish social-media commentator Stefan Thompson, who co-founded “Visegrad 24” in 2020 (who comes in at number 17.) The prominent British author and political commentator, Douglas Murray—who has been a leading voice for Israel on the international scene over the last year and has been recognized by the State of Israel—is not listed, since he defines himself as an atheist.

### Faith-based Timing

The coinciding of the release of the list with the start of the Jewish holiday of Sukkot, known as the Feast of Tabernacles, is symbolic to Bible-believing Christians who are inspired by **Zechariah** 14:16, which envisions a time when people from all nations will gather in Jerusalem to celebrate the holiday.

Founded a decade and a half ago, the Israel Allies Foundation, which puts out the listing, has emerged as a powerhouse in mobilizing support for Israel worldwide through faith-based diplomacy. Its ever-growing network includes more than 50 pro-Israel parliamentary caucuses around the globe, based on shared Judeo-Christian values.

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## Sukkot

By Rabbi SHLOMO RISKIN

**EFRAT, Israel** – One of the most picturesque and creative festivals of the year is the Festival of Sukkot (the Feast of Tabernacles). The entire family is involved in building and decorating a “nature home” that will be lived in for an entire week. But what are we actually celebrating and what is the true meaning of the symbol of the sukkah? Is it the sukkah of our desert wanderings, the temporary hut, which the Israelites constructed in the desert when they wandered from place to place? If so, then the sukkah becomes a reminder of all of the exiles of Israel throughout our 4,000-year history, and our thanksgiving to God is for the fact that we have survived despite the difficult “climates” — the persecution and pogroms and assimilation — which still threaten to overwhelm those who unfortunately still live in the diaspora.

**Holiday Significance**

Or is the sukkah meant to be reminiscent of the Divine “clouds of glory” which encompassed us in the desert with God’s rays of splendor, a foretaste of the sanctuary, which served as the forerunner of our Holy Temple in Jerusalem? In the Grace after Meals during the Sukkot festival we pray that “the Merciful One restore for us the fallen tabernacle of David,” which would certainly imply that the sukkah symbolizes the Holy Temple. The Talmud (B.T. Succot 11) brings a difference of opinion between Rabbi Akiva and Rabbi Eliezer as to which of these options is the true significance of our celebration.

I would like to attempt to analyze which I believe to be the true symbolic meaning and why.

**Out Of Order?**

The major biblical description of the festivals is found in Chapter 23 of the **Book of Leviticus**. There are two

# Clouds of glory or temporary hut? What’s going on with this holiday?



textual curiosities, which need to be examined. The three festivals which were always considered to be our national festivals, and which also biblically appear as the “desert” festivals, are Pesach, Shavuot and Sukkot: commemorating when we left Egypt, when we received the Torah at Sinai and when we lived in desert booths. Rosh Hashanah and Yom Kippur are more universal in nature and not at all related to the desert sojourn. It seems strange that in the biblical exposition of the Hebrew calendar Pesach and Shavuot are explained, after which comes Rosh Hashanah and Yom Kippur, and only at the conclusion of the description comes Sukkot.

Now, of course one can argue that this is the way the months fall out on the calendar year! However, that too is strange. After all, the Israelites left Egypt for the desert; presumably they built their booths immediately after Pesach. Would it not have been more logical for the order to be Pesach, Sukkot, Shavuot, Rosh Hashanah and Yom Kippur?

**Two Parts Of Sukkot**

Secondly, the Festival of Sukkot is broken into two parts. Initially, the Torah tells us: *And the Lord spoke to Moses saying: on the fifteenth day of this seventh month shall be the Festival of Sukkot, seven days for God these are the Festivals of the Lord which you shall call holy convocations (Leviticus 23:33-38).*

It would seem that these last words conclude the biblical description of the festivals and the Hebrew calendar. But then, in the very next verse, the Torah comes back again to Sukkot, as if for the first time: *but on the fifteenth day of the seventh month, when you gather in the crop of the land, you shall celebrate God’s festival for a seven day period... You shall take for yourselves on the first day the fruit of a citron tree, the branches of date palms, twigs of a plaited tree (myrtle) and willows of brooks; and you shall rejoice before the Lord your God for a seven-day period... You shall dwell in booths for a seven-day period... so that your generations will know that I caused the people of Israel to dwell in booths when I took them from the Land of Egypt. I am the Lord your God (ibid. Leviticus 23: 39-44).* Why the repetition? If the Bible now wishes to tell us about the four species which we are to wave in all directions in thanksgiving to God for his agricultural bounty, why was this verse not linked to the previous discussion of the Sukkot booths? And why repeat the booths again this second time?

**Two Identities?**

I have heard it said in the name of the Vilna Gaon that this repetition of Sukkot with the commandment concerning the Four Species is introducing an entirely new aspect of the Sukkot festival: the celebration of our entering into

the Land of Israel. Indeed, the great philosopher-legalist Maimonides explains the great joy of the festival of Sukkot as expressing the transition of the Israelites from the arid desert to a place of trees and rivers, fruits and vegetables, as symbolized by the Four Species (**Guide for the Perplexed**, Part 3 Chapter 43). In fact, this second Sukkot segment opens with the words, *But on the fifteenth day of the seventh month when you gather the crop of the land (of Israel), you shall celebrate this festival to the Lord.*

Hence, there are two identities to the festival of Sukkot. On the one hand, it is a desert festival, alongside Pesach and Shavuot, which celebrates our desert wanderings and survivals while living in flimsy booths. From that perspective, perhaps it ought to have found its place immediately after Pesach in terms of the calendar and certainly before the description of Rosh Hashanah and Yom Kippur in the biblical text. However, the second identity of Sukkot, the Four Species, which represent our conquest and inhabitation of our homeland and signals the beginning of redemption, belongs after Rosh Hashanah and Yom Kippur — the festivals of God’s kingship over the world and his Divine Temple, which is to be a house of prayer for all the nations. This aspect of Sukkot turns the sukkah into rays of Divine splendor and an expression of the Holy Temple.

**Where Is Celebration?**

So which Sukkot do we celebrate? Both at the very same time! But when we sit in the sukkah, are we sitting in transitory booths representative of our wandering or rather in a Divine sanctuary protected by rays of God’s glory?

I think it depends on whether we are celebrating the festival in the diaspora or in the Land of Israel!

**Shabbat Shalom.**

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

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

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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!**

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See page 2





## Calendar of Events

### FRIDAY, OCTOBER 18

**Beth Emeth Sukkot, Shabbat Service** – 5:30 p.m. 100 Academy Rd., Albany. Followed by sushi in the sukkah, 6:30 p.m. Reg. required, \$18 p.p., no cost for children; [www.CBEAlbany.org](http://www.CBEAlbany.org). Info. – 518-436-9761 or [Info@CBEAlbany.org](mailto:Info@CBEAlbany.org).

### SATURDAY, OCTOBER 19

**Bethlehem Chabad Sukkah Hop Party Bus For Teens** – 7:30 p.m. 393 Delaware Ave., Delmar. Info., Res.– [www.bethlehemchabad.com/teensukkot/](http://www.bethlehemchabad.com/teensukkot/) [info@bethlehemchabad.com](mailto:info@bethlehemchabad.com), 518-439-3310.

### SUNDAY, OCTOBER 20

**SJCC Robert J. Ludwig Com-**

**munity Service Awards Gala**– 6 p.m. Schenectady’s Museum of Innovation and Science (miSci), 15 Museum Dr., Schenectady. Karen and Gerald Hausler will receive the Community Service Award. Mohawk Honda to receive the Corporate Partnership Award and Jewish Family Services of Northeastern New York to receive the Philanthropic Leadership Award. Reg.–Joslyn McArdle at [jccsofthecapitalregion.org](mailto:mcardle@jccsofthecapitalregion.org).

**“The Last New Yorker”**–2 p.m. Yiddish Book Center, 1021 West St., Amherst, Mass. Screening (1 hour 30 minutes in English) and talk with Director Harvey Wang. \$10. Info., [tix-yiddishbookcenter.org](mailto:tix-yiddishbookcenter.org).

**Colonie Chabad Soup In The Sukkah**– 4:30 -6:30 p.m. 401 Loudon Rd., Loudonville. Res. required–518-368-7886.

### MONDAY, OCTOBER 21

**High Holy Days Art**–7-8 p.m. Virtual. Nancy Kotz, marketing and speakers bureau director of Jewish Arts Education, will discuss Rosh Hash-

nah/ Yom Kippur artwork over the last 1,500 years. Reg., Info.– Rabbi Daveen Litwin, 413-442-4360, <https://www.jewishberkshires.org/>.

### SATURDAY, OCTOBER 26

**SJCC Film Fest: “Beyond October 7th: The Story Of The Gad Family From Be’eri”**–7:30 p.m. Schenectady Center, 2565 Balltown Rd., Schenectady. Individual tix, \$7 for JCC members, \$13 for non-members. Full fest, \$45 for JCC members and Friends of the Arts, \$85, non-members. Info.– <https://schenectadyjcc.org/Jewish-Film-Festival>, 518-377-8803.

### SUNDAY, OCTOBER 27

**Clarity Amidst Chaos: A Conversation With Avi Melamed**–2 to 3:30 p.m. SJCC, 2565 Balltown Rd., Schenectady. Melamed, analyst, Arab language educator, and a forum founder (Feenjan), will lead a discussion for those 18 years and older. Free. Reg. required–Judy Ben-Ami, 518-377-8803 or e-mail, [judyb@schenectadyjcc.org](mailto:judyb@schenectadyjcc.org).

**Breakfast with Elisa Albert**– 9:30 a.m. Temple Israel, 600 New Scotland Ave., Albany. Men’s club breakfast to feature talk about writer’s (Albert) recent experience with the NYS Writers’ Institute at its book fair. Non congregants, \$18. Info., Res., 518-438-7858, or [tialbany.org](http://tialbany.org).

**Ne’imah Jewish Community Chorus**–4-6 p.m. B’nai Sholom Synagogue, 420 Whitehall Rd., Albany. Chorus revival to feature new conductor Benjamin Gruder and singing. No auditions. Open to the community. Info.–[neimahchorus@gmail.com](mailto:neimahchorus@gmail.com) or 518-482-5283.

### WEDNESDAY, OCTOBER 30

**“The Destruction of Hungarian Jewry: A Commemoration”**–7 p.m. Golub Center, 184 Washington Avenue Ext., Albany. Dr. Stephen Berk will address the commemoration is co-sponsored by the Capital District Jewish Holocaust Memorial and the Jewish Federation of Northeastern New York. Free. Pre-registration required, until 5 p.m. 10/29 [www.jewishfedny.org/CDJHM-event](http://www.jewishfedny.org/CDJHM-event).

## Standing with Zionism is standing ...

Continued from page 2

6 million men, women and children. This evil was so singularly unique that it was given its own name: the Holocaust. Many opposed to Zionism or who had yet to understand its merits understood the need for Jewish self-de-

termination and a Jewish state after witnessing the evils perpetrated against the Jews when they didn’t have their own nation to defend them and provide refuge to their persecuted. Zionism stands as an outline for every liberation movement that came after it.

On the Jewish festival of Simchat

Torah on Oct. 7, the Jewish people, Israelis and the international community were given a harsh reminder of the violent plots anti-Semites plan for the Jews. “Palestinians” by the thousands stormed across the Gaza-Israel border and committed acts equally as heinous as the Nazis perpetrated against the Jews of Europe and North Africa. The barbarians who killed, kidnapped, raped, burned, beheaded and tortured innocent Jews that day had targeted civilians. The atrocities weren’t acts of resistance but evil savagery. The acts that day were premeditated and committed out of anti-Semitism.

### Emboldened Bigots

In the year since, anti-Semites around the world have felt emboldened to express their Jew-hatred in ways not seen since Nazi rallies. These rallies aren’t about a free Palestine, justice or human rights. In the past few decades, Palestinians were massacred by the tens of thousands in Syria, uprooted from their homes in Egypt and discriminated against in Lebanon. Not one rally was held anywhere in the world for these genuine atrocities committed against Palestinians in Arab countries. It was anti-Semitism that awakened the masses to scream vile hate-filled slogans like “Kill the Jews” in cities spanning from San Francisco to London to Sydney. The people at these rallies looked at a conflict that pitted the freedom movement of Zionism against the hate of anti-Semitism and chose to rally for evil.

### Obvious Understanding

The conflict that has sprung up since the Simchat Torah massacre pits the Jewish state against terrorists who wish for the demise of the one nation that protects the Jewish people. It doesn’t aim to win freedom or rights for the Palestinian people but to reverse global progress that achieved liberation for the

Jewish people. The side of the conflict that waves flags of terrorist organizations intends to put the Jewish people back at risk of the extermination they faced throughout the Crusades, during pogroms and the Holocaust.

This two-sided conflict isn’t a normal conflict that requires nuance to understand it. This conflict pits good vs. evil. Israel’s enemies and their supporters use emotion instead of facts, demonization instead of history and victimhood instead of responsibility to trick society into confusing weakness for virtue and strength for misconduct, leading the public to support evil instead of standing up for a liberal and democratic state.

All great justice movements fought for the liberty and rights of their people. These movements weren’t built around fighting against others. They advocated for their people’s rights and used violence to achieve their goals when they were left with no other choice. Zionism followed the American Revolution, among other movements, to earn its liberty. Israel’s enemies have consistently chosen to leave the negotiating table or never join it in the first place and use violence as their first option.

A year after the Simchat Torah massacre, the world has become a more confused place. People who stand for justice are standing on the wrong side of a conflict between the liberation movement of Zionism and violent anti-Semites who march with terrorist flags, following people being paid by terrorists to disrupt Western, liberal and free societies. There must be a moral reckoning directed by global leaders who don’t try to kowtow to both sides and appease the most evil actors in today’s world.

The world must choose—and declare Zionism and Israel just and its opponents the enemies of liberty, democracy and justice.

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# Jewish reasons to discount Trump as presidential candidate?

By MARILYN SHAPIRO

Americans will vote in what many view as the most consequential election in our history on Nov. 5, 2024. As I make my selections, it will be imperative that my choices reflect the values that are important to me not only as a Jew but also as a human being. These are my attitudes to freedom, truth, justice, equality, intelligent leadership, and empathy.

In a recent poll by the Jewish Democratic Council of America, 72% of Jewish voters backed Vice President Kamala Harris, and 25% supported former President Donald Trump for president. In 2021, the Pew Research Center published “Jewish Identity and Belief,” a study based on a survey of Jews as to what attributes are most essential to being a Jew.

Based on five of what it considered its most essential, here are some of the possible reasons why so few Jews back candidate Trump:

**“Remembering the Holocaust:”** Donald Trump has praised dictators, including Vladimir Putin (“a genius” and “savvy”) Victor Urban (“fantastic”); and Kim Jung-un (“tough, smart guy.”)

Taking a page from his dictator friends’ playbooks, he recently posted on his website Truth Social that he will



PHOTO COURTESY OF JIMLARKIN OF DEPOSIT PHOTOS.

*Donkey and elephant play tug of war with White House.*

lock up political opponents. “WHEN I WIN, those people that CHEATED will be prosecuted to the fullest extent of the law, which will include long term prison sentences.” Furthermore, according to the Jewish Democratic Council of America (JDCA), Trump has mirrored the fascist rhetoric of Hitler and Mussolini through his anti-Semitic tropes, including the vile “duel loyalty” lie. He has accused Jewish Democrats as hating Israel and

their religion, calling them “fools” and needing to have “their head examined.” On Sept. 19, 2024, Trump asserted, “If I don’t win this election the Jewish people would have a lot to do with that,” (Note: Jews make up only 2.5% of the U.S. adult population). Trump’s recent rhetoric has been as disconcerting if not more dangerous. In two separate talks to Jewish groups in Washington D.C. on Sept. 19, Trump asserted, “If I don’t win this election

the Jewish people would have a lot to do with that.”

His comments were immediately excoriated by many Jewish groups including the American Jewish Committee. It responded, “Whoever a majority of the Jewish community votes for, Jews — roughly 2% of the U.S. population — cannot and should not be blamed for the outcome of the election. Setting up anyone to say ‘we lost because of the Jews’ is outrageous and dangerous. Thousands of years of history have shown that scapegoating Jews can lead to anti-Semitic hate and violence.”

**“Leading an ethical and moral life:”** According to the **Washington Post**, Trump made 30,573 false or misleading claims over the four years of his presidency. Along with six corporate bankruptcies, his legal woes include indicted or alleged crimes including Trump University, hush money payments, sexual abuse and defamation, falsified business records, and attempts to overthrow the results of the 2020 election show.

Most recently, Trump’s lies about the federal response to Hurricane Helene, with claims that hurricane money was spent to house illegal immigrants, has complicated the recovery. “It is paramount that every leader, whatever

**Continued on page 15**

*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 ...*

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# Not lost at sea: Jewish mix makes Shabbos near Alaska

By JERRY SILVERMAN

**M**y wife and I just returned from a bucket-list trip to Alaska that included a seven-day Holland America cruise. We saw glaciers, whales, wildlife, the Northern Lights, and had a unique Shabbat experience aboard the ship.

If you've ever been on a cruise, you know that there are dozens of activities scheduled for each day. Imagine my surprise when I saw "Shabbat Service Led by the Congregation" on Friday's activities list, along with things like pickleball, origami, and body sculpt boot camp.

Robyn and I had no idea what to expect when we headed to the Hudson Room, which was set aside for Shabbat at 6 p.m. The room was set up with about 35 chairs, two battery-powered candles, and a stack of the older Reform siddur, **Gates of Prayer**. Off to the side was a box of black kippot, two challot, a bottle of Baron Herzog chardonnay, and six wine glasses.

## OK, Who's Leading?

There was no rabbi, no lay leader, no staff from the cruise ship. Based on the number of wine glasses, I assumed that they were not expecting a minyan. We did, however, have an eclectic group of 25 Jews and "Jewish-adjacent." It was a microcosm of the Jewish diaspora: Reform, Conservative and Orthodox from around the country and around the



JERRY, ROBYN SILVERMAN

world.

Four people behind us introduced themselves publicly as "Gentiles who support Jews and Israel." I assumed, based on their identification and southern accent, that they were evangelicals who believed in the prophecy that Israel was an essential prerequisite for the second coming of Christ. (Pardon my stereotype, please.)

## Plus Jews For Jesus

If that alone did not make for an eclectic mix, a family of eight from Tennessee, whose men had tzitzit emerging from under their shirts, identified as Messianic Jews.

Surprisingly, there was not much so-called Jewish geography among us. There was only one other person from New York City, Long Island, or New Jersey. We did hit it off with a lovely couple from Australia and shared similar stories about the struggles of Reform synagogues — dwindling membership,



Glaciers.

tight finances, families leaving after b'nei mitzvah.

So how do a bunch of Jews, Messianic Jews, and Jewish-adjacent Gentiles make Shabbos together without a rabbi or lay leader or a familiar prayer book? It sounds like the opening line for a joke, right? The answer: democratically and haphazardly. Anyone could — and did — name a prayer and then lead it.

## What We Did

Without a leader, a defined order of prayer, or agreed upon tunes, we were left simply with a desire to make Shabbos together. We recited the Shabbat Candle blessing, made our way through the Sh'ma, V'yahavta, the Amidah, Aleinu, Mourner's Kaddish, and finally "Shabbat Shalom" as a closing song.

An Orthodox woman gave a lovely d'var about the week's parsha, **Eikev**, which led us all to share stories of small kindnesses that we had seen or done on the ship. We gathered around



The ship.

the table of wine and challah provided by Holland America and finished our congregation-led Shabbat with Kiddush and a Motzi.

In a way, the evening was as much a social science experiment as it was Shabbat, as a group of strangers awkwardly figured out who would lead, who would sing, who would share his story.

Mostly, it was an affirmation of the centrality of Shabbat. We are a diverse people, crossing different countries and denominations. Yet, our connection to each other, cemented by Shabbat, is so strong and so fundamental that we can come together in sacred community half-way across the world on a ship in the Gulf of Alaska.

*Jerry Silverman is a retired journalist for Bloomberg, the former president of Temple Sinai in Saratoga Springs, and a former member of the Board of Directors of the Jewish Federation of Northeastern New York.*

## Jewish pride at Siena College with the Let Here Be Light Tour



Scenes from the Let Here be Light tour at Siena College.

**ALBANY**—Jewish pride was on full display at Siena College as the Let Here Be Light Tour made a stop bringing together 200 students in a celebration of heritage, identity, and resilience. The event featured interactive booths, performances and an atmosphere that allowed Jewish students to connect with their roots.

Local dignitaries, including NYS

Senator Jake Ashby Colonie Town Councilman Jeff Madden representing the town supervisor, attended.

"We are incredibly proud of the turnout and the deep impact this event had on our students," said Rabbi Mordechai Rubin, co-director of Chabad at Siena and Colonie Chabad.

"In a time when Jewish students are

**Continued on page 15**

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# The Informer

No one could hide from Berele, but the rabbi gave him a look that...

By CHARLES GOLDBERG

Printed in Yiddish on Jan. 23, 1948

[This story took place many years ago in Bialystok, Poland. I was just a small boy when my father (of blessed memory) told me about this incident.]

The Czarist government ordered that, during periods of military conscription, each community had to provide a specific number of recruits. In those days Jews didn't have much enthusiasm for serving in the Russian army because of the brutal laws that were directed toward them and made their daily lives very difficult. Confined to the Pale of Settlement, the Jews were simply being suffocated. It was no wonder that men sought a variety of means to avoid serving in the military. The sons of the rich were either exempted from service or paid dearly for their freedom. For poor boys, the only solution was to inflict an injury that would make them ineligible for the army.

In those days there were people who were called *makher*s. For the right price, they would cause an appropriate injury. Sometimes the makher's would cause deafness or would pour drops in the eyes. Sometimes, they would even chop off a finger. Another way was for the young men to make themselves ill by not eating or sleeping and losing a lot of weight. When they appeared for induction, they could

barely stand on their feet. That was about the only way a poor man's son could avoid the army.

## Demand young boys

When the Russians realized that the Jews were not providing enough recruits, and indeed those who did appear for induction were mostly cripples, the government issued a decree that young boys were to be taken in order to fill the quota. When the order became known, it was as shocking as thunder booming out of a clear sky. Despair gripped the entire Jewish population; they knew that a great tragedy was about to befall them.

The edict contained two elements: first, the quota had to be filled with young boys, and second, they were to be transported deep into Russia, into villages and hamlets so that in time they would forget their origins and could be converted to the Greek Orthodox faith. This religion would gain many thousand converts, for it was always an important goal of theirs to entrap Jewish souls.

As the time of the conscription would draw near, the entire Jewish community would be in terrible turmoil. Mothers and fathers didn't know what to do with their young sons...how to hide them. While some solution might have been found to deal with these circumstances, a new

disaster occurred...the Jewish khapers (kidnappers). The Russian government paid them to reveal in which homes young boys could be found. To our great shame, they performed their task perfectly. The tears and shrieks of the wretched parents whose children were taken away reached the very heavens. More than one mother fell dead at the kidnappers' feet when they dragged her kaddish (eldest son) out of her arms.

## A black soul

One of these kidnappers who lived in our town was named Berele. He had no significant livelihood, so when kidnapping children turned out to be a good way of earning a living, he became one of them. And it soon became clear what kind of black soul he had. No one could hide from Berele; no one could squirm out of his hands. In a word, he became the terror of the entire town.

When the Jews saw that this evildoer was destroying the town, several respected men went to the rabbi to ask him to do something about this situation. The rabbi at that time was Reb Velvel, a highly esteemed individual whose piety was without limit. He was one of those old-fashioned rabbis who knew but one thing: to study Torah constantly. He was truly a singular man in his generation.

When Reb Velvel heard what was going on, he immediately called over the shamash (sexton) and told him to bring Berele. When the shamash told Berele that the rabbi wanted to see him, Berele laughed in his face. When the shamash returned to the rabbi with Berele's answer, the rabbi replied: "Go tell Berele that he must come...the request has the force of an official religious decree."

## No respect

The shamash went to Berele and repeated the rabbi's words. Berele violently berated the shamash and denounced the rabbi in highly inappropriate language. He also made it clear that he was going to continue with his "work."

When the shamash returned a second time to the rabbi to deliver Berele's answer, Reb Velvel put his head between his hands



CHARLES GOLDBERG

and fell into deep concentration about how to deal with this matter. Suddenly, as if awakening from a trance, he decided to address the *balebatim* (upstanding men) of the community.

"If the villain will not come voluntarily, he'll come against his will. This is what you must do. Trick him into meeting with you on a secluded street. Pretend you want to talk business with him. And when you succeed in persuading him to accompany you, be sure to pass by my window. I simply want to look at him."

When they were able to persuade Berele to agree to the meeting, the rabbi was told that he was on his way. The rabbi approached his window, raised bushy eyebrows that almost hid his eyes, and stared for a long time at the face of the betrayer of Israel. He then moved away from the window and returned to his study of the Gemara as if nothing had happened.

As the informer passed a few feet from the rabbi's house, he suddenly fell down in the middle of the street. A great tumult arose and people flocked to the site. The police arrived and brought a doctor, but Berele was dead.

And as befitted a man like Berele, he was buried beyond the cemetery fence like an animal, and the town rejoiced.

*A story from Tales of Bialystok, translated from Yiddish and published by Phyllis Ross of Slingerlands. The author, her father, Charles Zachariah Goldberg, left Bialystok, Poland, after a pogrom in 1906. He came to America and published poignant stories in the New York City area in the 1930s and 1940s about his experiences in Europe and in America.*

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— Rachel Fishman Feddersen, Publisher and CEO, The Forward

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## Dr. Robin Solomon awarded Kipnis-Wilson/Friedland Award for philanthropy, volunteerism

Dr. Robin Solomon has been named as Northeastern New York's winner of the 2024 Kipnis-Wilson/Friedland Award presented by the Jewish Federation of North America's (JFNA) Lions of Judah. This year's Kipnis-Wilson/Friedland award recipients are scheduled to be recognized at the annual Lion of Judah conference slated for Jan. 12-14, 2025, in Atlanta, Ga.



**DR. ROBIN SOLOMON**

Since 2004, the Kipnis-Wilson/Friedland Award has awarded "extraordinary women who have set a high standard for philanthropy and volunteerism and have a lifetime commitment to the Jewish world."

The award was established in recognition of Norma Kipnis-Wilson and the late Toby Friedland, co-founders of JFNA's Lion of Judah program. Recipients are chosen by their communities as "women of valor," having had a lifetime commitment to the Jewish world.

Lions of Judah are women of all ages, and it is an international sisterhood of thousands of global activists who care about the Jewish future. According to organizers, Lions of Judah play a vital role in creating social justice, aiding the vulnerable, preserving human dignity and building Jewish identity, and set an exemplary standard of leadership and giving.

Solomon has been involved with the Jewish Federation of Northeastern New York (JFNENY) since 1987 and is board member and secretary of the Endowment Board of Governors. She represents the community on the National Women's Philanthropy Board of JFNA and serves as a liaison to the Women's Philanthropy board. She is a past event chairwoman of JFNENY's annual North Country event and has served on committees for

several Women's Philanthropy events.

Solomon holds a clinical doctorate in audiology from Salus University and board certification from the American Board of Audiology. She received her training at The George Washington University and completed her clinical fellowship at Albany Medical Center Hospital. She served as a staff audiologist in the Otolaryngology

(ENT)/Audiology department at The Basset Medical Center in Cooperstown. For 12 years Solomon was the chief audiologist for Saratoga Hospital at Wilton Medical Arts.

In 2009, she founded Hearing Care Resources, LLC, a diagnostic and rehabilitative audiology practice serving the Saratoga Springs/Wilton region, and greater Saratoga County. Solomon is a Fellow of the American Academy of Audiology, is clinically certified by the American Speech-Language-Hearing Association, is a New York State licensed audiologist and hearing aid dispenser and is a Fellow member of the Academy of Doctors of Audiology.

She was honored in 2013 by **Saratoga Today** as one of five "Women of Influence" in Saratoga County. Among other community activities, Solomon is a member of Temple Sinai. She and her husband Neal enjoy traveling the world, the arts, and "our wonderful Adirondack region."

Solomon joins the list of past Northeastern New York award recipients including Joy Davidoff, Malka Evan, Susan Farber, Evelyn Farbstein, the late Jane Golub, Karen Hausler, Rona Pozner, Ilene Sykes, and Phyllis Wang.

Information or conference registration is available at <https://lionconference.org/index.php>.

## Ruth Margolis Yorker named director of human resources at Daughters of Sarah

**ALBANY**— Daughters of Sarah Community for Seniors announce the appointment of Ruth Margolis Yorker as the director of human resources. With over two decades of experience in human resources consulting. "We are excited to welcome Ruth Margolis Yorker to this pivotal role," said Mark L. Koblenz, president and CEO of Daughters of Sarah. "Her extensive HR background and long-standing dedication to our community will help drive our mission forward, ensuring the best possible care for our elders."

Yorker served for more than 20 years as area vice president of human resources and compliance at Gallagher



**RUTH MARGOLIS YORKER**

(formerly Cool Insuring Agency) in Latham. In this role, she provided clients with human resource consulting and compliance services, specializing in key areas such as FMLA, HIPAA, COBRA administration, workplace harassment prevention, and the Affordable Care Act. Her expertise also includes developing and delivering training on various HR

topics, conducting investigations, and designing client onboarding and total rewards strategies.

Yorker served as the past president of both the Daughters of Sarah Nursing and Rehabilitation Center Board and the Board of The Massry Residence.

## Dr. Stephen M. Berk to discuss the destruction of Hungarian Jewry in presentation on Oct. 30

Dr. Stephen M. Berk will present "The Destruction of Hungarian Jewry: A Commemoration" on Wednesday, Oct. 30, at 7 p.m. at the Golub Center, 184 Washington Avenue Ext., Albany. The free talk is co-sponsored by the Capital District Jewish Holocaust Memorial and the Jewish Federation of Northeastern New York.



**DR. STEPHEN M. BERK**

Eighty years ago, on March 19, 1944, Germany invaded Hungary, Operation Margarethe (Unternehmen Margarethe). Hungarian Jews believed that they were safe; anti-Semitism existed in Hungary, but Jews, according to speech organizers, felt that the Hungarian government, even under German occupation, would not betray them. They were wrong.

Hungarian government officials, police and military personnel collaborated with the Germans, and over 600 thousand Hungarian Jews were murdered. From the end of April 1944 to early July 1944, between 5,000 and 10,000 Hungarian Jews were murdered at Auschwitz daily.

There was an attempt to save Hungarian Jews, but it failed. That rescue attempt is controversial.

Prof. Stephen M. Berk, distinguished Henry and Sally Schaeffer professor

of Holocaust and Jewish studies at Union College in Schenectady, and former chairman of its department of history, is a speaker, often lauded for his dedication to educating others about the Holocaust and its lessons for today. He has traveled the globe, addressing critical issues such as anti-Semitism, Israel and the Middle East, the Holocaust, and Russian history. His work has earned him accolades, including the

Citizen Laureate from the University at Albany Foundation.

Those who wish to attend the event must pre-register at [www.jewishfedny.org/CDJHM-event](http://www.jewishfedny.org/CDJHM-event). Registration will be accepted until 5 p.m. on Tuesday, Oct. 29. There is no cost to attend.

The Capital District Jewish Holocaust Memorial is a registered 501©3 not-for-profit organization

dedicated to building a permanent memorial in the New York State Capital that will honor the memory of some of the ancestors of New Yorkers, ensuring that the lessons of the Holocaust are not forgotten, educating students and the general public about what can happen when hate and prejudice go unchecked, and connecting people with the lessons of history so they will not be repeated.

The Schenectady JCC Jewish Film Festival Presents

# Beyond October 7th

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in person at the SJCC on Saturday, Oct. 26, at 7:30 p.m



with Israeli guest:

**Avi Melamed**

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**Obituaries**

**SANDRA “SANDY” BELL**

78, of Schenectady, Oct. 7, 2024; survived by husband, Dr. Sam Bell; sons, Alan (Nicole) Bell and Brian (Melissa) Bell; and grandchildren Abby, Jordan, Madelyn and Brady.

**JEFFREY S. COHEN**

62, of Guilderland, Sept. 29, 2024; survived by wife Jacqueline (Jackie); and daughters Hannah Grace and Sarah Elizabeth.

**EDITH “EDEE” DUTKIN**

93, of Albany, Sept. 23, 2024; widow of Donald Dutkin; survived by brother Louis Goldberg; daughter Ferne L. (Eric Bello) Dutkin; son Eugene (Melinda Niefeldt) Dutkin; grandchildren, Emily Bello, Julia Bello and Max (Kirsti Arten) Dutkin; and great-grandchildren, Henry Saunders, Vivienne Saunders, Talia Labunski and Isabel Artzen Dutkin.

**EUGENE GINSBERG**

94, of Albany, Sept. 27, 2024; widower of Barbara Ginsburg; survived by wife Estelle Ginsburg; daughter Mara (Jeffrey) Ginsberg; and grandchildren Barbara (Ryan) and Martin; and great-grandchild Harrison.

**JENNY “FAY” GROSSMAN**

92, of Schenectady, Sept. 28, 2024.

**MARTHA HEALY**

69, of Albany, Oct. 9, 2024; survived by her husband Sandor Schuman, sons Benjamin (Sarah Maurer) Schuman, Samuel (Emlyn Clark) Schuman; and daughter Anna Schuman; sisters Molly Healy, Sarah (Richard Whelden) Healy-Whelden; brother Christopher Healy; and step-sisters Eileen McGurn and Bridget Shaw (Ron).

**Dr. MICHAEL LOZMAN**

86, of Albany, Oct. 11, 2024; survived by wife Sharon E. (Parnett) Lozman; daughters Dr. Robin N. (Willard A. Anderson II) and Tobie L. (Mark F. Schlosstein) Schlosstein; brother Dr. Jeffrey (Nancy A. Lozman) Lozman; and grandchildren, Willard T. Anderson II, Schuyler M. Anderson, J. Andrew Schlosstein and Peyton E. Schlosstein.

**LAWRENCE B. RICKMAN**

98, of Albany, Sept. 25, 2024; widower of Sydelle Rickman; survived by daughters Laura (Matthew) Hosford of Delmar, and Wendi (Jonathan Broth) Rickman of Glen Ridge, N.J.; grandchildren Merrick and Phoebe Hosford, Sabrina Broth, and Tyler Conway; and brother Alvin (Patricia) Rickman.

**ROBIN SHAPIRO**

68, of Albany, Oct. 5, 2024; survived by mother Betty Shapiro; and brother, Michael (Sharon) Shapiro.

*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*

# Clifton Park Chabad lists new building campaign

**CLIFTON PARK**—Clifton Park Chabad has officially launched a building campaign this fall, aimed at expanding its facilities at 495 Moe Rd. to meet the needs of the Jewish community in Southern Saratoga County. This initiative will create a dynamic, inclusive space where people of all backgrounds can experience and engage in Jewish life, according to Rabbi Yossi and Leah Rubin, Clifton Park Chabad directors.

The new center will feature spaces for prayer, learning, youth programs, holiday celebrations, and social events. Clifton Park Chabad has partnered with Mike Roth of Stracher, Roth, Gilmore Architects, who has been instrumental in shaping the architectural vision of the project.

From now until the end of the year, Clifton Park Chabad is running a matching campaign. Every dollar donated will be doubled, allowing contributors to maximize the impact of their support. “This is an opportunity to make a real difference,” said Rabbi Yossi Rubin. “By participating in this mitzvah, donors are not only helping to build a new center but are also ensuring that Jewish life continues to flourish in our community.” He also said that donations of \$1,800 or more will be recognized on a donor wall.

Guiding the campaign is Marv LeRoy, founder and president of the Institute for Philanthropic Excellence, who has 40+ years of experience in nonprofit leadership. For those who



Diagram of planned addition and drawing of anticipated new building.



wish to explore the plans for Clifton Park Chabad the organization is offering building brochures and welcomes interest about the project. The rabbi may be reached at 518-495-0772.

Donations may be made online at [www.cliftonparkchabad.com](http://www.cliftonparkchabad.com) or through the campaign site, [www.charidy.com/buildcliftonparkchabad](http://www.charidy.com/buildcliftonparkchabad).

**Thursday, Oct. 17, 15, Tishrei. Sukkot** candlelighting is after 6:51 p.m. (Light from pre-existing flame)

**Friday, Oct. 18, 16, Tishrei. Shabbat** candlelighting is at 5:49 p.m. (Light from pre-existing flame)

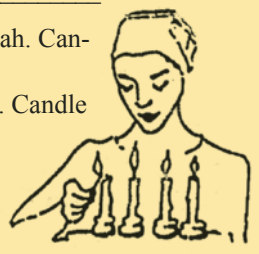
**Saturday, Oct. 19, 17, Tishrei. Sukkot.** Shabbat ends at 6:48 p.m.

**Wednesday, Oct. 23, 21, Tishrei. Sukkot. Hashanah Rabah.** Candle lighting at 5:42 p.m.

**Thursday, Oct. 24, 22, Tishrei. Sukkot. Shemini Atzeret.** Candle lighting at 6:41 p.m.

**Friday, Oct. 25, 23, Tishrei. Simchat Torah.** Candle lighting at 5:39 p.m.

**Saturday, Oct. 26, 24, Tishrei. Sedrah: Bereishit.** Shabbat ends at 6:38 p.m.



CANDLELIGHTING TIMES

## Schenectady JCC to host ‘Clarity Amidst Chaos,’ a conversation with Avi Melamed

**SCHENECTADY**—The Schenectady Jewish Community Center (S.J.C.C.) will host a discussion, “Clarity Amidst Chaos,” with Avi Melamed, author, intelligence analyst, educator, and speaker, on Sunday, Oct. 27. The program will be from 2 to 3:30 p.m. at the S.J.C.C., 2565 Balltown Rd., Schenectady.



AVI MELAMED

According to organizers, the event will feature an important and distinct apolitical briefing to provide participants with a nuanced context of how Hamas’s attack on Israel has led to violence and military actions in other areas of the region and how it will reflect on this moment in the history of Israel and the Middle East.

Melamed is a former senior official on Arab affairs and an Israeli intelligence official. He is considered an expert on current affairs in the Muslim and Arab society and their effect

on the Middle East and Israel. He also serves as the Fellow of Intelligence and Middle East Affairs for the Eisenhower Institute. Melamed has been involved in an array of intelligence field positions on behalf of Israeli government agencies and Israeli Defense Forces. Melamed is also known as the founder of Feenjan—Israel Speaks Arabic, an online medium for Arabs and

Israelis to engage in various issues and discussions. The topics and discussions are centered on the latest trends of the Israeli culture and the Arab world in Arabic.

This talk is intended for adults ages 18 and up. Childcare will be available at no cost. The talk is free to attend, but registration is required and may be obtained by contacting Judy Ben-Ami at 518-377-8803 or e-mail, [judyb@schenectadyjcc.org](mailto:judyb@schenectadyjcc.org).

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## Jewish reasons to discount Trump? ...

Continued from page 10

their political beliefs, stops spreading this poison,” White House spokesman Andrew Bates wrote in the memo, adding, “This isn’t about politics — it’s about helping people.”

**“Working for Justice and Equality in Society:”** Coupled with his being on the wrong side of the law as mentioned previously, Trump seems to align himself with, and has emboldened dangerous far-right wing extremists. He dismissed the neo-Nazi and white supremacists’ 2017 deadly demonstration about the removal of a statue of General Lee in Charlottesville, N.C., with his infamous, “There were good people on both sides.” He may have been speaking just about just the views about the statue removal but the vague statement seemed to show support for neo-Nazi and white supremacists! He has disparaged immigrants, the disabled, Gold Star parents, veterans, prisoners of war, veterans, Haitians, blacks, Muslims and, as noted, all his political opponents.

**“Being Intellectually Curious:”** In 2018, Trump defended himself against negative reports regarding his mental capacity to handle the presidency with a tweet stating he was “very smart” and “a very stable genius. **The New York Times** on 5/21/2021 reported on information shared by 10 then-current and former officials involved in the president’s intelligence briefings. Various officials stated Trump frequently ignored information with which he disagreed, veered off on tangents, demonstrated a short attention span, and relied on conservative media and friends for information.

**“Caring about Israel:”** Trump repeatedly states that as president he did more for Israel than any other president, citing the 2020 Abraham Accords. As we commemorate the first anniversary of the October 7, 2023, massacre, however, his rhetoric demonstrates his serious lack of support for Israel. His initial comments a few days later were to praise Hezbollah, another terrorist group, as “very smart,” Recently, on the event’s first anniversary, he used a conservative talk show’s podcast to put the spotlight on his own grievances. “Israel has to do one thing. Israel has to get smart about Trump,” he was quoted in **The Times of Israel**, “because they don’t back me.” John Bolton, Trump’s former national security advisor, warns that the former president cannot be trusted saying, “Trump’s support for Israel in the first term is not guaranteed in the second term,” adding “because Trump’s positions are made on the basis of what’s good for Donald Trump, not on some coherent theory of national security.”

When someone shows you who they are,” wrote Maya Angelou, “believe them the first time.” This election day, we can choose a path, a future in which democracy can continue forward.

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**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](http://theregoesmyheart.me).

## Jewish pride at Siena College ...

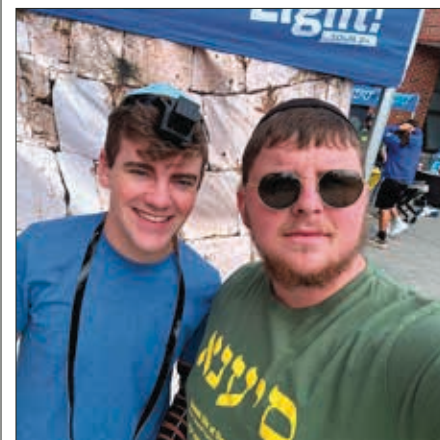
Continued from page 11

facing immense challenges, this event served as a beacon of hope, strength, and pride. Chabad on Campus remains dedicated to standing with our students, ensuring they have a place to connect with their heritage and fortify their Jewish identity.” The rabbi reported that reported many students came out of the woodwork to say they are Jewish. “We met many new freshman students that were afraid to put up a mezuzah on their dorm room and after the festival affixed a mezuzah!”

The Let Here Be Light Tour, organized by Chabad on Campus, is a traveling festival that visits over 40 campuses, bringing Jewish pride to Jewish students across North America. The tour continues to make stops at various universities, with the goal of reaching over 8,000 students.



Scenes from the Let Here be Light tour at Siena College.



### Are you a bookworm?

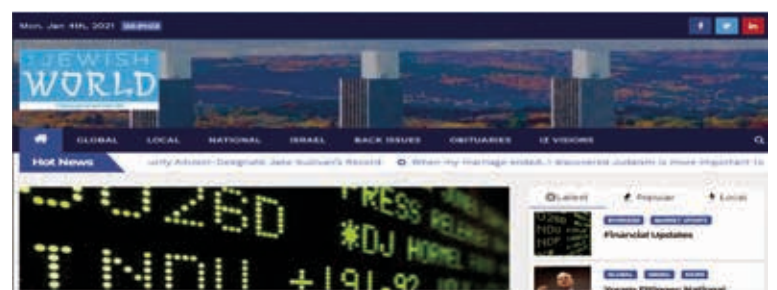
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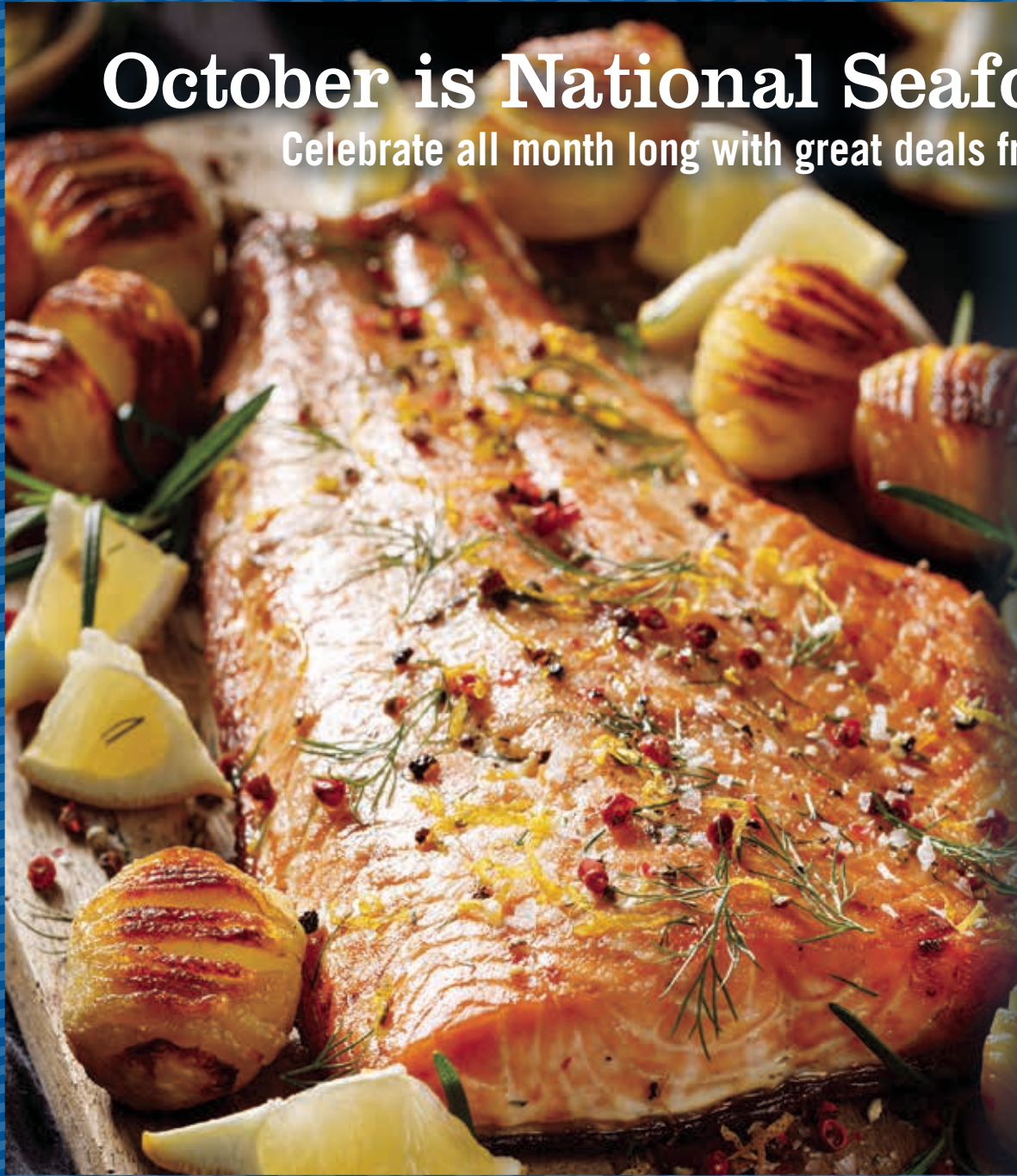


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