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Coronavirus Forces Jewish Communities to Reassess Purim Festivities



A Purim carnival in Tel Aviv. Photo: Ehud Kenan via Wikimedia Commons.

BY JNS.org

Jews around the world are expected to gather in synagogues on Monday night to hear the story of Queen Esther and how the Jews of Persia were saved from annihilation.

That, however, was before the coronavirus came on the scene, and rabbis had to figure out ways to ensure that congregants could participate in the holiday while

dealing with self-isolation, states of emergency, and home quarantines.

Synagogues, day schools, Jewish community centers, and the like are re-envisioning how they will celebrate what is perhaps the most festive Jewish holiday, especially for families. Nationwide, dozens of events large and small have been cancelled, some because of states of emergency declared by local health officials.

It was the latter that forced

the cancellation of four different Purim-related events that the Israeli American Coalition in Seattle was either sponsoring or participating in. Among the events was a costume party it hosted for adults that was sold out and a local Jewish community center carnival for the community.

"Obviously, everybody is disappointed, but there is a lot of confusion right now; things are

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Israel Provides Coronavirus Testing Kits to Help Palestinians

BY BENJAMIN KERSTEIN

The Israeli Ministry of Defense's Coordinator of Government Activities in the Territories (COGAT) unit, which deals with civilian activities in the West Bank, including coordination with the Palestinian Authority, has announced that it is working with the PA to contain the coronavirus outbreak in Palestinian controlled areas.

Hundreds of coronavirus testing kits have been transferred to the PA by Israel, and Israeli and Palestinian medical



A man in a protective suit walks outside Angel Hotel where, a group of American visitors have been quarantined, in the town of Beit Jala in the West Bank, March 7, 2020. Photo: REUTERS/Mussa Qawasma.

personnel are training together to deal with the virus and its repercussions, COGAT said in a statement.

Israeli Health Ministry guidelines on preventing and treating the virus have also been issued by COGAT in Arabic.

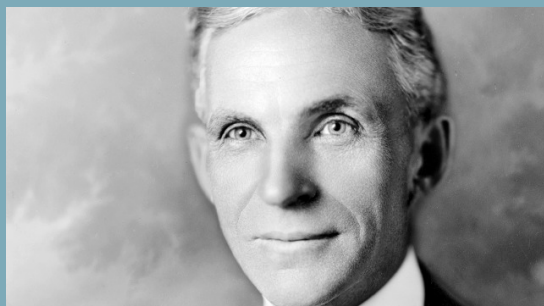
"Bacteria and viruses do not stop at the border, and the spread of the dangerous virus in Judea and Samaria [the West Bank] can also jeopardize the health of the residents of Israel," said Civil Administration Health Coordinator Dalia Basa.

"COGAT and the Ministry of Health will continue working to help the Palestinian authorities curb the spread of the virus

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Dreyfus' Long Shadow

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ShabbatCalendar

Parshat KI TISA
פרשת כי תשא

Times for New York City, Friday Candle Lighting
Shabbat Begins: 6:43pm | Shabbat Ends: 7:43pm



the **algemeiner**
P.O.B. 208 East 51st St, Suite 185
New York, NY 10022
Tel: (718) 771.0400 | Fax: (718) 771.0308
Email: editor@algemeiner.com
www.algemeiner.com



Opinion.

Jewish Lessons From the Coronavirus



PINCHAS ALLOUCHE
SCOTTSDALE

To date, more than 100,000 people have been affected by the coronavirus globally, including 3,000 deaths. As we pray that this pandemic ends speedily, here are five pressing lessons that we may learn from this tragic disease:

LESSON ONE: One Sneeze Can Change the World

According to health experts, the coronavirus spreads viral particles through sneezing, which can infect many people.

The lesson is powerful: we each possess two forces within — a body and a soul. And if small particles from our body can produce such havoc, just imagine how much good our souls can create with its Divine particles. If one sneeze can affect our world so dramatically, one positive deed can certainly produce great change.

It is true: each of us holds the power to alter the state of our society. If we can allow our souls to produce some Divine particles through deeds of goodness, we too can engender a positive revolution that can, and will, better our world.

As Maimonides once put it: “Each person must view himself and the entire world as being half meritorious and half guilty. If he does one single good deed, he can tip the scale and bring deliverance to the entire world” (Mishne Torah, Laws of Repentance 3:5).

LESSON TWO: A Little Bit of Fear Is Good

Franklin D. Roosevelt famously exclaimed that there is “nothing to fear but fear itself.” Yet dare I ask, is it true that we should not be afraid of fear?

Judaism would disagree. Sure, fear can be dangerous. It can paralyze the mind, stifle our growth, and lead to habits of destruction. But fear can also be constructive.

It is no secret that the coronavirus has spread fear among individuals and nations. People are increasingly afraid to congregate, travel, and attend public events.

But the more we fear for what will be in the future, the more we can also learn to appreciate all that we have, today, at the present.

Turbulent times like these can teach us that life is so vulnerable, that seeming certainties are so uncertain, and that material achievements are so fleeting. The fear that then naturally emerges from these realizations can rattle us profoundly. But it can, and it must, also awaken us to a renewed appreciation and commitment toward all that is firm and certain in our lives — from deepening our relationships with our loved ones to rededicating ourselves to living a life of purpose.

Perhaps this is why the wisest of men, King Solomon, taught that “happy is the man who is always fearful” (Proverbs 28:14). A little bit of fear is valuable, for it prevents us from falling into a state of stalemate, and opens our eyes to all the good that lies in and around us.

LESSON THREE: The Unbreakable Power of Unity

As I write these words, world govern-

ments and international experts are collaborating in unprecedented ways to find a vaccine for the coronavirus.

It is in historic moments of unity such as these that we are privy to the power of collective responsibility. When we come together as one, even the most destructive of diseases becomes curable, and even the cruelest of challenges are, eventually, surmountable.

It is no secret that we live in tumultuous and divisive times. Yet, the coronavirus teaches us that the path to a healthy future relies on our ability to work together with respect for who we are: people of all kinds, who were created in the image of G-d.

And when we join hands together, an avenue of redemption is then paved. Like the colors of a rainbow or a symphony of instruments, true beauty and harmony will only emanate from our ability to unite together.

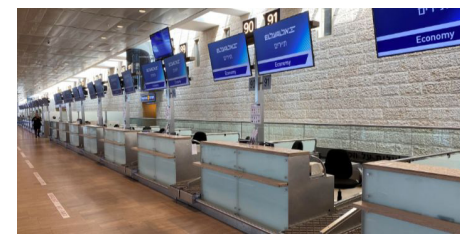
LESSON FOUR: “Keeping Good Hygiene”

With the rapid spread of the coronavirus, health officials are constantly warning us to “keep good hygiene.”

But I wonder: are we as careful about physical infections as we are about spiritual ones, such as negative words and actions?

It is no secret that we live in an age of impulsions. On social media, we often do not hesitate to voice our immediate reaction to every story under the sun. But not every post is worthy of our likes, pokes, and comments.

For in the race to speak back, we often forget to think. In the urge to reply, our swirl of emotions often eclipses our clarity of thought. And in the heat of disagreements, spiritual



An area of the departures terminal in Ben Gurion International Airport in Lod, Israel, March 8, 2020. Photo: REUTERS/Rami Amichay.

viruses can spread uncontrollably.

In the wise words of the Kotzker Rebbe (1787-1859): “All that is thought should not be said, all that is said should not be written, all that is written should not be published, and all that is published should not be read.”

LESSON FIVE: Man Plans, G-d Laughs

So says an old Yiddish adage. As we all know, our personal plans are not always fulfilled. Sometimes we get “stuck in traffic.” Other times, we receive a phone call that rocks our day.

The coronavirus has destabilized many of us. Personally, I was notified yesterday that a six-day mission of young Jewish leaders to Riga and Paris, in which I was to assume a role, was postponed.

Yet this disruption of plans teaches us a vital secret to happiness. Every day includes two plans: the plan that we design for ourselves, and the plan that God designs for us. Unfortunately, they are not always synchronized. Sometimes we plan for A, but B happens. But the question then begs itself: how will we

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During Election Season, the Jewish Community Must Prioritize Addressing Campus Antisemitism



KAREN BEKKER
NEW YORK

The Boycott, Divestment, and Sanctions (BDS) movement against Israel “is essentially a domestic form of antisemitism that attacks local Jews through the demonizing of the Jewish state,” observed Ben Cohen in 2015. “The only way for Jews to remove this stain is through publicly dissociating themselves from, and loudly condemning, the State of Israel. Quarantining Israel in order to eliminate it may be the stated goal of BDS, but its immediate and often only impact is upon those Jews in the vicinity of the movement’s propaganda activities.”

In the five years since, our college campuses and universities have provided one example after another to prove his point. Here are just a few recent ones:

Last month, the Holocaust historian Deborah Lipstadt gave a talk at UC Berkeley on present-day antisemitism in the US. Her talk, she said, had nothing to do with Israel. Yet students calling themselves Law Students for Justice in Palestine protested her talk with signs calling for divestment from Israel and complaining about alleged events in Israel in 1948.

Also last month, a Jewish law student said that she dropped out of CUNY Law School, a

public school, due to antisemitic harassment from activists claiming to be pro-Palestinian. A petition that targeted the student was signed by several faculty members.

And in November at my alma mater, Oberlin College, the student groups Students for Free Palestine and Jewish Voice for Peace erected a memorial to terrorists who targeted Jewish civilians on the campus’ main square.

These and the many other incidents that make the news are alarming, but there is an even more pernicious effect of campus antisemitism: it works to turn young Jews away from their own community as they seek to fit in with their peers.

The ADL’s Jonathan Greenblatt recently explained that “celebrating the miracle of the creation of the Jewish state after 2,000 years of yearning to return to Zion is foundational to the teaching of Jewish history and identity.” While Zionism, in Greenblatt’s words, “links the Jewish people of the present to the ancient Jewish people of the past,” anti-Zionist teachings on campuses — and increasingly in high schools and even elementary schools — seek to sever that bond.

In the 1990s, when I was a college student and then a recent graduate, Jewish organizations were obsessed with “Jewish continuity.” This obsession found expression in programs designed to ensure that young Jews married each other and made more Jews. But today’s anti-Zionism attacks Jewish continuity by asking young Jews to choose between their

community and their social lives. My fellow Oberlin alum Julia Redden wrote of how in her first year at the school, a Jewish senior warned her that “You always have to prove you’re a good Jew” and “The good Jews have to be anti-Zionist.”

Make no mistake — anti-Zionism is not just an attack on Israel, it is an attack on all Jews, everywhere.

The wider American Jewish community would be well served to recognize the dire nature of this situation, and to prioritize addressing it. One major step towards doing so was already taken in December of 2019, with the signing of an Executive Order on antisemitism. The order adopted the International Holocaust Remembrance Alliance’s definition of antisemitism, which includes “denying the Jewish people their right to self-determination,” and “holding Jews collectively responsible for actions of the state of Israel.” It also extended to Jewish students the same Federal protections that other minority groups already enjoyed.

Yet there’s been little prominent coverage of the 2020 presidential candidates’ positions on the December 2019 executive order. Indeed, when *JTA* sent the candidates five questions “about antisemitism and Jewish issues,” the newswire did not even mention the executive order. This is despite the fact that a recent poll showed that 86% of American Jews consider antisemitism either very impor-

Continued on Page A7



Claims Conference ועידת התביעות

The Conference on Jewish Material Claims Against Germany

ATTENTION HOLOCAUST SURVIVORS AND SPOUSES

The Claims Conference has negotiated the following liberalizations with the German government.

Article 2 and CEE Fund

The following Jewish Holocaust survivors, who were persecuted in the open ghettos identified below, for at least three months, may be eligible for a monthly pension from the Article 2 or CEE Fund:

- In Romania, survivors persecuted in Botosani, Galati, Focsani, Tecuci, Roman, Piatra Neamt, Barlad, Vaslui, Alba Iulia, Constanta, Targu Neamt, Harlau, Buzau, Ramnicu Sarat, Stefanesti, Craiova, Pascani or Bacau between August 1941 and August 1944;
- In Bulgaria, survivors persecuted in Plovdiv, between September 1942 and September 1944;
- In the Netherlands, survivors persecuted in the ghetto in Amsterdam, between September 1941 and September 1943.

Note: Jewish Nazi victims from these open ghettos in Romania, Bulgaria and Amsterdam may also be entitled to a pension from the ZRBG (Ghetto Pension). This pension is not administered by the Claims Conference.

The maximum annual income and asset limit for the Article 2 Fund and for social welfare services has been changed. The annual maximum income for eligible recipients is now **\$49,850** per annum and the maximum allowable assets held by the recipient has been raised to **\$997,020** (excluding the principle residence of the applicant). The German Ministry of Finance has determined that "old-age pensions and pensions on account of reduced earning capacity, occupational accident, occupational illness, or death, or comparable benefits" should not be included in calculating an applicant's income for the purpose of an application to the Article 2 Fund. For more details see <http://www.claimscon.org/what-we-do/compensation/background/article2/comparable-payments/>.

NOTE: It is not possible to receive an Article 2 Fund pension in addition to a pension from the BEG.

Applicants who were a fetus during the time that their mother suffered persecution described may also be eligible. Eligibility is dependent on all the criteria of the fund being met and for a full set of criteria see www.claimscon.org

Child Survivor Fund

The Child Survivor Fund will provide those who took part in the Kindertransport a one-time payment amounting to €2,500 per person.

- Participants of the Kindertransport in this sense are deemed to be Jewish persons who met the following cumulative criteria at the time of the transport:
- o they were under 21 years of age at the time of the transport, unaccompanied by their parents and took part in a transport that was organized by third parties, not organized by the German government, in order to escape potentially threatening persecution by German forces;
 - o they were transported from somewhere within the German Reich or from territories that had been annexed or occupied at the time;
 - o the transport took place between November 9, 1938 and September 1, 1939 or was approved by the German authorities after November 9, 1938 but before September 1, 1939.

In addition, all pension recipients who were in one of the open ghettos in Romania, Bulgaria or Amsterdam named above and born after January 1, 1928, may be entitled to a one-time payment from the Child Survivor Fund administered by the Claims Conference.

New Payment to Spouses of deceased Article 2/CEE Fund beneficiaries

Beginning January 1, 2020, the Claims Conference will provide payments to eligible spouses of deceased recipients of the Article 2 and Central and Eastern European (CEE) Funds.

A spouse of an Article 2/CEE Fund beneficiary may, upon the death of the Article 2/CEE Fund beneficiary, be entitled to receive €513 per month for up to 9 months, paid in three quarterly installments, if the following conditions apply:

- 1 The spouse is alive as of January 1, 2020 or the date of application, whichever is the latter; and
2. The spouse is alive at the date of the payment; and
- 3 The spouse was married to the Article 2/CEE Fund beneficiary at the time of death of the Article 2/CEE Fund beneficiary; and
4. The Article 2/CEE Fund recipient passed away at any point while he or she was receiving a payment from the program.

The spouse of a Holocaust survivor must be alive at the time of each payment.

Other heirs, including children, are not entitled to receive any payment in lieu of the spouse.

To download an application from our website, please go to: www.claimscon.org/apply

For more information, contact:

Claims Conference
P.O. Box 1215
New York, NY 10113
Tel: 646-536-9100

Email: info@claimscon.org www.claimscon.org

The Claims Conference has an Ombudswoman. To contact the Office of the Ombudswoman, please email Ombudsman@claimscon.org or write to The Ombudswoman, PO Box 585, Old Chelsea Station, New York, NY 10113

World News.

Continued from Page A1
Purim Festivities

changing all the time," said Vered Merzer-Sapir, IAC regional director for Seattle. "I get updates from the health department, and the guidelines are changing from day to day."

"Until everything is clearer, community health comes first, and we are being guided by the experts at the health department," she said. "We are looking forward to a joyous holiday — and this is one — but if there's a danger of people being contaminated, that comes first."

She noted that her organization is still hoping to deliver holiday activity kits for children ages three to nine in its youth division.

As of Friday afternoon, news reports counted more than 101,000 diagnosed coronavirus cases, with more than 3,450 deaths worldwide. In the United States, some 245 cases in multiple states have caused the deaths of 14 people so far.

A pre-Purim concert scheduled for Sunday afternoon in Baltimore by the Miami Boys Choir, an Orthodox singing group, was canceled on Thursday. It came as Maryland reported its first cases of the coronavirus and a day after several children were sent home from a local girls' school after being possibly exposed to the virus.

The same choir also canceled a planned show in Toronto for the following Sunday, March 15. Organizers hope to reschedule the shows later this year.

A Purim event that is annually attended by more than 2,000 people in Lakewood, NJ was called off earlier this week by organizer and community member Rich Roberts.

"It really does break my heart to cancel the Purim celebration," he said in an audio recording posted to a community news

website, Lakewood Scoop. Owing to the regular "dynamics of the [Orthodox observant] community," such as men coming together to pray three times a day at the synagogue, "we are in prime position for a virus like this to spread in our communities."

Using video to stay connected Jewishly

Rabbis across the spectrum spent much of the early part of the week in deep discussions about the virus and if it rises to the Jewish consideration of pikuach nefesh, "saving a life," which may allow for leniency in how a person can fulfill the mitzvah of hearing the reading of the Megillah, the story of Esther.

The Conservative movement's Rabbinical Assembly stated that "some poskim [the term in Jewish law for a 'decisor'] have expressed concern about whether one fulfills one's obligation to hear Megillah reading by doing so via amplification or electronic reproduction, declaring it to be similar to shofar, where the mitzvah is to 'hear' the shofar, so the actual sound must be heard. In fact, the mitzvah of Megillah is described in terms of its reading: mikra megillah. Hearing it is just another form of reading it. Hearing the Megillah being read via telephone or live streaming is permitted when necessary, so long as the sound is undistorted, live, and not a recording."

While Rabbi Hershel Schacter, the head of Yeshiva University in New York City and a leading Jewish-law scholar in the Orthodox community, ruled that "in a situation in which it is impossible to have an in-person mikra megillah due to pikuach nefesh considerations caused by the coronavirus, it is permissible to hear mikra megillah via a live phone call or video."

Yeshiva University itself has been dealing with closures and quarantines among some of its students with at least one having tested positive for the coronavirus, as has a

teacher, Rabbi Reuven Fink, who also serves as the religious leader of Young Israel of New Rochelle, NY.

For years now, video has been relevant for many American Jews, who view Shabbat and holiday services streamed online by Reform and Conservative congregations for years now, allowing people who are ill, homebound, hospitalized, or away from their synagogues to participate virtually and feel connected. That will continue this year with the streaming of the reading of the Scroll of Esther on Purim.

Indeed, a virtual reading, either online or on the phone, may be how some members of

Young Israel of New Rochelle are likely to hear the reading this year. About 20 of them have tested positive for the coronavirus, including Fink.

In a letter written to members of his congregation on Friday morning, Fink explained: "We still have a way to go in our handling our communal situation. Together, we can persevere and triumph over these challenges. With our ever-abiding faith in G-d who is the healer, we pray that we, as well as our fellow Americans and the peoples of the world will conquer this disease bimharah, b'yamenu, amen [speedily in our time]."

Continued from Page A2
Jewish Lessons

respond? Will we bury ourselves in frustration, or will we learn to accept the hidden blessings in God's unannounced plans?

Viktor Frankl, the famed psychotherapist, once taught his students to "not ask what they want from life." Instead, they should ask "what life wants from them, and then happiness will follow."

Frankl was right. True happiness can only be achieved when we learn to accept what life wants from us, even when it inter-

feres with our own plans. Some of history's greatest heroes — from Queen Esther in the story of the upcoming festival of Purim to Sir Nicholas Winton who saved over 600 children during the Holocaust — rose to glory when they heeded the call of the unplanned.

And so must we. At times, we may not see the blessings in the unexpected events of life, but we must believe that they exist, and that, one day, we will find within them the laughter of G-d.

Rabbi Pinchas Allouche is the head Rabbi at Congregation Beth Tefillah in Scottsdale, Arizona.

Continued from Page A1
Training

in the territories, both as an Israeli interest and for humanitarian reasons," she added.

"We will expand medical training to Palestinian personnel as much as possible," Basa said, "as well as the transfer of medical equipment to the Palestinian healthcare system."

According to Reuters, last Thursday seven coronavirus cases were discovered in Bethlehem. The victims were hotel workers who are believed to have caught the virus from tourists.

Palestinian Authority President Mahmoud Abbas ordered a 30-day closure of schools and colleges, as well as cancellations of foreign tourist reservations.

In addition, 30 mosques were closed by religious authorities, major events such as conferences were cancelled, and national parks were shuttered.

Palestinian security forces are manning checkpoints throughout the West Bank and are reportedly blocking entry to foreigners.

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Honorary President: Rabbi Shmuel Shuman
February 26, 2020

Dear Friend:

In years past, Beth Shifra maintained a Free Soup Kitchen all year round, open seven days a week, serving free meals three times a day, without charge. During the week of Pesach, Beth Shifra sponsored free Kosher for Pesach Sederim and daily meals around the city. We are personally familiar with their significant work and urge you to help Beth Shifra with any support that you can, including publicizing their inspiring work in your Shul or organization.

This year, Beth Shifra is sponsoring free Kosher for Pesach Seders and meals daily from Wednesday, April 8th, through Thursday, April 16th, at The White Shul, 2102 Avenue T & East 21st in Brooklyn. Free Kosher for Passover food packages will be offered on Wednesday, April 8th, at the White Shul, 2102 Avenue T & East 21st in Brooklyn from 12:00 pm to 2:00 pm.

We proudly invite you to join us in making this year a memory of a lifetime for those in need. Take the time now to have the merit and joy of helping a hungry family celebrate Passover. Please help Beth Shifra with any assistance that you can, including publicizing their good work in your Shul or organization.

May all those that participate in this holy effort be blessed from Heaven. On behalf of the Igud/RAA Presidium and of the Beth Din, I extend greetings of Torah.

Sincerely,

Mandy Miroznik
Rabbi Mandy Miroznik
Executive Vice-President, Rabbinical Alliance of America

Director of Chaplaincy Commission and External Affairs: Rabbi Leonard (Yehuda) Blank, MS RCC
Director of Medical Halacha Commission: Rabbi Aaron Glat, MD
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February 26, 2020

Rabbi Chaim Prussman
Executive Director
Beth Shifra Institution
Brooklyn, NY

Dear Rabbi Prussman:

I am aware that for fifty years, your organization, Beth Shifra, has provided year-round, daily free meals to those who are most needy in the New York Jewish community. My office staff is personally familiar with the outstanding work that you do, and I would like to urge everyone to help Beth Shifra in any manner possible, including publicizing the work they do in your Shul or organization.

During the Pesach holiday, Beth Shifra will be sponsoring Kosher for Passover sederim, food packages, lectures and programs to hundreds of people who would otherwise be unable to celebrate the holiday.

In 2020, these free Kosher for Passover Seders and daily meals will take place from Wednesday, April 8th through Thursday, April 16th at the White Shul located at 2102 Avenue T (East 21st Street) in Brooklyn. Pesach food packages will be distributed on Wednesday, April 8th at the synagogue between the hours of 12:00-2:00PM.

Please take the time to help a hungry family celebrate Pesach. Join in making this year a memory of a lifetime for those in need.

In the merit of helping the hungry and poor, may you only receive the choicest blessings from Heaven.

Sincerely,
Simcha Eichenstein
Member of Assembly

Bogus Purim Service Broken Up
Reprinted from the Jewish Press • Friday, March 20, 1987

A group of missionaries in Brighton Beach who rented Public School 225 on the premise they were holding a social, attempted to hold a bogus "Purim Megillah" reading. The missionaries widely advertised their program in Russian as well as English throughout the Manhattan Beach and Brighton Beach area in an effort to entice young people to their service.

However, when the real purpose of the "service" was discovered, groups from Boro Park, Flatbush, Crown Heights and Monsey descended on the area to help the staff of the Beth Shifra Institutions break up the rally.

Since many of the protesters missed the Megillah reading, the staff of Beth Shifra held to Megilla readings, so those who were instrumental in breaking up the rally could observe the Mitzvah properly.

The Beth Shifra rally, held at the Jewish Center of Ocean Parkway, was termed a huge success by the children and parents who attended. There was a live band and a puppet show to entertain the children.

These are some of the FREE programs Beth Shifra Ran for the Poor and Russian Families.

- Separate Orthodox Boy Scout & Girl Scout Club • Matchmaking
- Trips and Rallies • Free Legal Advice • Jewish Films Jewish History Classes
- Job Placement • Frum Separate Men and Women Karate • CSW on Premises
- Business School • Brisim Performed • Speakers Bureau • Free Hebrew School
- Free Summer Camps • Nursery schools • Jewish Services • Boxing • Chess Tournament
- High School Programs In Public Schools Free Bar Mitzvahs • Tefillin and Mezuzas by Rabbi Zalmen
- Several English Classes (Green Cards) • Work Release Programs • Release Hours

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"We are personally familiar with their important work."
RABBI GERSHON TANNENBAUM ZT"L
Director, The Rabbinical Alliance of America

SCHEDULE
2102 Ave. T

Date	Time	Activities
Wed. 4/8	12-2 pm	Pick up packages
Wed. 4/8	8:00 pm	Doors Open
4/8 Sedar I	8:30 pm	Ancient Secrets of Judaism
Thurs. 4/9	12:00 pm	Meal/Seuda
	lecture	Q & A: Judaism
	8:30 pm	Doors Open
4/9 Sedar II	8:30 pm	Exodus: Legend or History
Fri. 4/10	12:00 pm	Meal /Seuda
	lecture	Lecture- 7 Wonders of Our Jewish Nation
	7:30 pm	Meal/ Seuda
	lecture	Defending The Faith
Shabbat 4/11	12:00 pm	Meal
	lecture	Oral vs. Written Torah
	7:30 pm	Meal
	lecture	The Deeper Beauty of Shabbos
Sun. 4/12	12:00 pm	Meal
	lecture	What is kosher food?
	7:30 pm	Meal/ Seuda
	lecture	The Power of Prayer
Mon. 4/13	12:00 pm	Meal / Seuda
	program	Spectacular Children's Program: Arts and Crafts
	7:30 pm	Meal/Seuda
	lecture	Popular Aish HaTorah Speaker: Matzah = Affliction = Redemption Shomer Shabbos Singles Program With Live Music, Matchmakers & Smorgasboard.

- Catered Meals
- Free food packages

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SCHEDULE cont.

Date	Time	Activities
Tues. 4/14	12:00 pm	Meal
	lecture	"Friend or Foe: Torah & Science"
	7:30 pm	Meal/ Seuda
	lecture	Why Bad Happens to Good People?
Wed. 4/15	12:00 pm	Meal /Seuda
	lecture	Moral Relativism & Torah
	7:30 pm	Meal/ Seuda
	lecture	Post-Holocaust - 2 Million
Thurs. 4/16	12:00 pm	Meal / Seuda
	lecture	Jews Vanished- Why? Solution?
	7:30 pm	Meal/ Seuda
	lecture	Open Forum

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World News.

Canceled Meetings and Video Job Interviews: How the Coronavirus Affects Israeli Tech Workers

BY MAAYAN MANELA/ CTech

The spread of the coronavirus is quickly affecting the workplace, forcing companies and employees to adjust to the growing reality of more and more people forced into home quarantine. As a result, the way we work will have to change, placing less emphasis on physical presence and more on performance and independent work.

The pandemic affects not only current employees but candidates as well. Job recruitment is down, with some companies canceling their hiring plans altogether and some choosing to slow them down.

Due to the current atmosphere, Eaton Industries (Israel), the local branch of Dublin-headquartered power management company Eaton Corp., is halting all new recruitments until things clear up, country director Ofir Goren said in an interview with Calcalist.

Eaton, which employs over 100,000 people worldwide, has a team of 35 in Israel, where extensive quarantine procedures have been implemented. According to Goren, Eaton has set up an international coronavirus task force that convenes daily and executives have undergone training on reducing infection risks. All business trips and conference attendance have been canceled, employees have been instructed to reduce to a minimum any face-to-face meetings, and if a physical meeting is necessary, to keep a safe distance between attendants, Goren said.

"We have also been asked to set up a quarantine room in our offices and have conducted a remote work drill, preparing for a scenario in which our office building will be shut down," Goren said.

You can see recruitment is slowing down and the process is becoming longer as some of the people doing the interviews are currently in quarantine, Yaniv Ben-Ishay, vice president of marketing at Israeli IT services and recruitment company SQLink Holdings 2000, said in an interview. "You can do video interviews but as more people enter quarantine, the more it is going to affect hiring," he said. According to Ben-Ishay, the companies most deeply affected by the spread of the virus are first to cease hiring, for example, airlines.

Masha Dashkov, founder and CEO of digital marketing training school Digitalent, agrees. The coronavirus crisis has hit the tourism sector the hardest and in this industry, you can see a halt in hires, increased layoffs, and even the cancellation of freelance projects that have already been put in motion, she said in an interview. Other digital marketing sectors, however, are still thriving, as this industry is composed mostly of professionals that can work from home, she added.

"More and more companies are getting used to the concept of remote work and are creating infrastructure to allow it," Ben-Ishay said. "But, when it comes to classified systems or any other work that cannot be completed from home, some companies could face a serious problem, should a manager or an employee be required to remain in quarantine."

The most vulnerable businesses are those that offer face-to-face services such as brick and mortar stores or service providers such as therapists or veterinarians, according to Michal Dan-Harel, managing director at the Israel branch of human resources company ManpowerGroup. Organizations dependent on manual labor that has to be conducted on-site, such as factories and auto workshops, are also at an impasse as working from home is just not an option for them, she added.

New York-based video technology company Kaltura, which employs 500 people in Israel, the US, Europe, and Singapore, uses its own products to replace physical meetings with virtual ones. This comes in handy now, as one of the company's employees recently returned to Israel from a vacation in Thailand and was required to go into a 14-day home quarantine.

We will likely see a real revolution when it comes to both the required skills of workers and the organizational tools needed to manage them and this will become evident from the very first stages of selection and interviewing, Sigal Srur, chief human resources officer at Kaltura told Calcalist. "Body language and face-to-face communication skills are becoming less important and will be replaced by a strong presence on virtual tools," she said.

"Remote work requires a different skill set," Srur said. Instead of moving projects along in meetings, workers will need to get results through digital means and learn to manage

themselves and others on their team effectively, she added.

Organizations will have to examine an array of qualifications, including a candidate's level of self-discipline that would allow them to get results without being constantly observed by a superior; whether their personality is compatible with working long hours without company; and even if their living arrangements are suitable for work, Srur said.

Data-based marketing company Optimove, incorporated as Mobius Solutions, which employs 260 people in Israel, New York, London, Singapore, and India, is set for a scenario requiring its employees to work from home. "Normally, we do not have a standardized remote work policy and it is done on a case-by-case basis," Shirly Evrany, vice president of human resources at Optimove, told Calcalist.

The Israeli reality does provide some precedent, Evrany said. "Our offices are

located on the top floors of a glass-walled skyscraper, which is very compelling unless there is an escalation that leads to military conflict," she explained. Should the coronavirus spread, the company will instruct its employees to work from home, utilizing Optimove's internal communications system to continue the day-to-day work, she added.

"Working from home has long become more than just a gimmick," Yaniv Anenburg, the manager of Israeli call center operator Tikshoov From Home, told Calcalist. In order to find the best employees and keep them happy, companies need to adjust their work models, he said. Israel is far behind in adopting the work from home model that has proven so effective in limiting the spread of the coronavirus, he added. In the US, China, and France, even giant corporations, including financial institutions, are employing thousands of people in this manner, he said.

WARNING



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Opinion.

New York Times News Article Awards West Bank Land to Palestinians



IRA STOLL
BOSTON

A *New York Times* news article by Patrick Kingsley reports on the results of Israel's elections.

It says in part, "Mr. Netanyahu has shored up his base by enacting legislation that alienates Arab citizens and by pursuing a Middle East plan — President Trump's 'deal of the century' — that would annex large tracts of Palestinian land."

It's not accurate for the *Times* to describe it as "Palestinian land." Usually they call it the West Bank, or, sometimes, Israeli-occupied territory. Some Israelis refer to it as Judea and Samaria. Whether it is or isn't Palestinian land is what the Israelis and Palestinians have been intermittently negotiating about or fighting about for decades. To call it Palestinian land is to take one side — the Palestinian one — in that dispute.

As the Trump plan itself points out, the plan also calls for the surrender of significant chunks of Israeli land, or, as the plan puts it "for the transfer of sizeable territory by the State of Israel — territory to which Israel has asserted valid legal and historical claims, and which are part of the ancestral homeland of

the Jewish people — which must be considered a significant concession." It's one-sided for the *Times* to emphasize the land that Israel would annex but not the land that Israel would cede.

The *Times* doesn't specify precisely what land it is talking about, but if it means the Jordan Valley, that terrain has been under Israeli security control since the 1967 Six-Day War. Before that it was under Jordanian control, and before that, under British control, and before that, under Ottoman control. There are indeed parts of the West Bank where lots of Palestinian Arabs live and where the Palestinian Authority has substantial authority, but those aren't the parts Netanyahu is reportedly contemplating annexing.

The nice thing about seeing this sort of language in a *Times* news article is that it punctures any remaining illusions any *Times* readers may have about the newspaper's view of these matters. Often in the news columns the *Times* at least tries to maintain the pretense of evenhandedness, but sometimes, as in this example, the editors and reporters don't even bother — or the underlying bias is so strong that attempts to cover it up fail.

Nor is that even the only problem with this particular *Times* article. Friday's *Times* carried a whopper of a two-part correction: "An earlier version of this article referred incorrectly to the number of Israelis who are of Arab ethnicity. It is about one in five, not two in five. The article also misstated Arab turnout in Israeli elections. Turnout fell below 50 percent in the April election, but it is not the case that turnout has been below that level historically."

Ira Stoll was managing editor of The Forward and North American editor of The Jerusalem Post.

Jasbir Puar Is the Exemplar of the Academy's Moral Failure



VICTOR ROSENTHAL
JERUSALEM

Rutgers professor Jasbir Puar has been invited to speak at Scripps College in California by its chapter of Students for Justice in Palestine and several of the college's academic departments.

Puar is one of the most vicious antisemites and misozionists* in America. You can read excerpts from a 2016 speech she made at Vassar University to get an idea of her creative, modern presentation of medieval blood libels. She is also a prolific "scholar," casting her poisonous inventions in the form of just barely penetrable academic jargon.

Among other things, she accuses the IDF of deliberately stunting and maiming Palestinians in order to suppress their resistance. Israel would kill them, she argues, but then we would damage our claim to be the primary victims of genocide in history. And when we do kill them, we take their organs for scientific research. Of course she claims that we specialize in hurting Palestinian *children* — how can she reprise the story of Simon of Trent if she doesn't accuse us of victimizing children?

The truth of the matter is that the IDF does its best to avoid collateral damage, that the Palestinians employ child soldiers, and that Palestinian terrorism (the Ma'lot Massacre, the Coastal Road Massacre, the bombings of the Dolphinarium and the Sbarro Pizza restaurant, to name just a few) disproportionately targets children. But never mind.

Puar is inventive, and finds ways to turn what others believe to be moral behavior into examples of Israeli depravity. "Pinkwashing," the supposed tactic of contrasting Israel's tolerance of homosexuals with Arab and Muslim homophobia (which often results in murder) in order to "whitewash the occupation" is a favorite subject.

She also argues that Israel's attempts to reduce collateral damage, while at the same time defending itself against terrorism

and rocket attacks, actually constitutes a *deliberate policy to maim* rather than kill Palestinians. The IDF's "knock on the roof" technique, which it uses in Gaza to signal that a structure is about to be destroyed, is presented as merely a pretense of reducing casualties (she falsely claims the time between the "knock" and the destruction of a building is only 60 seconds, when it is typically closer to 15 minutes). According to Puar, phone calls warning residents of coming attacks are a form of psychological warfare, "a reminder of how powerless they are," and not a practical way of reducing civilian injuries and deaths.

Non-lethal methods to control riots, deter incursions across the Gaza border, and stop attempts to damage the security barrier are described by Puar as methods of torturing or maiming Palestinians, instead of attempts to protect Israelis without killing their attackers. She believes Israel want to break Palestinian spirits, but keep them alive so it can exploit them economically.

Her obsessive attribution of the most evil motives imaginable to every action of Israelis to protect themselves against an enemy which, after all, wants to kill them, often succeeds and is disconnected from reality — I would use the word fanatical. She advocates both BDS and "armed resistance."

Puar's fantastic anti-Israel polemic is interwoven with and connected to her discussion of sex, gender, "queer theory," race, disability, and other topics characteristic of today's post-modern academic milieu. She seems to have invented the concept of "homonationalism," which explicates "how homosexuality — and in particular homonormativity, the adoption of heteronormative values by the 'queer' community — is instrumentalized as part of nationalist and geopolitical interventions."

Why do I care?

Because there has never been a better contemporary example than Jasbir Puar of the distortion of the academic mission to find and teach the truth since that great fraud Edward Said. I say this despite the existence of Ward Churchill and Steven Salaita. Unlike the latter two, Puar is an academic star. She is a full

professor and graduate director of Women's and Gender Studies at Rutgers University, where she has taught since 2000. She holds graduate degrees in ethnic and women's studies, and has a massive list of publications (although most are in marginal journals), speaking engagements, fellowships, and other academic honors. She has had three books published by Duke University Press, which has a disturbing record of anti-Israel bias.

Yet despite her reality-distorting obsession, she is welcomed to speak at places like Scripps College. She continues to receive grants and fellowships (although some of them, like the "Palestinian American Research Council Fellowship" she got in 2018, may simply constitute payment for her political activity). She is a tenured member of the Rutgers faculty.

The fact is that the Western academic world — particularly the portion of it called "Ethnic and Gender Studies" — is so thoroughly indoctrinated with misozionism that *it doesn't see anything wrong* with her ideas. What look to me like conspiratorial fantasies indicative of mental illness appear to them as perfectly normal academic discourse. This seems to be the case in most universities in the United States, the United Kingdom, and Canada — and to some extent, in certain institutions even in Israel.

Apparently the Scripps people think that her ideas are important and should be heard. But I'm guessing that if a pro-Israel group of students wished to invite someone like myself to discuss Palestinian terrorism against Israeli children (see, for example, this unrepentant murderess), there would be no such event.

Part of the problem (at least outside of Israel) is that for years Arab countries (and Iran too) have donated large sums of money



Rutgers Professor Jasbir Puar. Photo: The Global Center for Advanced Studies.

to academic institutions, have made grants to individual academics, and have built up specific departments (usually Middle East Studies) in key colleges and universities. Combined with the traditional left-wing orientation of many academics, and the strong commitment in academia to "free speech" and "academic freedom" — as long as said speech or freedom is aimed in the proper direction — this has created an atmosphere in which Jasbir Puar is not considered an extremist.

The universities and colleges are supposed to be beacons of light that support humanist ideals of justice and fairness for all peoples. Instead, they have taken the easy, convenient, profitable, and cowardly path of joining the dark forces of Jew-hatred while preening themselves for promoting "social justice."

* Misozionism (*pronounced mis-OZ-yoni*) is the extreme, irrational, and obsessive hatred of the Jewish state. It is antisemitism raised to one degree of abstraction. Although it is not identical to antisemitism, most misozionists also hate Jews as individuals and the Jewish people as a group.

Victor Rosenthal was born in Brooklyn, NY, lived on a kibbutz through the 1980s, and returned home to Israel in 2014 after 26 years in California. He writes at the *Abu Yehuda* blog. A version of this article was first published at *AbuYehuda.com*.

Telling the Truth About Palestinian Child Soldiers



McKENNA BATES
FAIRFAX CITY

There are many things about the Israeli-Palestinian conflict that the media focuses on, and almost all are bad about Israel. However,

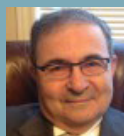
a few things that really should be focused on tend to be swept under the rug and ignored. Now, however, a new advocacy campaign intends to spotlight one of those things: Palestinian child soldiers.

This new campaign attempts to expose the plight of Palestinian children, who are often used as emotional and physical leverage, and even as vessels through which to fight the IDF.

Continued on Page A7

Opinion.

Artificial Intelligence: The Forbidden Fruit of the 21st Century



PAUL SOCKEN
WATERLOO, CA

Long before the invention of self-driving cars and robotics, Jews conceived the idea of man-made life.

Artificial intelligence (AI) is becoming so advanced now that it is conceivable that machines could not only replace humans for most jobs, but actually develop intelligence higher than that of humans. Machines will be capable of designing machines.

This development is a danger as great as any challenge we face today. Humans ceding control of life to machines is a threat to all humankind. This is not science fiction; it is real, and it is imminent.

There are currently no global rules on the development of AI, and no ethical standards or restraints. And there is no organized effort or political movement to demand that ethical and moral standards be applied to research in this field.

Jewish sources could not have foreseen AI, but they did perceive a level of life between the fully-developed human and the animals — the *Golem*.

There are many different Talmudic and Kabbalistic interpretations of the Golem. One suggests that God created Adam as well as the Golem; another tradition has it that Adam was a Golem before God breathed life into him and gave him a soul. All seem to agree that the Golem represents a being that is limited, unfinished, and incomplete.

In a later incarnation, the Golem takes on an ominous aspect, as it escapes its creator and terrorizes the community. This version inspired writers, including Mary Shelley, who wrote the famous novel *Frankenstein*.

Continued from Page A2
Prioritize

tant or one of the most important issues in the coming election.

This is not a partisan issue, nor should it be. When President Trump signed the EO, Democratic Representatives Elaine Luria (VA) and Max Rose (NY) were there with him, as was Republican Representative Lee Zeldin (NY), among others. Democratic Senator Chuck Schumer (NY) and Democratic Representative Tom Suozzi (NY), and Republican Senator Marco Rubio (FL), have all acknowledged that BDS is a new form of antisemitism.

To be clear, addressing the violent attacks against both synagogues and

Continued from Page A10
Vow

vows. Hence Kol Nidre, a formula for the annulment of vows.

The power of Kol Nidre has less to do with forced conversions than with a recollection of the moment, described in our parsha, when Moses stood in prayer before God and achieved forgiveness for the people: the first time the whole people was forgiven despite the gravity of their sin. During Musaf on Yom Kippur we describe in detail the second Yom Kippur: the service of the High Priest, Aharon,

According to this legend, the Golem is a giant created by a rabbi who inscribed the word EMET (Hebrew for truth) on his forehead, which gave him life. The giant becomes invincible and uncontrollable. In a desperate attempt to restore order, the rabbi finds a way to remove the first letter of the word EMET, leaving the letters MET (death) and the Golem dies.

The point of the story is that once the monster gets out of control, only its creator can find a way to disable it.

In recent history, during the proliferation of nuclear weapons following World War II, when civilization itself was in peril, one of the creators of the nuclear bomb, Robert Oppenheimer, alerted the world to the danger and worked to have its use restricted through the Nuclear Non-Proliferation Treaty. Where is the Robert Oppenheimer of today? Who will disable today's monster about to devour us?

In today's secular society, who will raise the topic of morality and responsibility? Lord Jonathan Sacks, former Chief Rabbi of the UK, reminds us that religion deals with the moral limits of power. Just because we can do something, doesn't mean that we should: "We have the power but not the permission; we have the ability but not the right."

In the Garden of Eden, Adam and Eve could partake of absolutely anything except the fruit of one tree, interestingly called the Tree of Knowledge. The modern, scientific mind rejects the idea that any knowledge is off limits, but even in Paradise, there is forbidden fruit.

Paul Socken (PhD, University of Toronto) was on the faculty of the University of Waterloo, Canada for 37 years and is currently Distinguished Professor Emeritus. He is a former Chairman of the Department of French Studies and the author of 10 books. He is also the founder of the Jewish Studies program at Waterloo.

individuals on the street that have become shockingly frequent certainly must be a priority for the Jewish community. But so too should be addressing a domestic antisemitism movement whose adherents harass American Jewish college students for their attachment to the Jewish homeland and Jewish peoplehood.

In this election season, the Jewish community must educate candidates from both parties to address antisemitism in all its forms, including the anti-Zionism increasingly found in academia.

Karen Bekker is the Assistant Director in the Media Response Team at CAMERA, the Committee for Accuracy in Middle East Reporting and Analysis.

as described in Vayikra 16. But on Kol Nidre we recall the first Yom Kippur when Moses annulled the Almighty's vow, letting His compassion override His justice, the basis of all Divine forgiveness.

I believe we must always strive to fulfil our promises. If we fail to keep our word, eventually we lose our freedom. But given the choice between justice and forgiveness, choose forgiveness. When we forgive and are worthy of being forgiven, we are liberated from a past we regret, to build a better future.

Shabbat Shalom

An Object Lesson in Misplaced American Jewish Priorities



JONATHAN S. TOBIN
JNS.org

When the National Museum of American Jewish History (NMAJH) opened its doors in November 2010, the spanking new \$150 million building on Philadelphia's Independence Mall seemed to be the physical manifestation of all that the prosperous community that built it felt about their place in America's story.

The building's edifice literally looks down on the visitor center that houses the Liberty Bell and is positioned across the historic mall from Independence Hall, the birthplace of the American republic. The symbolism was deliberate. The museum is a shrine to both democracy and the success of American Jewry.

So the news that it filed this week for Chapter 11 bankruptcy protection may come as a shock to those who remember the pomp with which it was inaugurated at a ceremony that included, among other celebrities and notables, Vice President Joe Biden.

But to anyone who has closely followed the NMAJH's struggles, the effort to escape the crushing financial debt under which it continues to labor is no surprise. The campaign to raise the staggering amounts needed to erect the pricey new building and to pay for the collection it amassed to fill it never matched the project's expenses.

After years of budget cuts and layoffs, the current leadership had no choice but to try to get out from under a \$30 million debt to bondholders and another half million to unsecured creditors. The Federal bankruptcy procedure will enable the institution to survive. That's encouraging for those who look to the museum as a valuable local resource.

The question to be asked is not about the manner in which the NMAJH is to be saved, but about why it's in this awful predicament. As such, the museum's plight is an object lesson on the misapplication of scarce Jewish resources and how the vanity of big givers can lead to colossal mistakes for which the community must pay.

The museum was first opened in the bicentennial year of 1976, originally housed

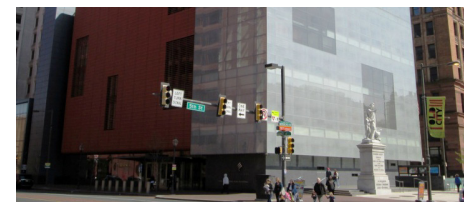
Continued from Page A6
Child Soldier

According to The Jerusalem Post, over 30 Palestinian children and teens were enlisted in stabbing attacks against Israelis from 2015-2016; 29 Palestinian children have been successfully used as suicide bombers (with a few dozen more attempts being thwarted); and over 17,000 Palestinian children were recruited into Hamas child militia programs in 2019.

Palestinian children are encouraged to be the main force throwing rocks and other objects at Israeli soldiers, and to stand in front during protests that very often turn violent. More horrible still, the average pay that a child (or their family guardian) receives for such work is only \$83.

Utilizing children as human shields and as bomb carriers is unethical and abhorrent, and yet this issue is rarely talked about or brought up, except in the effort to demonize Israel.

The world watched as Ahd Tamimi was released from detainment, but very few



The National Museum of American Jewish History in Philadelphia. Photo: Wikimedia Commons.

in a single room in a building also home to the city's oldest synagogue, Mikveh Israel. But that modest presentation was insufficiently grand to suit the self-regard of its leaders who dreamed of creating something not merely bigger, but that would also make a statement about American Jewish life.

While the Philadelphia Jewish community is rich in history and institutions that provide a multitude of services, it is also known for its inability to raise philanthropic funds commensurate with the size and wealth of its members. Like all Jewish communities these days, it also struggles to support the vital infrastructure of Jewish life, in particular those elements like day schools, which are essential for ensuring the future imperiled by the demographic implosion of non-Orthodox Jewry.

No rational plan for the future of Jewish life in that city — or anywhere else, for that matter — would have prioritized putting up a massive building and assembling a huge collection of Jewish artifacts while, among other things, quality Jewish education was too expensive for many middle-class families to afford and local Jewish institutions still struggled to survive.

But the leaders of the NMAJH were besotted by the idea that a larger museum would become a centerpiece of Jewish life. In doing so, they were able to play on the fact that charitable donors are naturally attracted to putting up new buildings on which their names will be prominently placed, rather than to the far less glamorous and ego-satisfying task of maintaining existing and far more essential institutions.

During the course of a decade of planning, the new museum with its prestigious new address became the sexiest Jewish philanthropic cause in the city. Its ambitions, however, outran even the prolific amount of funds raised as the costs of fulfilling its architect's vision and compiling an extensive collection rose. In the end, the \$150 million

Continued on Page A8

news sources questioned why she was there in the first place. Very few blinked when it was discovered that UNWRA had approved textbooks that included rampant incitement, blood libels, and blatant propaganda for use in schools in Gaza, the Palestinian territories, and even East Jerusalem. And the many Palestinian children's television programs that call for violence against Jews and spread propaganda continue to be aired with little scrutiny.

It's time to expose these horrible practices, and educate the public about the real situation in Israel.

The hope is that if this issue is brought wholly into the public discourse, real change can be enacted, and more Palestinian children can be saved from their horrible fates. For if we all truly do care about the plight of Palestinian children, we'll call out the abuse that their own government forces upon them and try to change their situation for the better.

McKenna Bates is a CAMERA Fellow at George Mason University.

Impressions.

Continued from Page A7 - Misplaced

price tag was offset by massive contributions, in addition to grants from state and federal governments (the museum is an affiliate of the Smithsonian Institution).

The result is an attractive and interesting museum, albeit one whose basic flaw is a self-satisfied vision of American Jewish achievements that focuses mainly on their ability to fit in, as opposed to what makes their religious and ethnic identity worth preserving, something that I explored in a review essay in Commentary after the opening. The complacent pride in the past and insufficient concern for the future that is the guiding spirit of the museum makes it the perfect metaphor for everything that is wrong with 21st century American Jewry.

Even if one accepts that the museum still provides a wonderful learning experience, the scale of its expenses was still way out of proportion to the good it could do.

Unlike the United States Holocaust Memorial Museum in Washington, DC, the NMAJH wasn't compelling enough to make it a must-see experience for non-Jewish tourists who flock to Philadelphia for other attractions on Independence Mall. The initial projections of 250,000 visitors in its first year turned out to be more than double the actual amount who walked through its doors. And since then, the situation has not improved.

That meant any notion of the museum being able to pay its own way was a fantasy. Indeed, as I predicted in a January 2008 column published in *The Forward*, in which I lamented the bad judgment behind its expansion, the museum's efforts to stay afloat would make it "one more hungry mouth for the community to feed."

It's true that the recession of 2008 didn't help matters, but the NMAJH was always fated to be a white elephant. That was painfully obvious to some of us as it was planned and most of the community's top Jewish professionals admitted at the time in off-the-record conversations (I was editor of the *Jewish Exponent* in Philadelphia at the time) that devoting so much energy and funding to the new building was a terrible mistake. Yet they were too intimidated by the museum's wealthy donors to muster the courage to speak up to try to stop them.

The museum's fundraising appeals during the heady days of the planning and building stages helped make it harder for other, more important Jewish institutions to raise money. Now, as it drowns in red ink, it similarly diverts precious resources away from causes that address the Jewish future in order to pay debts associated with a monument to the past that is too big and too much a source of local pride to be allowed to fail.

Yet the lesson here goes far beyond these specific circumstances.

Museum consultants who prey upon the hubris of large donors act as if there is an infinite amount of money for Jewish needs, and that an extravagance like the NMAJH can easily be afforded. Indeed, in the past few decades, Jewish museums of one sort or another have sprung around the United States like opera houses in the ghost towns of the Old West. But the truth is that there is a finite amount of Jewish resources at American Jewry's disposal, and if we care about the future, then we must choose how to spend wisely and treat causes essential to building a sense of Jewish peoplehood as our top priority.

Museums are nice things to have, but they are not as important as schools, summer camps, college programs, Hebrew classes, and synagogues — let alone providing the social services Jewish communities must also finance. While not all money is fungible, the idea that a museum, even a good one, was the right way to spend \$150 million on a Jewish communal cause isn't so much unwise as it was sheer madness.

As I noted more than a dozen years ago, you have to wonder what history will say about a community that preferred to spend lavishly on a monument to its past rather than doing all it could to ensure its future. That is a question American Jews should be asking themselves as they observe the dismal spectacle of our national history museum heading to bankruptcy court.

Jonathan S. Tobin is editor in chief of *JNS-Jewish News Syndicate*. Follow him on Twitter @jonathans_tobin.

Dreyfus' Long Shadow for American Jews

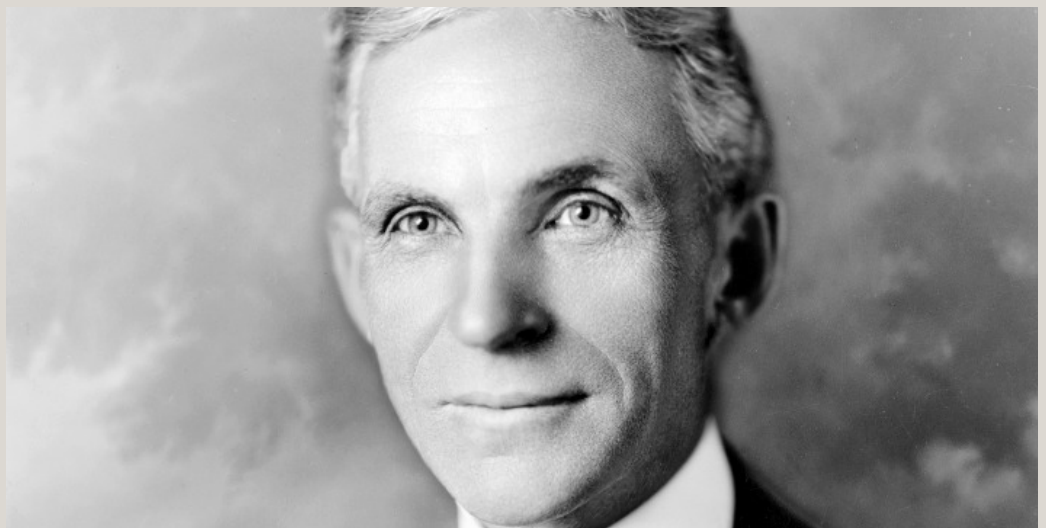
BY HAROLD BRACKMAN

The post-World War I period — including 1919's Red Scare, passage of racist immigration restriction acts, mass KKK marches on the nation's capital, and Henry Ford's publication of his four-volume *The International Jew* (1921) — was traumatic for American Jews.

Twenty years earlier, French Captain Alfred Dreyfus' long ordeal (1894-1906) on trumped-up

Loeb, his former friend and literary benefactor.

Second to Cohn in the rogues' gallery of Jewish villains was Meyer Wolfsheim, underworld mentor of the hero in F. Scott Fitzgerald's *The Great Gatsby* (1925). Wolfsheim, described as having a hideous nose, was modeled on Arnold Rothstein, the Jewish gambler reputed to have fixed the 1919 World Series. Some critics argue that Fitzgerald also meant to hint that his anti-heroic hero, Jay Gatsby (or Gatz), a mystery man claiming vague origins,



The late industrialist Henry Ford. Photo: Wikimedia Commons.

treason charges had been what Hannah Arendt called "a huge dress rehearsal" for 20th century antisemitism.

Despite scattered calls by Jews for a boycott of 1900's Paris Exposition, cautious American rabbis usually preferred to criticize Dreyfus' imprisonment on Devil's Island as a miscarriage of justice, not an anti-Jewish crime. Even so, the Dreyfus Affair was a wake-up call about antisemitism for Americans like Mark Twain who lauded Dreyfus' chief defender, Émile Zola.

During the 1920s, America became transfixed by the Sacco-Vanzetti Case, involving two Italian American anarchists convicted of armed robbery and murder, but the Dreyfus Affair still reverberated. In 1919, there had been the now mostly-forgotten "American Dreyfus Case." Henry Ford used his newspaper, *The Dearborn Independent*, to pressure the US Justice Department into torturing confessions out a wartime Jewish army officer named Rosenbluth, ultimately exonerated after being falsely accused of murdering another soldier during target practice.

American literature also manifested Jazz Age antisemitism. The most famous antisemitic caricature was Robert Cohn in Ernest Hemingway's *The Sun Also Rises* (1925). Cohn is introduced as "the middleweight boxing champion of Princeton," a "kike," and a "rich Jew"; he is obnoxious and abuses women. Hemingway's model for Cohn was Harold

was himself a Jew passing as a white Anglo-Saxon Protestant.

The 1920s' two most celebrated women novelists also created problematic Jewish characters. Edith Wharton's *A Son At the Front* (1923) features Jorgenstein, a fat, red, international banker, with an "air of bloated satisfaction" and talent for unpatriotic "vile money-making." Another Jewish character, Léonce Black, has "plump eyelids" and strokes "his Assyrian nose as though its handsome curve followed the pure Delphic line." He hides out in Paris rather than fight the Germans.

Willa Cather's *The Professor's House* (1925) introduces Louie Marsellus, amidst classic antisemitic stereotypes of hoarding gold and jewels. He made his money during World War I, but did not serve. The hero, Tom Outland, before his death fighting the Germans, has this exchange with Roddy Blake, whom he accuses of robbing America's Indian burial grounds for profit: "You've gone and sold your country's secrets, like Dreyfus."

Another character's response indicates that Cather actually knew Dreyfus was innocent. Yet she put this slander in the mouth of her hero, implying that a Jew always betrays his country.

Such was the power of post-war literary antisemitism.

Historian Harold Brackman is coauthor with Ephraim Isaac of *From Abraham to Obama: A History of Jews, Africans, and African Americans* (Africa World Press, 2015).

Legal Notice.

LEGAL NOTICE



Notice of formation of limited liability company(LLC) Name: KOZIE DESIGN LLC. Articles of organization filed with the Secretary of State of New York (SSNY) on 12/02/2019. Office location: Bronx county. SSNY has been designated as the agent of the LLC upon whom process against it may be served.SSNY shall mail copy of process to:Legalinc Corporate Services Inc.1967 Wehrle Drive Suite 1 #086 Buffalo .NY 14221 purpose: all lawful activity
AJ; 2/7/14/21/28; 3/6/13

Notice of formation of limited liability company (LLC) Name: JAMONIX GLOBAL LLC Articles of organization filed with the secretary of state of New York (SSNY) on: 01/27/2020 . Office location: Kings county. SSNY has been designated as the agent of the LLC upon whom process against it may be served. SSNY shall mail copy of process to: Matthew Rogers 26 Bergen St., Brooklyn, NY 11201. Purpose: all lawful activity
AJ; 2/14/21/28; 3/6/13/20

Notice of formation of limited liability company (LLC)Name: MIKEGEEZ FITNESS BOUTIQUE LLC . Articles of Organization filed with the Secretary of State of New York(SSNY) on : 01/29/2020 . Office location: Richmond County. SSNY has been designated as the agent of the LLC upon whom process against it may be served. SSNY shall mail copy of process to: MIKEGEEZ Fitness Boutique LLC 318 Nelson Ave., Staten Island, NY 10308. Purpose: all lawful activity
AJ; 2/14/21/28; 3/6/13/20

NOTICE OF SALE Supreme Court County of Kings Wilmington Savings Fund Society, FSB et al, Plaintiff v Kirk Gibson, et al., Defendant(s) Pursuant to the provisions of the Judgment of Foreclosure and Sale, Index # 2427/2008., the undersigned Referee will sell at public auction, at the Kings County Supreme Court, 360 Adams Street, Room 224, Brooklyn, NY; on March 26, 2020 at 2:30 PM, all that parcel of land, with the improvements erected thereon; premises known as 729 Macon Street, Brooklyn, NY a/k/a Block 1493, Lot 66. Approximate amount of judgment is \$1,065,650.42 plus interest and costs. Aaron Tyk, Esq., Referee Gross Polowy Attorney for Plaintiff 1775 Wehrle Drive Williamsville, NY. 67256
AJ; 2/21/28; 3/6/13

NOTICE OF SALE SUPREME COURT COUNTY OF KINGS BAYVIEW LOAN SERVICING, LLC, Plaintiff AGAINST MARCUS SMITH, et al., Defendant(s) Pursuant to a Judgment of Foreclosure and Sale duly dated December 15, 2016 I, the undersigned Referee will sell at public auction at the Room 224 of Kings County Supreme Court, 360 Adams Street, Brooklyn, New York 11201, on March 26, 2020 at 2:30PM, premises known as 570 RALPH AVENUE, BROOKLYN, NY 11233. All that certain plot piece or parcel of land, with the buildings and improvements erected, situate, lying and being in the Borough of Brooklyn, County of Kings, City and State of New York,

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BLOCK 1387, LOT 47. Approximate amount of judgment \$571,443.47 plus interest and costs. Premises will be sold subject to provisions of filed Judgment for Index# 4836/2014. DANA JENKINS, ESQ., Referee Gross Polowy, LLC Attorney for Plaintiff 1775 Wehrle Drive, Suite 100 Williamsville, NY 14221 68115
AJ; 2/21/28; 3/6/13

NOTICE OF SALE Supreme Court County Of Kings U.S. Bank NA, successor trustee to Bank of America, NA, successor in interest to LaSalle Bank NA, as trustee, on behalf of the holders of the Washington Mutual Mortgage Pass-Through Certificates, WMALI Series 2006-8, Plaintiff AGAINST Eric D. Garnes, individually and as surviving joint tenant of Delia Curtis, et al, Defendant Pursuant to a Judgment of Foreclosure and Sale duly dated 10/10/2018 and entered on 10/18/2018, I, the undersigned Referee, will sell at public auction at the Kings County Supreme Court, 360 Adams Street, Brooklyn, NY on March 26, 2020 at 02:30 PM premises known as 245 E 46th Street, Brooklyn, NY 11203. All that certain plot piece or parcel of land, with the buildings and improvements erected, situate, lying and being in the County of Kings, City and State of New York, BLOCK: 4851, LOT: 40. Approximate amount of judgment is \$780,358.49 plus interests and costs. Premises will be sold subject to provisions of filed Judgment Index # 505910/2015. For sale information, please visit Auction.com at www.Auction.com or call (800) 280-2832. Steven Z. Naiman, Referee FRENKEL LAMBERT WEISS WEISMAN & GORDON LLP 53 Gibson Street Bay Shore, NY 11706
AJ; 2/21/28; 3/6/13

NOTICE OF SALE Supreme Court County Of Kings M&T Bank, Plaintiff AGAINST Dennis Sam, et al, Defendant Pursuant to a Judgment of Foreclosure and Sale duly dated 12/11/2019 and entered on 1/27/2020, I, the undersigned Referee, will sell at public auction at the Kings County Supreme Court, 360 Adams Street, Brooklyn, NY on March 26, 2020 at 02:30 PM premises known as 566 Van Siclen Avenue, Brooklyn, NY 11207. All that certain plot piece or parcel of land, with the buildings and improvements erected, situate, lying and being in the County of Kings, City and State of New York, BLOCK: 4073, LOT: 51. Approximate amount of judgment is \$859,142.81 plus interests and costs. Premises will be sold subject to provisions of filed Judgment Index # 501945/2012. Kent D. Arthur Sr., Referee FRENKEL LAMBERT WEISS WEISMAN & GORDON LLP 53 Gibson Street Bay Shore, NY 11706
AJ; 2/21/28; 3/6/13

NOTICE OF SALE Supreme Court County Of Kings CitiMortgage, Inc., Plaintiff AGAINST Gwendolyn Rossi, et al, Defendant Pursuant to a Judgment of Foreclosure and Sale duly dated 2/4/2019 and entered on 2/11/2019, I, the undersigned Referee, will sell at public auction at the Kings County Supreme Court, 360 Adams Street, Brooklyn, NY on March 26, 2020 at 02:30 PM premises known as 756 East 86th Street, Brooklyn, NY 11236. All that certain plot piece or parcel of land, with the buildings and improvements erected, situate, lying and being in the County of Kings, City and State of New York, BLOCK: 8006, LOT: 62 and 63. Approximate amount of judgment is \$657,122.50 plus interests and costs. Premises

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will be sold subject to provisions of filed Judgment Index # 507529/2013. Randolph Jackson, Referee FRENKEL LAMBERT WEISS WEISMAN & GORDON LLP 53 Gibson Street Bay Shore, NY 11706
AJ; 2/21/28; 3/6/13

NOTICE OF SALE Supreme Court County Of Kings CitiMortgage, Inc., Plaintiff AGAINST Amarnauth Ramotar; et al, Defendant Pursuant to a Judgment of Foreclosure and Sale duly dated 5/11/2018 and entered on 6/11/2018, I, the undersigned Referee, will sell at public auction at the Kings County Supreme Court, 360 Adams Street, Brooklyn, NY on March 26, 2020 at 02:30 PM premises known as 97-24 Drew Street a/k/a 442 Drew Street, Brooklyn, NY 11208. All that certain plot piece or parcel of land, with the buildings and improvements erected, situate, lying and being in the County of Kings, City and State of New York, BLOCK: 4185, LOT: 43. Approximate amount of judgment is \$405,883.49 plus interests and costs. Premises will be sold subject to provisions of filed Judgment Index # 504301/2014. For sale information, please visit Auction.com at www.Auction.com or call (800) 280-2832. Betty Lugo, Referee FRENKEL LAMBERT WEISS WEISMAN & GORDON LLP 53 Gibson Street Bay Shore, NY 11706
AJ; 2/21/28; 3/6/13

Notice of formation of limited liability company(LLC) Name: PEACHES PRIME LLC. Articles of Organization filed with the secretary of state of New York(SSNY) on 02/04/2020. Office location: Kings county. SSNY has been designated as the agent of the LLC upon whom process against it may be served. SSNY shall mail copy of process to : peaches prime LLC 590 Fulton Street Brooklyn, NY 11217. Purpose: all lawful activity
AJ; 2/21/28; 3/6/13

NOTICE OF SALE IN FORECLOSURE STATE OF NEW YORK SUPREME COURT: COUNTY OF KINGS WELLS FARGO BANK, N.A Plaintiff, vs. GLORIA DEBLANCO, et al., Defendants PLEASE TAKE NOTICE THAT In pursuance of a Judgment of Foreclosure and Sale entered in the office of the County Clerk of Kings County on May 23, 2019, I, Aaron Tyk, Esq., the Referee named in said Judgment, will sell in one parcel at public auction on March 26, 2020 in Room 224 of the Kings County Supreme Court, 360 Adams Street, Brooklyn, County of Kings, State of New York, at 2:30 P.M., the premises described as follows: 437 Forbell St Brooklyn, NY 11208 SBL No: BLOCK 4290 LOT 12 ALL THAT TRACT OF PARCEL OF LAND situate in the Borough of Brooklyn, County of Kings, City and State of New York The premises are sold subject to the provisions of the filed judgment, Index No. 501627/2016 in the amount of \$550,398.66 plus interest and costs, subject to the HPD Liens recorded against the mortgaged premises. Kirstin M. Bolduc, Esq. Woods Oviatt Gilman LLP Plaintiff's Attorney 50 Bausch & Lomb Place, Rochester, New York 14604 Tel: 855-227-5072 68065
AJ; 2/21/28; 3/6/13

NOTICE OF SALE SUPREME COURT COUNTY OF KINGS U.S. Bank, National Association, as Trustee for RASC 2006-EMX6, Plaintiff AGAINST Norma Tirado; et al., Defendant(s) Pursuant to a Judgment of Foreclosure and Sale duly dated December 7, 2016 I, the undersigned Referee will sell at public auction at the Kings County

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Supreme Court, 360 Adams Street, Room 224, Brooklyn, NY 11201 on March 26, 2020 at 2:30PM, premises known as 281 Ashford Street, Brooklyn, NY 11207. All that certain plot piece or parcel of land, with the buildings and improvements erected, situate, lying and being in the Borough of Brooklyn, County of Kings, City and State of NY, Block 3984 Lot 7. Approximate amount of judgment \$865,788.92 plus interest and costs. Premises will be sold subject to provisions of filed Judgment Index# 4148/2013. Gregory T. Cerchione, Esq., Referee Shapiro, DiCaro & Barak, LLC Attorney(s) for the Plaintiff 175 Mile Crossing Boulevard Rochester, New York 14624 (877) 430-4792 Dated: February 13, 2020 67905
AJ; 2/21/28; 3/6/13

NOTICE OF SALE SUPREME COURT COUNTY OF KINGS, CITIMORTGAGE, INC., Plaintiff, vs. IAN SMITH, ET AL., Defendant(s). Pursuant to an Order Confirming Referee's Report and Judgment of Foreclosure and Sale duly filed on March 14, 2019, and a Decision and Order filed February 4, 2020, I, the undersigned Referee will sell at public auction at the Kings County Supreme Court, Room 224, 360 Adams Street, Brooklyn, NY on March 26, 2020 at 2:30 p.m., premises known as 398 Amboy Street, Brooklyn, NY. All that certain plot, piece or parcel of land, with the buildings and improvements thereon erected, situate, lying and being in the Borough of Brooklyn, County of Kings, City and State of New York, Block 3585 and Lot 1. Approximate amount of judgment is \$775,434.60 plus interest and costs. Premises will be sold subject to provisions of filed Judgment Index # 506946/2016. Aaron Tyk, Esq., Referee Knuckles, Komosinski & Manfro, LLP, 565 Taxter Road, Suite 590, Elmsford, NY 10523, Attorneys for Plaintiff Cash will not be accepted.
AJ; 2/21/28; 3/6/13

NOTICE OF SALE SUPREME COURT COUNTY OF KINGS E*TRADE SAVINGS BANK, Plaintiff AGAINST JOSEPH LONETTO, BARBARA LONETTO, et al., Defendant(s) Pursuant to a Judgment of Foreclosure and Sale duly dated December 11, 2018 I, the undersigned Referee will sell at public auction at the Room 224 of Kings County Supreme Court, 360 Adams Street, Brooklyn, New York 11201, on April 02, 2020 at 2:30PM, premises known as 310 2ND STREET, BROOKLYN, NY 11215. All that certain plot piece or parcel of land, with the buildings and improvements erected, situate, lying and being in the Borough and County of Kings, City and State of New York, BLOCK 974, LOT 1144. Approximate amount of judgment \$1,041,870.93 plus interest and costs. Premises will be sold subject to provisions of filed Judgment for Index# 16430/12. RICHARD A. KLASS, ESQ., Referee Gross Polowy, LLC Attorney for Plaintiff 1775 Wehrle Drive, Suite 100 Williamsville, NY 14221 68464
AJ; 2/28; 3/6/13/20

NOTICE OF SALE SUPREME COURT COUNTY OF KINGS U.S. Bank National Association, as trustee, on behalf of the holders of the Asset Backed Securities Corporation Home Equity Loan Trust, Series NC 2005-HE8, Asset Backed Pass-Through Certificates, Series NC 2005-HE8, Plaintiff AGAINST Alisa Smith a/k/a Allisa Smith Skeffers; Arieta Smith; et al., Defendant(s) Pursuant to a Judgment of Foreclosure and Sale duly dated August 16, 2018 I, the

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undersigned Referee will sell at public auction at the Kings County Supreme Court, 360 Adams Street, Room 224, Brooklyn, NY 11201 on April 2, 2020 at 2:30PM, premises known as 525 East 38th Street, Brooklyn, NY 11203. All that certain plot piece or parcel of land, with the buildings and improvements erected, situate, lying and being in the Borough of Brooklyn, County of Kings, City and State of NY, Block 4955 Lot 66. Approximate amount of judgment \$706,479.39 plus interest and costs. Premises will be sold subject to provisions of filed Judgment Index# 521173/2016. Gregory Laspina, Esq., Referee Shapiro, DiCaro & Barak, LLC Attorney(s) for the Plaintiff 175 Mile Crossing Boulevard Rochester, New York 14624 (877) 430-4792 Dated: February 12, 2020 68214
AJ; 2/28; 3/6/13/20

NOTICE OF SALE SUPREME COURT COUNTY OF KINGS WELLS FARGO BANK, NA, Plaintiff AGAINST RICARDO JACKSON, ASTRID ARMORER, et al., Defendant(s) Pursuant to a Judgment of Foreclosure and Sale duly dated June 26, 2018 I, the undersigned Referee will sell at public auction at the Kings County Supreme Court, Room 224, 360 Adams Street, Brooklyn, New York 11201, on April 02, 2020 at 2:30PM, premises known as 530 JEFFERSON AVENUE, BROOKLYN, NY 11221. All that certain plot piece or parcel of land, with the buildings and improvements erected, situate, lying and being in the City of Brooklyn, County of Kings, City and State of New York, BLOCK 1654, LOT 22. Approximate amount of judgment \$922,617.75 plus interest and costs. Premises will be sold subject to provisions of filed Judgment for Index# 2924/2013. LEONARD C. SPECTOR, ESQ., Referee Gross Polowy, LLC Attorney for Plaintiff 1775 Wehrle Drive, Suite 100 Williamsville, NY 14221 67829
AJ; 2/28; 3/6/13/20

SUPREME COURT OF THE STATE OF NEW YORK - COUNTY OF KINGS FEDERAL NATIONAL MORTGAGE ASSOCIATION (FANNIE MAE), A CORPORATION ORGANIZED AND EXISTING UNDER THE LAWS OF THE UNITED STATES OF AMERICA, V. ELDA M. MANGROO, INDIVIDUALLY AND AS ADMINISTRATIX AND DISTRIBUTE OF THE ESTATE OF VICTOR MANGROO; ET AL. NOTICE OF SALE NOTICE IS HEREBY GIVEN pursuant to a Final Judgment of Foreclosure dated December 12, 2019, and entered in the Office of the Clerk of the County of Kings, wherein FEDERAL NATIONAL MORTGAGE ASSOCIATION (FANNIE MAE), A CORPORATION ORGANIZED AND EXISTING UNDER THE LAWS OF THE UNITED STATES OF AMERICA is the Plaintiff and ELDA M. MANGROO, INDIVIDUALLY AND AS ADMINISTRATIX AND DISTRIBUTE OF THE ESTATE OF VICTOR MANGROO; ET AL. are the Defendant(s). I, the undersigned Referee will sell at public auction at the KINGS COUNTY COURTHOUSE 360 ADAMS STREET, ROOM 224, BROOKLYN, NY 11201, on April 2, 2020 at 2:30 pm, premises known as 260 ARLINGTON AVENUE, BROOKLYN, NY 11208: Block 3940, Lot 12: ALL THAT CERTAIN PLOT, PIECE OR PARCEL OF LAND, SITUATE, LYING AND BEING IN THE BOROUGH OF BROOKLYN, COUNTY OF KINGS, CITY AND STATE OF NEW YORK Premises will be sold subject to provisions of filed Judgment Index # 510961/2014.

Continued on Page A10

Tradition.

Moses Annuls a Vow



JONATHAN SACKS
LONDON

Kol Nidre, the prayer said at the beginning of Yom Kippur, is an enigma wrapped in a mystery, perhaps the strangest text ever to capture the religious imagination. First, it is not a prayer at all. It is not even a confession. It is a dry legal formula for the annulment of vows. It is written in Aramaic. It does not mention God. It is not part of the service. It does not require a synagogue. And it was disapproved of, or at least questioned, by generations of halachic authorities.



The first time we hear of Kol Nidre, in the eighth century, it is already being opposed by Rav Natronai Gaon, the first of many Sages throughout the centuries who found it problematic. In his view, one cannot annul the vows of an entire congregation this way. Even if one could, one should not, since it may lead people to treat vows lightly. Besides which, there has already been an annulment of vows ten days earlier, on the morning before Rosh Hashanah. This is mentioned explicitly in the Talmud (Nedarim 23b). There is no mention of an annulment on Yom Kippur.

Rabbeinu Tam, Rashi's grandson, was particularly insistent in arguing that the kind of annulment Kol Nidre represents cannot be retroactive. It cannot apply to vows already taken. It can only be a pre-emptive qualification of vows in the future. Accordingly he insisted on changing its wording, so that Kol Nidre refers not to vows from last year to this, but from this year to next.

However, perhaps because of this, Kol Nidre created hostility on the part of non-Jews, who said it showed that Jews did not feel bound to honour their promises since they vitiated them on the holiest night of the year. In vain it was repeatedly emphasised that Kol Nidre applies only to vows between us and God, not those between us and our fellow humans. Throughout the Middle Ages, and in some places until the eighteenth century, in lawsuits with non-Jews, Jews were forced to take a special oath, *More Judaica*, because of this concern.

So there were communal

and halachic reasons not to say Kol Nidre, yet it survived all the doubts and misgivings. It remains the quintessential expression of the awe and solemnity of the day. Its undiminished power defies all obvious explanations. Somehow it seems to point to something larger than itself, whether in Jewish history or the inner heartbeat of the Jewish soul.

Several historians have argued that it acquired its pathos from the phenomenon of forced conversions, whether to Christianity or Islam, that occurred in several places in the Middle Ages, most notably Spain and Portugal in the fourteenth and fifteenth century. Jews would be offered the choice: convert or suffer

persecution. Sometimes it was: convert or be expelled. At times it was even: convert or die. Some Jews did convert. They were known in Hebrew as anusim (people who acted under coercion). In Spanish they were known as conversos, or contemptuously as marranos (swine).

Many of them remained Jews in secret, and once a year on the night of Yom Kippur they would make their way in secret to the synagogue to seek release from the vows they had taken to adopt to another faith, on the compelling grounds that they had no other choice. For them, coming to the synagogue was like *coming home*, the root meaning of *teshuvah*.

There are obvious problems with this hypothesis. Firstly, Kol Nidre was in existence several centuries before the era of forced conversions. So historian Joseph S. Bloch suggested that Kol Nidre may have originated in the much earlier Christian persecution of Jews in Visigoth Spain, when in 613 Sisebur issued a decree that all Jews should either convert or be expelled, anticipating the Spanish expulsion of 1492. Even so, it is unlikely that conversos would have taken the risk of being discovered practising Judaism. Had they done so during the centuries in which the Inquisition was in force they would have risked torture, trial and death. Moreover, the text of Kol Nidre makes no reference, however oblique, to conversion, return, identity, or atonement. It is simply an annulment of vows.

So the theories as they stand

do not satisfy.

However it may be that Kol Nidre has a different significance altogether, one that has its origin in a remarkable rabbinic interpretation of this week's parsha. The connection between it and Yom Kippur is this: less than six weeks after the great revelation at Mount Sinai, the Israelites committed what seemed to be the unforgivable sin of making a Golden Calf. Moses prayed repeatedly for forgiveness on their behalf and eventually secured it, descending from Mount Sinai on the Tenth of Tishrei with a new set of tablets to replace those he had smashed in anger at their sin. The tenth of Tishrei subsequently became Yom Kippur, the day of atonement, in memory of that moment when the Israelites saw Moses with the new tablets and knew they had been forgiven.

Moses' prayers, as recorded in the Torah, are daring. But the Midrash makes them more audacious still. The text introducing Moses' prayer begins with the Hebrew words, *Vayechal Moshe* (Ex. 32:11). Normally these are translated as "Moses besought, implored, entreated, pleaded, or attempted to pacify" God. However *the same verb is used in the context of annulling or breaking a vow* (Num. 30:3). On this basis the Sages advanced a truly remarkable interpretation:

[*Vayechal Moshe* means] "Moses absolved God of His vow." When the Israelites made the Golden Calf, Moses sought to persuade God to forgive them, but God said, "I have already taken an oath that *Whoever sacrifices to any god other than the Lord must be punished* (Ex. 22:19). I cannot retract what I have said." Moses replied, "Lord of the universe, You have given me the power to annul oaths, for You taught me that one who takes an oath cannot break their word but a scholar can absolve them. I hereby absolve You of Your vow" (abridged from Exodus Rabbah 43:4).

According to the Sages the original act of Divine forgiveness on which Yom Kippur is based came about through the annulment of a vow, when Moses annulled the vow of God. The Sages understood the verse, "Then the Lord *relented* from the evil He had spoken of doing to His people" (Ex. 32:14) to mean that God expressed regret for the vow He had taken – a precondition for a vow to be annulled.

Why would God regret His determination to punish the people for their sin? On this, another Midrash offers an equally radical answer. The opening word of Psalm 61 is *la-menatzeach*. When this word appears in Psalms it usually means, "To the conductor, or choirmaster." However the Sages interpreted it to mean, "To the Victor," meaning God, and added this stunning commentary:

To the Victor who sought to be defeated, as it is said (Isaiah 57:16), "I will not accuse them forever, nor will I always be angry, for then they would faint away because of Me—the very people I have created." Do not read it thus, but, "I will accuse in

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Gregory M. LaSpina, Esq. - Referee. RAS Boriskin, LLC 900 Merchants Concourse, Suite 310, Westbury, New York 11590, Attorneys for Plaintiff. AJ; 2/28; 3/6/13/20

Notice of formation of limited liability company(LLC) Name: THE FIX LLC. Articles of Organization filed with the Secretary of State of New York (SSNY) on 02/07/2020. Office location: Kings county. SSNY has been designated as the agent of the LLC upon whom process against it may be served.SSNY shall mail copy of process to: The LLC 315 3RD Avenue,2ND floor Brooklyn, NY 11215. Purpose: all lawful activity AJ; 2/28; 3/6/13/20/27; 4/3

Notice of formation of limited liability company(LLC) Name: MKE BY DEE,LLC. Articles of organization filed with the Secretary of State of New York on 01/07/2020. Office location: Kings county. SSNY has been designated as the agent of the LLC upon whom process against it may be served. SSNY shall mail copy of process to:Diana Perez 226 97th St.Apt. C3 Brooklyn, NY 11209. Purpose:all lawful activity AJ; 3/6/13/20/27; 4/3/10

NOTICE OF SALE Supreme Court County Of Kings The Bank of New York as Trustee for the Certificateholders of the CWABS 2005-06, Plaintiff AGAINST Woodrow Lynch, Albi B. Etoh, et al, Defendant Pursuant to a Judgment of Foreclosure and Sale duly dated 8/16/2018 and entered on 9/12/2018, I, the undersigned Referee, will sell at public auction at the Kings County Supreme Court, 360 Adams Street, Brooklyn, NY on April 09, 2020 at 02:30 PM premises known as 883 Herkimer Street, Brooklyn, NY 11233. All that certain plot piece or parcel of land, with the buildings and improvements erected, situate, lying and being in the County of Kings, City and State of New York, BLOCK: 1704, LOT: 67. Approximate amount of judgment is \$497,543.45 plus interests and costs. Premises will be sold subject

order to be defeated." How so? Thus said the Holy One, blessed be He, "When I win, I lose, and when I lose I gain. I defeated the generation of the Flood, but did I not lose thereby, for I destroyed My own creation, as it says (Gen. 7:23), "Every living thing on the face of the earth was wiped out." The same happened with the generation of the Tower of Babel and the people of Sodom. But in the days of Moshe who defeated Me (by persuading Me to forgive the Israelites whom I had sworn to destroy), I gained for I did not destroy Israel.

God wants His forgiveness to override His justice, because strict justice hurts humanity, and humanity is God's creation and carries His image. That is why He regretted His vow and allowed Moses to annul it. That is why Kol Nidre has the power it has. For it recalls the Israelites' worst sin, the Golden Calf, and their forgiveness, completed when Moses descended the mountain with the new tablets on the 10th of Tishrei, the anniversary of which is Yom Kippur. The forgiveness was the result of Moses' daring prayer, understood by the Sages as an act of annulment of

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to provisions of filed Judgment Index # 509810/2015. Jageshwar Sharma, Referee FRENKEL LAMBERT WEISS WEISMAN & GORDON LLP 53 Gibson Street Bay Shore, NY 11706 AJ; 3/6/13/20/27;

Notice of formation of limited liability company (LLC) Name: TRILLIAN VFX LLC. Articles of Organization filed with the secretary of state of New York(SSNY) on 12/23/2019. Office location: Kings county. SSNY has been designated as the agent of the LLC upon whom process against it may be served. SSNY shall mail copy of process to: Victoria Osborn 836 Bergen St., Apt. 402, Brooklyn, NY 11238. Purpose: all lawful activity AJ; 3/13/20/27; 4/3/10/17

Notice of formation of limited liability company(LLC).Name: JK SYCAMORE LLC.Articles of organization filed with the secretary of state of New York(SSNY)on 12/17/2019. Office location: Kings county. SSNY has been designated as the agent of the LLC upon whom process against it may be served.SSNY shall mail copy of process to: The limited liability company 316 10th Street. Apt. #1 Brooklyn, NY 11215 purpose: all lawful activity AJ; 3/13/20/27; 4/3/10/17

NOTICE OF SALE SUPREME COURT COUNTY OF KINGS, HIC ACQUISITIONS I, INC., Plaintiff, vs. NELSON RODRIGUEZ, ET AL., Defendant(s). Pursuant to a Judgment of Foreclosure and Sale with Bill of Cost duly filed on August 22, 2016, and an Order for Extension of Time to Conduct Foreclosure filed January 22, 2020, I, the undersigned Referee will sell at public auction at the Kings County Supreme Court, Room 224, 360 Adams Street, Brooklyn, NY on April 16, 2020 at 2:30 p.m., premises known as 42 Eldert Lane, Brooklyn, NY. All that certain plot, piece or parcel of land, with the buildings and improvements thereon erected, situate, lying and being in the Borough of Brooklyn, County of Kings, City and State of New York, Block 4112 and Lot 67. Approximate amount of judgment is \$691,093.16 plus interest and costs. Premises will be sold subject to provisions of filed Judgment Index # 876/2014. Scott Harris Klein, Esq., Referee Greenspoon Marder LLP, 590 Madison Avenue, Suite 1800, New York, NY 10022, Attorneys for Plaintiff AJ; 3/13/20/27; 4/3/

SUPREME COURT – COUNTY OF KINGS JPMORGAN CHASE BANK, NATIONAL ASSOCIATION S/B/M CHASE HOME FINANCE LLC, Plaintiff against CAROLINE THUNDER, Defendant(s). Pursuant to a Judgment of Foreclosure and Sale entered on January 28, 2020, I, the undersigned Referee will sell at public auction in Room 224 of the Kings County Courthouse, 360 Adams Street, Brooklyn, N.Y. on the 16th day of April, 2020 at 2:30 p.m. premises described as follows: All that certain plot, piece or parcel of land, with the buildings and improvements thereon erected, situate, lying and being in the County of Kings, City and State of New York. Said premises known as 711 Schenck Avenue, Brooklyn, N.Y. 11207. (Block: 4308, Lot: 32). Approximate amount of lien \$ 938,870.75 plus interest and costs. Premises will be sold subject to provisions of filed judgment and terms of sale. Index No. 14657-13. Bruno Codispoti, Esq., Referee. FEIN SUCH & CRANE, LLP Attorney(s) for Plaintiff 28 East Main Street, Suite 1800 Rochester, NY. 14614 (585) 232-7400 AJ; 3/13/20/27; 4/3/

Social.



The tent on 42nd Street at Third Avenue was aimed at introducing passersby to Orthodox Jews face-to-face and one-on-one. Photo: Gary Shapiro.

Popular Blogger Hosts 'Meet a Jew' Pop-Up in Midtown Manhattan to Fight Rising Antisemitism

BY GARY SHAPIRO

Call it sidewalk schmoozing.

A tent with the words "Meet a Jew, Make a Friend" stood on 42nd Street at Third Avenue on Thursday in an unusual effort to introduce passersby to Orthodox Jews face-to-face and one-on-one.

Its goal was to counter negative impressions of Orthodox Jews, during a period of rising hate incidents.

"We don't expect that we can change the world overnight, but we hope to strike a chord with a few hearts," said Allison Josephs, a popular blogger whose organization Jew in the City planned the surprising meet and greet. "We're saying that we are also human beings sharing the world with you." Its a proactive approach that "leads with kindness," Josephs told *The Algemeiner*.

The place was purposefully chosen. It was near the scene of an antisemitic assault in December of a 65-year-old man wearing a Yarmulke.

Begun in 2007, the group Jew in the City engages in a charm offensive in its goal of reversing negative views about religious Jews. In its words, the effort "publicizes the message that Orthodox Jews can be funny, approachable, educated, pro-women and open-minded—and that Orthodox Judaism links the Jewish people to a deep and beautiful heritage that is just as relevant today as it ever was." Jew in the City has also given out awards.

When one of her board members talked about expanding Jew in the City's online focus to one in real life on the streets, Josephs recalled reading about an exhibit in 2013 at Berlin's Jewish Museum which was colloquially called "Jew in the Box." It consisted of a Jew sitting in a glass box answering people's questions about Jews. Thus, the inspiration for the "Meet a Jew, Make a Friend" campaign was born.

Josephs said, "I grew up with negative thoughts of the Orthodox community. I really only knew them from the worst headlines and I had no personal interaction with them." She is now Orthodox herself. Josephs said Orthodoxy is a wide spectrum. At one end, people blend in and one doesn't even know that the person is Orthodox.

Stopping by the tent was Robert Halabov, who told *The Algemeiner* that anything that tears down barriers preventing understanding can be good. "Information is a powerful thing," he said.

A volunteer Eric Feinstein said, "It's always good to reach out and build bridges." He added that he hoped the initiative would instigate a domino effect whereby one act of kindness engenders others.

Josephs likewise said that she hoped everyone they had the good fortune to encounter will pass along that experience to each person's orbit of friends.

After they tried a "Meet a Jew, Make a Friend" event in East Harlem last month, Josephs said she was heartened by some of the responses from participants. One said, "I'm your neighbor, I want to be your ally." About the uptick in violence against Jews, another said, "Our church is praying for you."

"We have more things that connect us than divide us," Josephs said.

Josephs has since heard from people from places such as Melbourne, Cleveland, Chicago, London and Los Angeles about bringing such an event there. She hopes this is a "stepping stone to a global movement." Josephs said that they are trying to perfect the model.

To allay any coronavirus fears, rugelach were packed in individual bags that were given out. Asked how conversations often begin under the tent, Josephs said, "How do you take your coffee?"

A board member of Jew in the City, Daniella Wrubel, said, "We are a friendly people who want to unite with others in friendship."

Rabbi and artist Yitzchok Mouly said it was nice

Patriots Wide Receiver Julian Edelman Studying for Bar Mitzvah During NFL Offseason

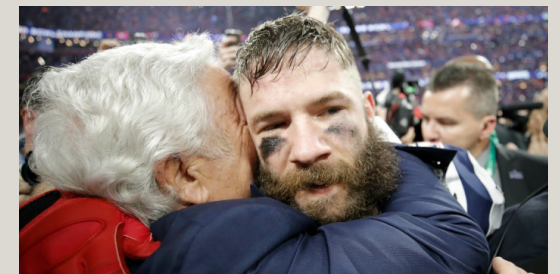
BY SHIRYN GHERMEZIAN

New England Patriots wide receiver Julian Edelman is spending some time during the NFL offseason studying in Los Angeles for his bar mitzvah, he told *Los Angeles* magazine on Tuesday.

"My dad is Jewish," Edelman, 33, said at an event in Los Angeles hosted by the Ruderman Family Foundation. "I converted pretty much. I'm going to have a bar mitzvah here soon. I speak with a rabbi every Friday. He's from out here."

Edelman did not reveal the date of his bar mitzvah.

The three-time Super Bowl champion added that



New England Patriots wide receiver Julian Edelman celebrates with team owner Robert Kraft after winning Super Bowl LIII, Feb. 3, 2019. Photo: Reuters / Mike Segar.

he had attended synagogue in Boston during football season, but noted, "I only go once a year."

The Jewish athlete has traveled to Israel in the past and in 2018 wore customized cleats that honored the 11 people killed in the Pittsburgh synagogue massacre.

He wore different customized cleats this past December to support baseball in Israel.

to be outside sharing good vibes and free coffee. "It's important to break down stereotypes," he said, adding, "If you have a positive interaction with an Orthodox Jew, it's harder to turn around and be antisemitic."

Dean of the School of Liberal Arts at Medgar Evers College, Ethan Gologor, stopped by the tent. He said, "One of the origins of prejudice between groups is the lack of contact between them. So one solution is bringing them together."

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