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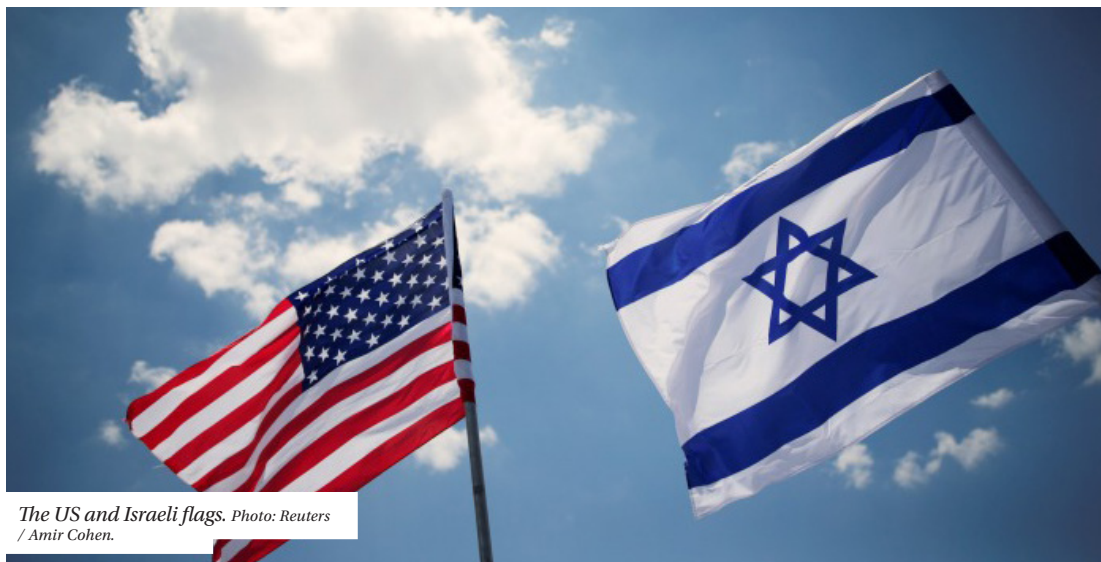
THE algemeiner JOURNAL

\$1.00 - PRINTED IN NEW YORK

FRIDAY, JULY 24, 2020 | 3 AV 5780

VOL. XLVII NO. 2464

Two-Thirds of US Voters View Themselves as Pro-Israel, New Poll Finds



The US and Israeli flags. Photo: Reuters / Amir Cohen.

BY ALGEMEINER STAFF

Around two-thirds of US voters describe themselves as pro-Israel and oppose reducing American security aid to the Jewish state, according to a new poll.

The survey — performed by The Mellman Group for the Democratic Majority for Israel (DMFI) — found that 67 percent of

all voters, 68 percent of Democrats and 68 percent of voters in battleground states view themselves as pro-Israel.

Among Democrats, 72 percent called Israel a “strong US ally,” and 71 percent wanted to see a party platform adopted this year that was at least as favorable to Israel as the 2016 one.

The poll also revealed that voters in battleground states would back pro-Israel candidates

with Democratic positions over pro-Israel candidates with Republican positions by a 13-point, 51%-38%, margin.

However, pro-Israel Republicans would beat Democrats with records of “not supporting Israel” by 4 points — 44%-40%.

“While some deny the facts, the reality is, American voters have overwhelmingly positive attitudes toward Israel and are strongly

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Neo-Nazi Thugs Parade Through Pennsylvania City Waving Swastikas

BY BEN COHEN

Screaming anti-gay, antisemitic and anti-black invective, about two dozen members of an American neo-Nazi organization marched through the streets of a central Pennsylvania city last weekend.

According to local media reports, the neo-Nazi thugs were largely unchallenged as they paraded through Williamsport.

Under the banner of an organization calling itself the “National Socialist Movement” (NSM), the marchers wore swastika armbands and carried flags bearing the Nazi symbol.

Photographs of the demonstration showed the



Supporters of the neo-Nazi National Socialist Movement parading through Williamsport, Pennsylvania, July 18, 2020. Photo: Twitter.

marchers clad in ill-fitting black uniforms, in a clumsy attempt to approximate the image of the SS in Nazi Germany. Several of them wielded semi-automatic rifles as well.

At a rally in the city’s Brandon Park, speakers engaged in a stream of racist, antisemitic and homophobic rhetoric.

Derek Slaughter, the African American mayor of Williamsport, was denounced with the use of the N-word by one megaphone-wielding marcher, while residents of the

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Building Future Pro-Israel Leaders

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ShabbatCalendar

Parshat DEVARIM
פרשת דברים

Times for New York City, Friday Candle Lighting
Shabbat Begins: 8:00pm | Shabbat Ends: 9:05pm



the algemeiner

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Opinion.

An Antisemitic, Totalitarian Wind Blows in Poland as Right-Wing Consolidates Power



BEN COHEN/
JNS.org

I've known Rafal Pankowski, the Polish academic and campaigner against antisemitism and racism, for almost 20 years, but I don't think I've heard him sound as worried about the political situation in his country as I did when he addressed a seminar last week on Polish antisemitism.

Less than one day after Poland's presidential election produced a narrow win for the conservative incumbent Andrzej Duda, Pankowski addressed an online gathering of scholars and journalists assembled by the Institute for the Study of Contemporary Antisemitism (ISCA) at Indiana University, Bloomington.

As he explained, the election — delayed from its original date in May because of the coronavirus pandemic — was a fearsome battle that pitted Duda against a liberal challenger, Rafal Trzaskowski, the mayor of Warsaw.

As election day neared, the identity politics that have roiled Poland over the last decade came to the fore, with the ruling Law and Justice (PiS) Party and its populist cohorts seeing all sorts of nefarious schemes to undermine the nation. Among them: the

insistence that Poland bow down to an alien ideology otherwise known as respecting the rights of the LGBT community; the demand that Poland should pass and implement Holocaust-era restitution laws; and the constant stream of supposedly anti-Polish propaganda broadcast by privately owned media companies.

As Pankowski pointed out, whereas in previous elections the country's leadership would have left dog-whistles such as these to their party activists, this time around they exercised no such caution. Five days before voters went to the polls, Duda told a Bloomberg interviewer that he was unmoved by appeals for Poland to legislate Holocaust restitution — apparently content with his country's status as the only member state of the European Union not to have done so.

"There won't be any damages paid for heirless property," he said. "I will never sign a law that will privilege any ethnic group vis-à-vis others. Damages should be paid by the one that started the war."

It doesn't take a forensic-language analyst to figure out that the "ethnic group" reference here is a euphemism for Poland's Jews — 3 million of whom were exterminated during the Nazi Holocaust. According to the Polish president, the responsibility for restitution lies solely with Germany ("the one that started the war.")

There are a number of legal objections to

Duda's view, among them the fact that Poland is a signatory to the 2009 Terezin Declaration, in which 47 countries agreed to pass and implement laws for the restitution of property seized during the Holocaust. One could also point out that Holocaust restitution is a key concern for the United States, Poland's indispensable ally; legislation passed by Congress in 2017 mandates the State Department to monitor and report on progress in this area.

But such technicalities cut little ice in Warsaw these days, chiefly because Duda's government has "nationalized" the memory of the Holocaust. By that, I mean that the official depiction of the Holocaust by the state-run Institute of National Remembrance (IPN) would have us believe that Poles and Jews were equal partners in victimhood, and that the Holocaust was as much a Polish tragedy as a Jewish one.

Within the confines of this distorted narrative, there is no room to discuss the thorny issue of collaboration — the very word elicits fury in the corridors of the IPN — of ordinary Poles with the occupying German authorities. Any notion that Poles contributed directly to the slaughter of their country's historic Jewish community is regarded not as historical fact, but as defamation. For Poland's current crop of leaders, it isn't enough that the most serious Holocaust historians, along with Jewish and Israeli leaders, have recognized that the Poles suffered profoundly as a nation



Polish President Andrzej Duda attends a meeting with local residents in Odrzywol, Poland July 13, 2020. Photo: Marcin Kucewicz/Agencja Gazeta via REUTERS.

under the Nazis, and that many of the mechanisms for collaboration that existed elsewhere in Eastern Europe — like, for example, joining local units of the SS — were absent in Poland. It seems that nothing less than a title deed to the word "Holocaust" will suffice.

At the same time as "sharing" the Holocaust with the Jews, the Polish government is apparently content to let antisemitic hate speech flourish on state-owned media outlets and private social-media platforms. One of the more high-profile targets has been the US ambassador to Warsaw, Georgette Mosbacher, whose support for Holocaust restitution and publicly expressed distaste for nationalist extremism and homophobia has transformed her into a hate figure on the far-right. That loathing extends far beyond the American envoy, however, to encompass Jewish organizations, the Israeli government,

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the Algemeiner Journal

(USPS 927800) is published weekly (except for the week of Passover and Succos)

Subscription rate \$40 per year

Algemeiner Journal
208 E 51st Street, Suite 185
New York, N.Y. 10022

Periodicals Postage
Paid at Brooklyn, N.Y.
and at additional mailing offices

POSTMASTER:
Send address changes to
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Blacks and Jews Together: Building Ladders Instead of Walls



MARC ERLBAUM
LOS ANGELES

Recent current events remind me of a beautiful story I heard years ago. A boy was shorter than his younger brother, and it bothered him greatly. One day, he shoved his brother into a shallow ditch, and then stood beside him and gloated that he was now taller.

His father, Rabbi Shmuel of Lubavitch, approached with a stool. He helped his younger son out of the ditch, and then instructed the older boy to stand on the stool. Who is taller now, the father asked, to which his older son responded that he is taller once again. When you want to be bigger, Rabbi Shmuel told him, it is best to elevate yourself rather than pushing another down.

I thought of this story in light of the multiple incidents of antisemitism that have recently come from high-profile members of the Black community. In most of these cases, the offending individuals have voiced support for Louis Farrakhan and have repeated some of his hateful and divisive rhetoric.

It occurred to me that unlike Rabbi Shmuel, Minister Farrakhan has for decades instructed his followers that in order to elevate themselves, they must do their best to tear down those around them.

I understand the appeal that Farrakhan has for members of the Black community who are sickened by the history of racism in

America, and are unwilling to further tolerate the discrimination that persists to this day.

Farrakhan is an unapologetic zealot for the cause of Black betterment, and for that he cannot be blamed. He has evidently helped tens, if not hundreds, of thousands of Black former offenders to rehabilitate themselves and to lead upright, productive lives. For this he should be praised.

But this cannot excuse his virulent antisemitism and his lifelong attempts to create divisions rather than mend them.

I am not a Black man, and I do not know firsthand the violence and indignities that Blacks continue to face in America. But I am a Jewish man, and I do know firsthand the violence and indignities that Jews continue to face in America and around the world.

We have known too many leaders like Farrakhan throughout the millennia — men who believe that they can only rise up if they identify someone else to push down. It is no coincidence that Farrakhan has praised Hitler, calling him "a very great man." Hitler understood that he could unify his people by scapegoating another people. It has happened



Demonstrators hold signs and pictures in front of the US Capitol Building, in Washington, DC, June 6, 2020. Photo: Reuters / Jonathan Ernst.

to us Jews time and time again. Farrakhan is not unique in this tactic, and history will eventually view him in the same regard as his predecessors.

True leaders build bridges and in-roads. There is nothing wrong with strongly advocating a position and focusing on the needs of one's particular people and community, but true leaders know that the advancement of some is best achieved by the advancement of all. They understand that human progress is not a zero sum game, where one must fall for the other to gain. True progress is, rather, like a flame that can light countless others and never be diminished.

Martin Luther King, Jr., was such a true leader. He said "hate cannot drive out hate; only love can do that," and he also said that "love is the only force capable of transforming an enemy into a friend." MLK was no apologist. He was a revolutionary, devoted with all of his life to the cause of Black advancement.

But he was a true leader, one who did more for Black people in America than anyone before him or after. His legacy elevates not only Blacks, but all of us who are more tolerant and less segregated than we were prior to his leadership.

To Black Americans, I, along with nearly every Jew I know, say the following: we want to work with you to address the real issues and injustices that have plagued you in this country for centuries. We are not perfect, and there are racist Jews just as there are racist whites and racist Blacks. But Jews have been at the forefront of the civil rights movement since

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World News.

COVID-19 Outbreak Will Lead to an Increase in Cyber-Wars, Says Former Mossad Chief

BY CTech Staff

"The coronavirus (Covid-19) outbreak is a global scale crisis on three fronts: medical, social, and financial," said former Mossad chief and current chairman of XM Cyber, Tamir Pardo, in an interview with Meir Orbach during *Calcalist's* cyber conference. "It is enough to witness the demonstrations that are taking place here, in Belgrade and many other places around the world to realize that people are in dire straits due to regimes' poor management of the three-pronged threat. Crises of this magnitude can end in wars, whether real or economic, and revolutions within countries that lead to regime change. This is not a simple period at all and we are only at the start of the road."

"I do not believe that countries today have the resources to enter full-on wars, especially since there are far cheaper solutions. Cyber-wars are much more effective these days unless occupying territory is your end goal," said the former head of Israel's famous spy agency, describing cyber as a "fantastic tool" if your goals are to disrupt economies or attain resources.

"I believe we will see cyber-wars at the state level, between companies, and between criminal organizations," Pardo said. "In the early days of the outbreak, there was a drop in crime levels but after an adjustment period, we have seen a worrying uptrend. We will also see an increase in cybercrime in coming weeks and months. One hospital in the US was already forced to pay a \$1,000,000 ransom following a breach that was apparently carried out by a criminal organization. It is far easier to pull off an attack like that than to go into a bank and rob it."

"There are state organizations and private organizations. The former are in an adequate position when it comes to their susceptibility



Tamir Pardo. Photo: Israel GPO.

to attacks, while companies, universities, hospitals, and other private organizations are very vulnerable," Pardo said. He compared investment in cyber protection to investment in insurance, only far more expensive, and lamented that companies were not willing to take on the costs, which leaves them susceptible to attack.

"Whoever finds a remedy or vaccine for Covid-19 will become a major target for attackers. Such a company will generate huge revenues, making it a prime target for both state-level actors and other companies who may try to slow it down or steal from it," said Pardo. "In the coming years, I think we will see cyber conflicts between political and commercial adversaries who want to weaken each other, increase dramatically."

Cyber XM has developed a technology that simulates organized cyber-attacks on companies to help them improve their defenses. The company's system presents the attackers' angles with the ability to detect and exploit holes in the network. In addition, it provides a detailed report of the actions required to block such attacks and protect the organization's assets.

Earlier this month, the company completed a funding round of \$17 million led by Macquarie Capital, Nasdaq Ventures, Our Innovation Fund, and Swarth Group. To date, the company has raised \$49 million.

Official Palestinian Media Outlets Celebrate Killers of Jews in 1929 Massacres

BY ALGEMEINER STAFF

Official Palestinian Authority (PA) media outlets and Fatah institutions are celebrating the bloody legacy of three Arabs who committed murders during the 1929 pogroms against the Jewish community of then-British Mandatory Palestine.

The pogroms resulted in the deaths of over 100 Jews and the ethnic cleansing of the ancient Jewish community of Hebron. While most of the killers arrested by the British authorities received life sentences, three who crimes were particularly heinous were executed. According to the watchdog group Palestinian Media Watch, the PA is marking

the 90th anniversary of the execution of Muhammad Jamjoun, Fuad Hijazi and Ataa Al-Zir by hailing them as heroes on various media platforms.

On official PA television, a reporter called them "heroes of Red Tuesday" and their story an "eternal epic of heroism."

The three men, the reported added, "shaped the love of the homeland" and died as martyrs, becoming "a symbol and example of defiance and self-sacrifice, of heroism and daring."

Wafa, the PA's official news agency, quoted letters written by the killers in which they celebrated their deeds, with one saying, "The day of my hanging must be a day of

Shin Bet Foils Iran, Hezbollah Terror Plot in Judea and Samaria



Assad Al-Amali (left) and Muhammad Abu Salah. Photo: Shin Bet.

BY JNS.org

The Shin Bet announced on Tuesday that it had thwarted an Iran- and Hezbollah-backed terrorist plot to launch high-profile attacks in Judea and Samaria by means of a Popular Front for the Liberation of Palestine cell.

The Syrian military reportedly also was involved in training the PFLP cell, which allegedly operated under the guise of a civilian welfare organization known as "Al-Shabab Al-Alumi Al-Arabi."

The cell first appeared on the Shin Bet's radar during the interrogation of 23-year-old PFLP member Yazan Abu Salah, who was arrested in April. He was revealed to be a

member of a larger cell involving two attack units, one in Ramallah and one in Samaria. He was arrested before departing for Lebanon to undergo military training.

As part of the Shin Bet crackdown, Yazan's cousin, Muhammad Abu Salah, also was arrested, along with eight other radicals involved in the plot. The cell was plotting major attacks on Israeli targets and communities, and the abduction of an Israel Defense Forces soldier to use as a bargaining chip for the release of Palestinian terrorists in Israeli prisons.

The terrorist operation was headed by Assad Al-Amali, a resident of Lebanon who worked to connect the cell with Iran and Hezbollah.

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US Voters

supportive of the US-Israel alliance," stated DMFI President and CEO Mark Mellman. "Support for Israel is wise policy. This poll shows

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Neo-Nazi

city were denigrated as "N... lovers" by other speakers.

One speaker urged the marchers not to ignore the LGBT+ community as a target for hate. During the Nazi Holocaust — in which six million Jews and millions of others were systematically murdered — up to 15,000 gay men were deported to concentration camps where they were "among the most abused groups," according to the United States Holocaust Memorial Museum.

"Here we are, ain't a f___ thing you're going to do about it!" the speaker ranted into a megaphone. "Let's not forget the [LGBT+ community], come on everybody!"

Using an ugly pejorative for gay men, the marchers responded by repeatedly chanting,

happiness and joy, and it is a duty to celebrate and rejoice on June 17 every year."

The news agency also referenced a popular song honoring the three men, referred to them as "the three heroes," and blamed the pogroms on the Jews.

Former PA Minister of Education and Fatah Central Committee member Sabri Saidam posted a graphic on his Facebook page with text referring to "the anniversary of the deaths as martyrs of three of the heroes of the Palestinian revolution."

The Fatah Commission of Information and Culture also posted a graphic calling the killers "martyrs" and "heroes of the Palestinian revolution."

that it is also smart politics for Democrats, especially in critical battleground states."

The national poll of 1,000 likely 2020 voters was conducted from July 8-13 and had a margin of error of +/- 3.1 percent.

"F___ you, F___s."

According to the Anti-Defamation League (ADL), the NSM — itself rooted in the American Nazi Party created by former US naval officer George Lincoln Rockwell in the 1950s — has been riven with leadership disputes in recent years.

"The NSM has been in decline for several years, and the ongoing struggle over leadership has clearly hurt the group," an ADL analysis noted.

However, the group still holds occasional demonstrations, including one in June 2019 that involved NSM supporters picketing an LGBT+ festival in Detroit, brandishing weapons and chanting slogans that included, "Jews Will Not Replace Us!" — a favored meme on the American far right.



The remains of a Jewish home ransacked during the 1929 Hebron massacre. Photo: Public domain.

World News.



A sign is seen at an AstraZeneca site in Macclesfield, England, May 19, 2014. Photo: Reuters / Phil Noble.

Report: Israel in Talks With AstraZeneca for Potential COVID-19 Vaccine

BY REUTERS
& ALGEMEINER STAFF

Israel is in advanced negotiations with AstraZeneca for the future purchase of its experimental COVID-19 vaccine, Israel's YNET news website reported on Monday.

A Health Ministry spokesman said the ministry "does not disclose contacts being held in this sensitive matter."

The experimental coronavirus vaccine being developed by AstraZeneca and Oxford University was safe and produced an immune response in early-stage clinical trials, data showed on Monday, keeping alive the hope it could be in use by the end of the year.

AstraZeneca was not reachable for immediate comment.

Israel has already signed such an agreement with Moderna Inc for its vaccine candidate.

Neo-Nazi Killer Who Attacked German Synagogue on Yom Kippur Facing Life Sentence as Trial Begins

BY BEN COHEN

The trial of the neo-Nazi gunman who murdered two people during an attack on a synagogue in the central German city of Halle last year is set to begin this week with unprecedented security measures in the courtroom.

28-year-old Stephan Balliet will appear at the Higher Regional Court in the town of Naumburg on Tuesday charged with two counts of murder and 68 counts of attempted murder.

On Oct. 9, 2019, the day of Yom Kippur, Balliet drove to the synagogue on Halle's Humboldtstrasse just before noon, as more than 50 worshipers inside the sanctuary held religious services. Balliet was equipped with eight firearms, several explosive devices, a helmet and a protective vest for the attack.

After failing to break through the synagogue's locked entrance despite exploding a grenade, a frustrated Balliet shot dead a 40-year-old female passerby. After additional violent attempts to force his way inside the building were similarly unsuccessful, Balliet left the synagogue in his car.

He then drove to his next target — a small kebab restaurant where four diners and an employee were present. Balliet shot dead a 20-year-old man at the restaurant, believing him to be a Muslim.

Balliet was apprehended by police about an hour later, after he crashed his vehicle in a panicked attempt to flee the city.

Regarded by the authorities as "highly dangerous," Balliet will be brought into the

courtroom chained with both hand and ankle-cuffs. Earlier this year, he attempted to escape from the detention facility where he was being held — jumping over an 11-foot-tall fence before being captured by guards about five minutes later.

Prosecutors said they expected the trial to shed light on the wider neo-Nazi networks that Balliet enthusiastically identified with.

"For the survivors, it's about finding out how this act came about," Mark Lupschitz, a lawyer for nine of the victims targeted by Balliet, told the news outlet Welt. "It is important to them that supporters of the attack are uncovered."

Running to 123 pages, the indictment against Balliet argues that his goal was to inspire copycat attacks against other Jewish and minority targets. He later told police that he blamed "the Jews" for the fact that he was unemployed and still living at home with his mother.

"They are pushing me out of my own life," Balliet reportedly complained to investigators. If convicted, Balliet will likely receive a life sentence.

The presiding judge in his trial, Ursula Mertens, has more than 20 years of experience of high-profile cases.

In 2017, she sentenced prominent far-right activist Peter Fitzek — who styled himself as the "king of Germany" — to four years in prison for defrauding donors to his political movement.

RJC Endorses Neurosurgeon for Georgia Run-Off to Fill Congressional Seat

BY JACKSON RICHMAN/
JNS.org

The political action committee of the Republican Jewish Coalition announced its endorsement on Monday of neurosurgeon John Cowan ahead of the Aug. 11 run-off in Georgia's 14th Congressional District to succeed retiring Rep. Tom Graves (R-Ga.).

RJC Executive Director Matt Brooks said that while his organization "seldom gets involved in Republican primaries," it is "making a rare exception to announce our strong support for Dr. Cowan. The importance of the outcome of this run-off is too great for us to stay on the sidelines."

Last month, the RJC announced that it would not endorse businesswoman Marjorie Taylor Greene, a candidate in a Georgia Republican run-off who has made antisemitic and other racist remarks.

Greene has come under fire for trafficking in conspiracy theories and posing for photos with former Ku Klux Klan leader Chester Doles and posting them on social media.

Brooks warned that, if elected, Greene "would take our party in the wrong direction. Greene came to national attention for all the wrong reasons: repeatedly using offensive language in long online video diatribes, promoting bizarre political conspiracy theories, and refusing to admit a mistake after posing for photos smiling side by side with a long-time KKK leader."

"By contrast, Dr. Cowan, a respected neurosurgeon, has demonstrated the right principles: denouncing all types of bigotry and violent extremism, emphasizing strong roots in his district and speaking out strongly for mainstream conservative values, including support for President Trump and a strong pro-Israel stance," said Brooks.

"Throughout its history, the RJC has consistently stood up and spoken out clearly against bigotry and extremism in our party, the most recent example being our support for the primary defeat last month of [Iowa] Congressman Steve King," he continued. "We are honored to stand with Dr. Cowan in his effort to put the people of Georgia's 14th district first and give them representation in Congress that they can be proud of."

Cowan told JNS that he is "a strong supporter of Israel" and recognizes how "important the relationship between our two countries is."

"In Congress, I will continue to support US financial and military support, ensure the safety of the Israeli people, oppose anti-Israel

prejudice, continue to support joint anti-terrorism missions, support the Israeli-US economic relationship, combat Palestinian aggression and make sure Iran is kept in check," said Cowan. "In the US, we must work to ensure that antisemitic speech and actions are called out and not tolerated. There is no place for such hate in our society. Israel will have no greater friend in Congress than me."

Rep. Steve Scalise (R-La.) also endorsed Cowan, saying in a statement that "the comments made by Ms. Greene are disgusting, and don't reflect the values of equality and decency that make our country great."

Greene has been endorsed by prominent right-wingers, including Reps. Jim Jordan (R-Ohio), Andy Biggs (R-Ariz.), Matt Gaetz (R-Fla.) and Charlie Kirk, founder of the pro-Trump youth group Turning Point USA.

Cowan and Greene are vying to face Democratic nominee Kevin Van Ausdal, who works in the financial technology industry, in November.

Georgia state Rep. Matt Gurtler, who will face firearms dealer Andrew Clyde in a run-off on Aug. 11 in the state's Ninth Congressional District, has also posed for photos with Doles, who has a criminal record that includes beating a black male nearly to death because he was seen accompanying a white woman and violating federal gun laws.

Doles attended the 2017 Unite the Right rally in Charlottesville, Va., marked by violence between far-right parties and protesters that led to the death of Heather Heyer, 32, after a 20-year-old man from Ohio rammed a crowd of people with his car.

Gurtler told the *Atlanta Journal-Constitution* that he, as requested by a constituent, appeared at an event for "a pro-gun, conservative group that supports [US] President [Donald] Trump" that was founded by Doles. Gurtler claims that after the event, photos were taken with the speakers. The "context is straightforward," he told the outlet.

Gurtler and Clyde are vying to succeed Rep. Doug Collins (R-Ga.), who is running against incumbent Sen. Kelly Loeffler (R-Ga.) in November to finish the final two years of the term of Sen. Johnny Isakson (R-Ga.), who retired at the end of 2019 due to health reasons.

(In November, all candidates for Isakson's seat, regardless of partisan affiliation, will be on the November ballot.)

If no candidate gets at least 50 percent of the vote, a runoff will be held in January.

The Ninth Congressional District will hold a Democratic run-off between US Army veteran and actor Devin Pandey and small-business owner and social activist Brooke Siskin.

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Building Ladders

its inception. We know slavery and oppression and bigotry as well as anyone — we've been on the receiving end of it for thousands of years. That is why Rabbi Abraham Joshua Heschel marched arm in arm with MLK at Selma, and that is why Jews overwhelmingly support social justice movements and racial equity.

Black people in America have had enough of racism, and Jews get it. We're on your side. Farrakhan creates lies about us and about "the true semitic people" in order to demonize us and fill you with rage and indignation. Exploiting people's fear and anger has always been the strategy of tyrants and megalomaniacs — it is their key to power and relevance. What we all need now is leaders

who will bring us together rather than stoke the flames that are keeping us apart.

If there were a rabbi who was very good to the Jews but very hateful of other races or religions, I would speak against him no matter how much he worked to help my people. I would look for leaders who were equally passionate about my cause, but absent of the venom that would make me complicit in their hate and bigotry.

You have those leaders. You can be those leaders.

You have been made to stand on lower ground for too long. Let us not push each other down or push each other around. Let us instead work together to build the stool and then the ladder that will enable us all to climb higher.

U.S. News.

AJC New Antisemitism Director: Jew-Hatred Must Be Held to Same Standard as Other Prejudice

BY JACKSON RICHMAN/JNS.org

Israel and the Jewish people are always looking for friends, and they seemed to have found one in Holly Huffnagle.

A Christian now employed to help tackle antisemitism in the United States, she has more than one thing in common with the Jewish and pro-Israel community of late. On July 12, Huffnagle was targeted by the anti-Israel group IfNotNow, which retweeted a post by the American Jewish Committee, where in April she was named its US Director for Combating Antisemitism, claiming that she can't be part of the fight against Jew-hatred.

"We welcome allies in the fight for Jewish safety—but it should be obvious that white Christians should not be leading Jewish organization's advocacy against antisemitism," tweeted IfNotNow.

Huffnagle previously served as the policy adviser to the Special Envoy to Monitor and Combat Antisemitism at the US Department of State, and as a researcher in the Mandel Center of Advanced Holocaust Studies at the US Holocaust Memorial Museum in Washington, DC.

Huffnagle, 33, and her husband, Jason, currently live in Los Angeles.

JNS talked with Huffnagle by phone on July 14. The interview has been edited for brevity and clarity.

Q: What do you hope to accomplish in your new role?

A: I hope to lower levels of antisemitism across the United States. It's not just going to be me or AJC; it's going to be a whole cohort of individual organizations and also government leaders. Some of the more concrete tasks I hope to accomplish is having AJC, which has over 115 years of experience in combating antisemitism around the world be more of a "go to" resource on what antisemitism is, what it looks like today in American society, and how we can offer that experience and advice to government leaders to corporations to tech platforms.

Q: How do you seek to be different than organizations like the Anti-Defamation League?

A: AJC is a global leadership organization. We're known for our advocacy efforts around the world with government leaders, with legislation, with our policy objectives, so we work at the top level on change, less grassroots. I'm not monitoring antisemitism throughout the United States. I'm not doing anti-bias training in classrooms or with the FBI. We're really looking at where antisemitism is coming from and trying to help our leaders understand that so they can address it more effectively.

Q: What's your response to the IfNotNow tweet?

A: I am white. I am a Christian. But where I reacted was just a broad brushstroke of hating Christians in this way. I served in the State Department during the Obama administration. I'm really not partisan. And I would also argue that David Harris, our CEO, is Jewish. Yes, I'm coordinating our efforts on the ground with how we respond to domestic antisemitism and working the agency. It's incredible that a Jewish organization is hiring non-Jews because antisemitism is mostly in itself by non-Jews. I think I have a better understanding, especially within Christianity, and I grew up as an evangelical Christian. I know that audience and my outreach can go even further.

Q: What's your reaction to young evangelicals being targeted by antisemitic and anti-Zionist activists?

A: Of course, I'm disappointed. It's important that we talk about the various sources of antisemitism, whether it's the far-right or the radical left, or from religious extremists or sectors of other minorities. No matter where it comes from, when someone identifies as a Christian and talks about these antisemitic beliefs, I don't think it's a reflection of the faith that we're supposed to be following.

This speaks much broader to when we see antisemitism coming from our own side—for me, coming from Christians. When I see antisemitism coming from Christians, I feel all the more committed to fighting that. It can come from the political level as well; when it comes to the Democratic Party and antisemitism, they need to call it out first before pointing fingers at the right and the right pointing fingers at the left. They need to tackle the issue within their own camp, and that's something that we're not seeing. It's become very politicized. That's another thing that AJC will be leading in continuing to make the fight against antisemitism bipartisan and calling out all sources of it vocally.

Q: What's the best way to combat antisemitism?

A: The best way is a multi-pronged approach that involves coalitions, including with those who aren't Jewish. At AJC, we have this kind of multi-pronged strategy where we'll have looked at rising European antisemitism, which came about a decade-and-a-half or so really before we're seeing it in the United States. In the early 2000s, we saw it in Europe and we had to react—looking at a prong of security, prong of legislation, a prong of better data, conducting surveys to see where is it coming from and what does it look like. The prong of how we tackle it online.

Q: Does this multi-pronged approach apply to combating negative sentiments and activities on college campuses?

A: Absolutely. The college campus is a unique space in its commitment to the



Holly Huffnagle, US director for Combating Antisemitism for the American Jewish Committee. Photo: Courtesy.

freedom of ideas. We see free speech almost being stifled, including towards pro-Israel activists. It's important that we bring that up.

Q: How do we best protect our institutions from these threats?

A: The first practical step is physical security. When I was working at the State Department, that was one thing we actually had to do first—ensure that the community we

Continued on Page A10

WARNING



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Opinion.

Examining the Israeli and US Media



YORAM ETTINGER
TEL AVIV

In the US, a recent Gallup poll on public confidence in the US mass media documented a 41% trust when it comes to reporting the news fully, fairly, and accurately. This is up from 32% in 2016, but down from 54% in 2002, 72% in 1976, and 68% in 1972 (which was the first Gallup media poll).

While Democrats overwhelmingly trust the mass media (69%), Republicans' trust is very low (15%), and Independents' trust is relatively low (36%). Moreover, according to Gallup, while the trust in mass media is higher than the trust in Congress (37%), it is lower than the trust in the institutions of the military (91%), Supreme Court (78%), organized labor (74%), and the presidency (55%).

In Israel, the latest poll, published by the Israel Democracy Institute, on Israeli public confidence in mass media, documented a 36% trust in mass media, compared with 24% in 2016, 52% in 2011, 38% in 2008, and 51% in 2004. While Israel's left-of-center overwhelm-

ingly trusts the mass media (64%), Israel's right-of-center resoundingly does not (16%).

Furthermore, while confidence in Israel's media is higher than confidence in Israel's political parties (14%), and similar to the confidence in Israel's Executive and Legislature (30%), it is substantially lower than the confidence in Israel's Defense Forces (90%; 41% among Israeli Arabs), Israel's presidency (71%; 37% among Arabs), Supreme Court (55%; 56% among Arabs), and Israel's police force (44%; 38% among Israeli Arabs).

The Left-Right divergence of confidence in mass media highlights intensifying political, ideological, social, and cultural polarization that has afflicted both the US and Israel. In the US, the cultural war was reflected by the coverage of President Trump's July 4 speech at Mount Rushmore.

In Israel, there is a similar divergence of opinion between the (opposing) coverage of Prime Minister Benjamin Netanyahu by Israel's main TV and radio stations, as well as *Yedioth Ahronoth* (the second largest daily), on the one hand, and the (supportive) *Israel Hayom* (the largest daily), on the other hand.

The relatively low trust in the US and Israeli mass media has also shed light on the limitations of the clout and accuracy of

mass media. Also, with the advent of social media (including its facilitation of fake news), significantly less people consider mass media to be the fourth branch of government, the watchdog of democracy, and a credible channel of information. An increasing number of people consider mass media to be another player in the political arena.

For example, although media outlets have tried to undermine support for Israel in the US, according to the February 2020 annual Gallup poll of foreign countries' favorability, Israel enjoys a 74% favorable opinion by the US public. The Palestinian Authority enjoys a meager 23% favorability, despite its embrace by the "elite media."

The mass media's dramatic fallibility was exposed by the outcome of the 2016 US presidential election. Most of the US mass media underestimated the citizenry's frustration with the political, media, and academic establishment, and severely underestimated Trump as a legitimate presidential candidate.

Israel's mass media was stupefied by the outcome of the 1977 election, which ended the domination of Israel's Labor Party and catapulted Likud to power. The media was rebutted by the Israeli citizenry in most subsequent election cycles, including the



Israeli Prime Minister Benjamin Netanyahu holds the weekly cabinet meeting in Jerusalem June 28, 2020. Photo: REUTERS/Ronen Zvulun.

February 2020 election. Just like the US mass media, Israel's mass media has been challenged by the citizenry on a number of the most critical national security issues. For instance, in defiance of most people, much of the mass media has glorified Israel's retreat to the indefensible pre-1967 ceasefire lines, supported substantial concessions to the Palestinians, a giveaway of the Golan Heights, and uprooting Jewish settlements.

Will the US and Israeli mass media resume their role as a provider of credible information, and reduce their role as another player in the political arena? Will the mass media learn the proper lessons from the erosion of their stature in the eyes of their active and potential consumers? Will the mass media refrain from their frequent habit of sacrificing frustrating and inconvenient reality on the altar of convenient and oversimplified scenarios?

Yoram Ettinger is a former ambassador and head of Second Thought: A US-Israel Initiative.

Has Erdogan Launched a New Age of Religious Wars?



JONATHAN S. TOBIN
JNS.org

To understand just how dishonest the discussion about Jerusalem is when conducted in venues where Israel is regarded with hostility, like *The New York Times*, you need to start by discussing events in Istanbul, Turkey.

Last week, the regime of Turkish authoritarian President Recep Tayyip Erdogan moved to turn the clock back to 1453, when the Muslim Ottomans besieged the city then known as Constantinople. It was all that was left of the once-mighty Byzantine Empire, which ruled much of the region as the successor to ancient Rome in the eastern Mediterranean. When the city fell after a 53-day siege, the attacking forces engaged in an orgy of murder, rape, and destruction. But in the aftermath of the battle, the Ottoman Turks not only made the city the capital over which their empire would rule until the end of World War I; they also converted the city's largest church — the Hagia Sophia, which was the center of Eastern Orthodox Christian worship — into a mosque.

The action was typical of conquerors in that era, as well as in ancient times, and the symbolism of triumphant imperialistic Islam was obvious. But in the 20th century, when Turkey became a secular republic after the fall of the Ottomans, the Hagia Sophia was turned into a museum as part of secularist-leaning Kemal Atatürk's efforts to put Islamic extremism in the past.

A century later, Erdogan is determined to consign such enlightened attitudes to the dustbin of history. The Turkish leader's ambition to be the leader of the Islamic world

is also motivating him to engage in the sort of gestures that will prop up notions about maintaining Islam's domination of the region.

In a statement, Erdogan said that the reimposition of Muslim worship at the Hagia Sophia is "the harbinger of the liberation of Masjid al-Aqsa [the Al-Aqsa Mosque on Jerusalem's Temple Mount]." That's a call for throwing Israel out of Jerusalem and the spot holiest in Judaism. That this incendiary comment came during the period when religious Jews begin the period of mourning for the destruction of the ancient Temple culminating on Tisha B'Av is probably coincidental but still chilling.

What happened in Constantinople was hardly unique. Invading Muslims did the same thing everywhere that they triumphed during the period when they spread their faith by force of arms from India to Europe. And, to be fair, Christian forces repaid the favor when they reconquered Spain and the Balkans by converting mosques into churches.

So when Erdogan echoes the Palestinian rhetoric of both the so-called moderates of Fatah and the extremists of Hamas about chasing the Jews from Jerusalem, he's not just signaling his hostility to the Jewish state. He's also making it clear that he wishes to claim the title of the guardian of Islam from Saudi leaders that many Muslims think are now tainted by their under-the-table relations with Israel.

Unfortunately, the Hagia Sophia precedent is also helping shape the discussion about Jerusalem.

An example of this came in *The New York Times* in a column written by Mustafa Akyol, a regular contributor to the paper's opinion section. Akyol, a senior fellow at the libertarian Cato Institute, is a Turkish Muslim scholar who is dedicated to a more liberal version of Islam. Writing ostensibly to criticize Erdogan, Akyol argues that the Muslim takeover of the

Hagia Sophia actually runs counter to the precepts of the Prophet Muhammad, which was, he said, later discarded by Muslims after their conflicts with the Christian world intensified. His purpose is to ask Muslims to revive a more tolerant version of their faith, and it is to be hoped that sentiment will be heeded.

But the proof he puts forward for his thesis is to claim that when Muslims took Jerusalem from the Byzantines, they refrained from converting other the shrines of other faiths into mosques.

As he writes: "The Christian historian Eutychius even tells us that when Caliph Umar entered the city, the patriarch of Jerusalem, Sophronius, invited him to pray at the holiest of all Christian shrines: the Church of the Holy Sepulcher. Umar politely declined, saying that Muslims might later take this as a reason to convert the church into a mosque. He instead prayed at an empty area that Christians ignored but Jews honored, then as now, as their holiest site, the Temple Mount, where today the Western Wall, the last remnant of that ancient Jewish temple, rises to the top of the Mount, on which the Mosque of Umar and the Dome of the Rock were built. In other words, Islam entered Jerusalem without really converting it."

That sounds nice, but it is utterly disingenuous. By putting mosques on the Temple Mount, the caliph was signaling that Muslims were asserting their dominance over the people who had the strongest claim to the city and the holy places. Some 25 years before the Muslim conquest, Persian Sassanid conquerors had briefly thrown the Byzantines out of the region and turned Jerusalem over to the Jews, who built a synagogue on the Temple Mount.

That brief period of Jewish rebuilding was snuffed out by Christian violence and Persian betrayal. But the notion that nobody wanted the Temple Mount but the Muslims in that period of history is untrue. The Muslim conquerors could have placed their mosques anywhere. Putting them on the Temple Mount achieved the same goal as was pursued in Constantinople eight centuries later.

There is only one example of a victorious power rising above sectarian conflict when it comes to religious shrines, and contrary to Akyol, it has nothing to do with the first Muslim

conquerors. Rather, it is what happened in June 1967 when Israeli forces reunited Jerusalem. The city had been divided for 19 years, during which Jordan banned Jews from praying in the Old City of Jerusalem, and desecrated and destroyed synagogues and places like the ancient cemetery on the Mount of Olives.

Nevertheless, when Israeli paratroopers took possession of the Old City, they not only preserved the mosques on the Temple Mount, but Defense Minister Moshe Dayan handed over control of the area to the Muslim Waqf. This inaugurated the first period in Jerusalem's history when free access to all the holy sites for believers of all faiths was granted. The one exception to that rule is the Temple Mount, where, to this day, Jews are prohibited from praying anywhere on the sacred plateau above the Western Wall. An Israeli government that is fearful of doing anything to validate conspiracy theories spread by Palestinian leaders about a plot to blow up the mosques has rigorously enforced this rule.

The point here is not only to bring attention to the revanchist Islamist spirit that Erdogan's boasts represent. Nor is it to highlight the fact that even Muslim liberals like Akyol are unable to be honest about the way Judaism's holiest site was converted into a Muslim shrine that is inviolable in the view of world opinion.

Rather, it is to point out that the only way Jewish access to holy sites in Jerusalem, as well as that of other faiths, will be preserved is by ensuring that the city is not redivided as advocates of a two-state solution with the Palestinians insist must happen. The only alternative to the status quo in Jerusalem is not a platonic utopia of two peoples living happily together in shared sovereignty, as envisaged by anti-Zionists like Peter Beinart, or by returning to the peace parameters embraced by the Obama administration that would split the city. Erdogan's revival of the brutal conqueror's path is the only other choice. Those who care about religious freedom and the preservation of the holy sites should draw the appropriate conclusions from events in Turkey, particularly the way it is discussed in the pages of the *Times*.

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

Opinion.

Lessons Learned From the Second Lebanon War



NOAM TIBON
JERUSALEM

Fourteen years have passed since the eruption of the Second Lebanon War in 2006. Now is an appropriate time to assess the conflict.

While the Middle East has dramatically changed in the intervening years, the risk of a future Israel-Hezbollah war remains.

Looking back, it is clear that Hezbollah chief Hassan Nasrallah did not anticipate a war would result from the kidnapping raid on IDF reservists patrolling the northern border that he ordered. He merely hoped to increase pressure on Israel, which was in the midst of a separate military operation inside the Gaza Strip.

The kidnapped IDF reservists, Ehud Goldwasser and Eldad Regev, were on their last day of duty. They were ambushed in a vulnerable spot in the sector they patrolled, and Hezbollah's attack was well prepared. A deadly, unforeseen chain reaction followed, leading to the Second Lebanon War.

At its start, neither side had planned for war. By its end, both were claiming victory.

Hezbollah, an Iranian proxy, was intended to serve as a deterrent against an Israeli strike on the Iranian nuclear program. It was not intended to initiate regional conflicts. As far as the Iranians were concerned, the war was a disruption to its original plans. But Iran could console itself with its tightened control over the terror group — a result of the conflict.

The war consisted of two phases: The first prioritized IDF air and artillery power in lieu of a ground offensive. The second phase saw the deployment of ground forces into Lebanon in order to battle Hezbollah.

The first stage witnessed highly effective IDF operations.

The Israeli Air Force launched a massive bombing campaign against an extensive list of targets, stunning Hezbollah. Israel suffered few civilian casualties as a result of a well-organized home front. After one week, Hezbollah was seeking a ceasefire.

That success generated vigorous debate within the IDF General Staff and the Israeli government. The first side of the debate viewed Hezbollah's northern border raid as a local incident. The two kidnapped reservists had not survived the raid. Their view was that Israel should limit the conflagration to

the air power and artillery firepower already expended, reaching an end state that was to their advantage if they did so. That view did not prevail.

Israel's decision to push forward resulted in two developments, both of which impeded the IDF's momentum.

First, the Air Force ran out of targets, even as Hezbollah continued to fire its rockets, paralyzing the Israeli home front.

Secondly, when the ground offensive took shape, a series of operational mistakes occurred, and Israel began absorbing casualties. As those numbers mounted, the Israeli government became less and less inclined to stop the conflict while in a weakened position.

Israel's war planning thus became unbalanced. It was initially predicated upon achieving victory by way of air power, but the ground offensive continued.

Additionally, prior to the war, the IDF had engaged in more than five years of counter-insurgency and counter-terrorism operations in the West Bank. Israeli ground forces had not been prepared for a ground maneuver of the nature required in the Lebanese arena. But a ground maneuver was ordered nonetheless.

But Israeli infantry and armored units struggled to deal with Hezbollah's Kornet anti-tank guided missiles. In the battle of Wadi Saluki, Hezbollah cells, armed with anti-tank missiles, faced off against Merkava tanks from the IDF's 162 Division, resulting in a relatively high number of IDF casualties.

Paratrooper reservists also absorbed many casualties in firefights with Hezbollah. Those events soured Israeli public opinion against the war.

Though the IDF succeeded territorially, the tone felt by many Israelis was one of failure. As that sense increased, Israel requested a ceasefire. A key lesson from the conflict is that when flooded with enemy rockets, the ability of Israel's home front to continue to function is extremely finite.

In the months and years that followed, struggles were waged over how to assess the war.

Some Israeli political figures sought to present it as a failure, a characterization further fueled by Hezbollah's own description of their ability to merely survive an Israeli military campaign as a "divine victory."

But today, with the passage of time, we know that Hezbollah was far more damaged than was believed in 2006.

We also know that Israel achieved a significant level of deterrence, which remains in place to this day. Hezbollah's chief remains

never have come across Spinoza's name. And were it not for the fact that Spinoza was a Jew — albeit one cast out by the conservative community in his native Amsterdam — they would have remained ignorant of it.

As wrenching as it is to say this, episodes such as these demonstrate that the legacy of two forms of totalitarianism — Nazism and communism — continue to impact Poland, alongside its long, grim tradition of domestic antisemitism. Therein lies the paradox: Poland remains a key Western ally in terms of geopolitics, but any sense of shared values is rapidly shrinking.

Ben Cohen is a New York City-based journalist and author who writes a weekly column on Jewish and international affairs for JNS.

confined to a bunker.

Yet the aftermath of that war is still central to the IDF's planning in 2020.

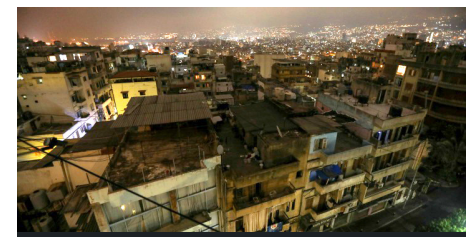
Last year's public dispute between former IDF ombudsman, Maj. Gen. (res.) Yitzhak Brick, and then IDF Chief of Staff, Lt. Gen. Gadi Eisenkot, over the readiness of the ground forces, is an example of that.

The IDF has purchased advanced new armored personnel carriers and tanks, and installed active defenses on its armored vehicles. But most of the army still relies on old equipment and would have to conduct a maneuver without such protection.

Since — and as a result of — the war, Hezbollah has tripled its projectile arsenal. It has placed strong emphasis on building up its stockpile of precision-guided missiles. Israel is combating that build up, primarily on Syrian soil and in Syrian skies.

While neither Hezbollah nor Israel are interested in entering into a conflict in the near term, the central lesson of the Second Lebanon War is that such a war can occur even if no one desires it.

The IDF's mission is to ensure readiness, maintain full alert on Israel's northern



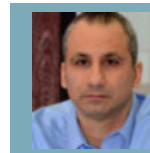
Buildings are seen at night during a power cut in some areas of Beirut, Lebanon, July 6, 2020.
Photo: Reuters / Mohamed Azakir.

border, and prevent war if possible. But if it erupts, Israel is prepared to do what is needed in order to achieve a rapid and decisive victory, including raining down destruction throughout Lebanon.

Major General Noam Tibon (Ret.) is a publishing expert at The MirYam Institute and the former Commander of the Northern Formation, Lebanon Front.

The MirYam Institute is the leading international forum for Israel focused discussion, dialogue, and debate, focused on campus presentations, engagement with international legislators, and gold standard tours of the State of Israel. Follow their work at www.MirYamInstitute.org.

Free Speech in Saudi Arabia? Not If You Support Israel



EDY COHEN
JERUSALEM

In media appearances that shook conservative Saudi Arabia, Saudi journalist and commentator Abdul Hameed Ghabin came out strongly against Iran and against the Palestinians. His public appearances, in which he expressed support for Israel and its proposed sovereignty plan for parts of the Jordan Valley, embarrassed the Saudi rulers. (In this video, Ghabin comments on Israeli plans to annex the Jordan Valley and says he and other Saudis support the move.)

In response, the regime framed Ghabin on false charges and incarcerated him, probably for many years.

Ghabin was the first Saudi journalist to publish an opinion piece in an Israeli newspaper. That article almost caused a diplomatic incident between the Saudis and the Jordanians, because it contained a proposal to transfer management of the Al-Aqsa Mosque to the Saudis. The Jordanians were furious, and Ghabin was reprimanded.

No Saudi can express him or herself freely. "Big Brother" is watching and listening to every word. The murder of Jamal Khashoggi, who ran afoul of the Saudi leadership, is still a recent memory. There is no such thing as a Saudi opposition party.

Ghabin did not oppose the Saudi regime, but his media appearances made decision-makers in Riyadh uncomfortable — mainly because of the ire it raised among the Palestinian leadership, who complained bitterly about him.

Ghabin had been in the authorities' sights for quite some time. They feared his sway over his readers and listeners, especially because he's considered one of the most influential Saudi journalists of recent years.

The authorities put an end to Ghabin's media appearances, but they didn't stop there.

A few months ago, Saudi Arabia's Interior Ministry informed him it was revoking his citizenship. Though this was illegal (according to Saudi law, citizenship can only be revoked by the royal family), Ghabin had no recourse.

The citizenship revocation had an immediate impact on his life as well as those of his children. The day after the announcement, his children's school barred them from attending class.

Then something worse happened. Ghabin was arrested and incarcerated on trumped-up charges of committing espionage on behalf of a foreign country and falsifying documents to obtain Saudi citizenship. The foreign country referenced is almost certainly Israel. These charges could send Ghabin to prison for at least 10 years.

Before his arrest, the authorities sought to incriminate Ghabin by accusing him of supporting the Muslim Brotherhood and former Egyptian president Mohamed Morsi. They combed his Twitter account to find incriminating material to justify putting him in jail. As they found no such evidence, they resorted to simply inventing false accusations.

On June 17, 2020, just days before his arrest, Ghabin feared being "bumped off" or kidnapped. He posted only these words: "I'm being kidnapped." That was his last post. It was deleted a few days ago, though his account still exists.

Much has been made of thawing relations between Israel and Saudi Arabia, two nations that are cooperating more and more in an effort to thwart Iranian ambitions in the region.

But Ghabin crossed a Saudi red line. The Kingdom's authorities demand that any relations between a Saudi citizen and the State of Israel be governed strictly by them. The Saudi rulers feared his bold push toward fully normalized Saudi-Israeli relations, and were alarmed by his willingness to criticize the Palestinians in public.

Ghabin's abduction by the regime was

Continued from Page A2
Totalitarian Wind

and indeed anyone who argues that Poland should abide by its moral and legal obligations.

The depth of antisemitism in contemporary Poland was neatly captured by Pankowski in his address to the Indiana gathering. "I never thought that [17th-century philosopher Baruch] Spinoza would become an election issue, but I was wrong," he observed, as he recalled the response to opposition candidate Trzaskowski's off-the-cuff comment that he "believed in the god of Spinoza." This remark was enough for the state-owned TVP broadcaster to denounce Trzaskowski as anti-Catholic, chiding him for following the teachings of a "Jewish philosopher."

For the majority of viewers, it's safe to say that without this TV report, they would

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Impressions.

Remembering a Jewish Advocate, Lost to COVID-19

BY MOSHE PHILLIPS/ JNS.org

Bertram (Benyamin) "Buddy" Korn, a Jewish activist, journalist, and community organizer, passed away on July 5 at the age of 64 shortly after contracting COVID-19. His contributions to the Jewish community were vast, though it was more often behind the scenes that we benefited from his work, often without even knowing it.

Korn's passing should not occur without examination of his unparalleled influences on the Jewish community that he loved so dearly. As one of the founders of the Committee for Accuracy in Middle East Reporting in America (CAMERA), and later as a Jewish newspaper editor in Florida and Philadelphia, he began his work defending Israel in the media and, at the same time, grooming a generation of mission-driven journalists for the Jewish community.

His work as a pro-Israel grassroots organizer and community-builder took on a myriad of forms: He volunteered in CAMERA's Washington, DC office before helping guide its relaunch as a national organization (in addition to his leadership of CAMERA's Philadelphia office). Later, he worked with various organizations as a paid professional, board member, and advisor. Zionist and religious organizations, and Holocaust-educational efforts, benefited from his hard work.

He loved music and radio from his days as a jazz



The late Bertram (Benyamin) 'Buddy' Korn.
Photo: Courtesy.

show host on campus radio stations. His good nature, humor, and penetrating insight was a fixture in Philadelphia — first on *The Jewish Exponent's* program that he created when he was that newspaper's editor from 1994 to 1997, and years later when he launched *Jewish Independent Talk Radio* and hosted such guests as Bill Kristol.

After leaving the *Exponent*, he stayed busy speaking, organizing, editing, and writing — as he had done since his days with CAMERA. He organized a group called Jews for Sarah and was part of an effort to support a possible run for Sarah Palin for president. He edited several books for investigative journalist Aaron Klein and wrote the forward to one as well.

His personal story is just as interesting as his professional one.

As film critic and talk-show host Michael Medved wrote in his autobiography *Right Turns*, and David Horowitz in his memoir *Radical Son*, Buddy spoke to audiences about his journey from being on the radical left and secular to being observant and a political conservative. As *The New York Sun* website reported, "He was the son of a Reform rabbi [Bertram W. Korn Sr.], who had, as a rear admiral of the United

Continued on Page A9

How to Build Future Pro-Israel Leaders

BY NATHAN ASHNER/ JNS.org

In 17 newspapers around the world, people were introduced to an opportunity to inspire Jewish youth to explore the meaning of Theodor Herzl today. This innovative essay competition also included a variety of programs and activities that educators, youth movements, and community leaders could use in order to introduce their students to a leader who, for some, has become irrelevant or completely unknown.

Everyone proclaims that children are the future, and that education is crucial to social advancement. However, in a world in which mainstream schooling and academia increasingly are being overtaken by bias, propaganda, and even lies, it is clear that Jewish leaders should focus more on increasing the Jewish literacy of Jewish youth. When young Jews know more about their heritage, they will feel more inspired to work towards uniting the Jewish people and supporting the State of Israel.

After eight months of promotion and collaboration, the response from around the world to the essay contest was evidence of the need for the efforts of "Israel Forever" to combat apathy among Jewish youth by giving them opportunities to learn more about the history of their people in engaging ways. The potential for meaningful engagement aroused the interest even of Limmud UK, which requested a delay in the deadline so that their educators and youth could sufficiently explore the depth of content and share their perspective from a well-rooted understanding of Herzl's role in their own Jewish identity and that of the future.

Dozens of submissions were received from Australia, England, South Africa, Canada, and the United States. The esteemed panel of judges selected the finalists, each sharing a different perspective and approach, demonstrating the range of ways in which young people relate to Jewish history, identity, and leadership. But it was Raya Treibicz of Toronto who garnered the public vote and was awarded first prize.

Raya's passionate and insightful essay stressed that the biggest problem facing the Jewish people today is not external in nature, as in the case of antisemitism, but rather internal, as in those of assimilation, intermarriage, Jewish anti-Israel sentiment, and a lack of Jewish literacy.

Treibicz emphasized that Jewish organizations ought to focus their efforts more on youth, and engage them with material that is interesting to them and promotes growth. She further mentions that Diaspora Jews feel significant tensions because of the Israeli-Palestinian conflict, which polarizes support for Israel, and this burden is especially heavy on the shoulders of Jewish youth.

Herzl himself wrote about the importance of youth engagement in Zionism, saying in his book

Der Judenstaat (The Jewish State), that the "young, whom we need ... who irresistibly draw on the old, will transform rational motives into enthusiasm."

Herzl makes it clear that Jews must engage their youth to protect the future of their people, that youth draw inspiration and direction from their predecessors, and that the youth are the ones who will actualize the dreams of the Jewish people.

Another finalist, Ethan Karlovsky, mentions in his essay the unifying quality of Zionism. He explains how Zionism has broken the "superficial Jewish caste system of religious vs. secular, Ashkenazi vs. Sephardi, etc."



An aerial view of the Temple Mount in the Old City of Jerusalem.
Photo: Wikimedia Commons.

The Diaspora Jewish community is severely divided along religious, political, and ethnic lines. Zionism is the most powerful unifying force for the Jewish people today because every kind of Jew has a home in the State of Israel.

Herzl is widely celebrated in the Jewish world as the father of the state and a pioneer of political Zionism. However, as David Matlow, who worked with Israel Forever to establish this annual essay competition, explains, "Many young Jews know nothing more than his name."

Herzl laid the foundation for the creation of the State of Israel, and his words and ideas are profoundly applicable to the lives of Jews today. However, many Jews, especially youth, have never taken the time to read his work and explore the lasting legacy of his ideas on Zionism and antisemitism.

The best way to familiarize yourself with a topic is by writing about it, because it requires that you first learn the background or history of the person or event. To write an essay, you must then internalize those ideas, form your own opinions about the topic, and back up your arguments with evidence.

This is what Jewish organizations must do to encourage young Jews to actively engage with their heritage and incorporate knowledge of Jewish history, literature, religion, etc. into their Jewish identity. By helping young Jews increase their Jewish literacy, they can gain a deeper, more personal connection to their people and their land.

Nathan Ashner, an intern for the Israel Forever Foundation, is currently a junior at Brandeis University majoring in Global Studies and minoring in Judaic studies.

Legals.

LEGAL NOTICE



Notice of formation of limited liability company(LLC) Name: LIVLEX TRADING CO LLC. Articles of organization filed with the Secretary of State of New York (SSNY) on 06/04/2020. 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: Livlex Trading Co LLC, 936 Carlton Blvd., Staten Island, NY 10312. Purpose: all lawful activity
AJ; 6/19/26; 7/3/10/17/24

LIMITED LIABILITY COMPANY Notice of Formation of Limited Liability Company (LLC) Name: 217-44 Realty LLC Articles of Organization filed by the Department of State of New York on: 02/18/2020 Office location: County of Kings Purpose: Any and all lawful activities Secretary of State of New York (SSNY) is designated as agent of LLC upon whom process against it may be served. SSNY shall mail a copy of process to: c/o S Charatan Realty 236 East 13th St. New York, NY 10003
AJ; 6/19/26; 7/3/10/17/24

Notice of formation of limited liability company(LLC) Name: AHAVAALLURE LLC. Articles of organization filed with the secretary of state of New York(SSNY) on 05/28/2020. 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: Shleymah Ben-Levi 1923 McDonald Avenue suite #194 Brooklyn NY 11223 purpose: all lawful activity
AJ; 6/19/26; 7/3/10/17/24

Notice of formation of limited liability company(LLC) Name: NATIONAL ORGANIZATION OF ITALIAN AMERICANS IN FILM & TELEVISION 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 200 1/2 22ND St. Brooklyn, NY 11232. purpose: all lawful activity
AJ; 6/19/26; 7/3/10/17/24

Notice of formation of limited liability company(LLC) Name: PLISSKEN ANARCHY LLC. Articles of Organization filed with secretary of state of New York (SSNY) on : 06/12/2020 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: Gian Staples 427 sterling place Apt. 3R Brooklyn, NY 11238. Purpose: all lawful activity
AJ; 7/3/10/17/24/31; 8/7

The Brown Girl Allure LLC. Arts of Org. filed with the NY Secretary of State on 4/28/20. Legallnc Corporate Services Inc. designated as agent of the LLC upon whom process against it may be served. NY Secretary of State shall mail copy of process to Legallnc Corporate Services Inc. at 1967 Wehrle

Drive Suite 1 #086 Buffalo, NY 14221. Purpose: Any lawful purpose.
AJ; 7/3/10/17/24/31; 8/7

Notice of formation of limited liability company(LLC) Name: DIVINITYBK LLC. Articles of Organization filed with secretary of state of New York(SSNY) on 06/16/2020. 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: DIVINITYBK LLC 640 E. 57th St. Fl. 3 Brooklyn, NY 11234. Purpose: all lawful activity
AJ; 7/10/17/24/31; 8/7/14

Notice of formation of limited liability company(LLC) Name: MS DYNAMIC LLC. Articles of Organization filed with the Secretary of State of New York(SSNY) on : 06/11/2020. 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: Moshe David Steinwurz 978 E. 26th St., Brooklyn, NY 11210. Purpose: all unlawful activity
AJ; 7/10/17/24/31; 8/7/14

Notice of formation of limited liability company(LLC) Name: JOY AND PEACE FAMILY GROUP DAYCARE LLC. Articles of Organization filed with the secretary of state of New York(SSNY) on 06/05/2020. 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: Joy and peace family group daycare LLC 1412 E. 71st St., Brooklyn, NY 11234 purpose: all lawful activity
AJ; 7/17/24/31; 8/7/14/21

NOTICE OF FORMATION of 1620 RALPH AVENUE OWNER LLC. Art. of Org. filed with the Secy of State of NY (SSNY) on 7/14/2020. Off. Loc.: Kings County. SSNY has been desig. as agent upon whom process against it may be served. The address to which the SSNY shall mail a copy to is: 28 Liberty, New York, NY 10005. Reg. Agent: National Registered Agents, Inc., 28 Liberty, New York, NY 10005. Purpose: Any lawful act
AJ; 7/24/31; 8/7/14/21/28

Notice of formation of limited liability company(LLC) Name: MISS YOU LOVE YOU MEDIA LLC. Articles of organization filed with the secretary of state of New York(SSNY) on 07/02/2020 . 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: paula Betkenstadt 683 Union St.#2L Brooklyn, NY 11215. purpose: all lawfull activity
AJ; 7/24/31; 8/7/14/21/28

Notice of formation of limited liability company (LLC) Name: CREW CALL LLC. Articles of organization filed with the secretary of state of New York(SSNY) on 06/05/2020 . 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: Crew Call LLC 517 E. 45th St., Brooklyn, NY 11203. Purpose: all lawful activity
AJ; 7/24/31; 8/7/14/21/28

Continued from Page A8 Remembering

States Navy, risen to become the first Jewish chaplain of any branch to accede to flag rank. As a young man, the rabbi's son was more into

Continued from Page A7 Free Speech

an act of tyranny, and it illustrates the lack of freedom of expression in Saudi Arabia — though perhaps he was ahead of his time, and will yet be seen as a positive example.

It is urgent that all steps be taken to secure Ghabin's immediate release from Saudi prison. All organizations that care about human rights should be working on his behalf. For the crime of trying to exercise freedom of speech, Ghabin is now paying a heavy price.

Saudi Arabia purports to have a vision for the future, but it continues to suppress progress when it occurs.

Dr. Edy Cohen is a researcher at the BESA Center and author of the book The Holocaust in the Eyes of Mahmoud Abbas (Hebrew).

A version of this article was originally published by Israel Today and The BESA Center.

Mao than Moses. For a period Korn ived in India. Eventually, though, he came home and, soon enough, began his move to the right."

Buddy was animated by an immense respect for his father's love of the Jewish community, American patriotism, and writing. His father's groundbreaking history, *American Jewry and the Civil War*, was something Buddy often spoke of. But Reform Judaism was not to be Buddy's home; he was active in both Chabad and Young Israel congregations.

Buddy's four children were a key focus of his life. He was exceedingly proud of the fact that three of them made aliyah, and that two of his sons served in the Israel Defense Forces. He loved and supported his children in every way. And he never failed to have time for his wife Nava, and felt deeply blessed to recently welcome his first grandchild.

Pirkei Avot ("The Ethics of Our Fathers") states that "the world stands on three things: Torah, the service of G-d, and deeds of kindness." Buddy inculcated these tenets to his children, as well as to the many journalists and communal leaders he mentored over the years. Those areas all came naturally to him, and were part of his soul. What's more is that he saw all three as part of a larger, holistic effort necessary in convening community.

Buddy was a different kind of Jewish leader: He loved the battleground of ideas, but struggled mightily to show respect for his adversaries and shunned the spotlight he so richly deserved.

So, please, take a moment and earn some Torah, say a prayer, do a kind thing in his memory. Consider joining the larger fight to advocate for Israel and the necessarily simultaneous struggle to help unify the Jewish community. Unity does not mean we all have to agree, but rather, that we put aside our differences, and learn to love and respect each other in order to make the Jewish community a welcoming place for all Jews.

Moshe Phillips is national director of Herut North America's US division. More information is available at www.herutna.org.

Opinion.

How Birthright Israel Has Helped Me Through a Global Pandemic

YONATAN ROZEN/
JNS.org

It's not often that a person feels that he or she, as an individual, can have a real, tangible impact on a community through their work. For me, working as a tour educator for Birthright Israel has been one of those rare opportunities. And in the depths of a global pandemic, the lessons I have learned working this job have also served as a personal guiding light.

To be a tour educator with Birthright is a life-changing experience, and I believe that my colleagues — and certainly, the more than 750,000 participants who have taken part in this program in the past two decades — will agree. That's because few other educational tours have been so successful at identifying and relying on values that create such a deeply internal and emotional response among its participants in such a short amount of time. I am a partner in fostering this emotional response process, especially during the early stages. The beginning of a Birthright Israel journey is the first step in a process that continues to develop long after the trip is complete, thanks to the connections and the community that program alumni foster after they return from their trip.

And this is hard work; connections between participants are not forged entirely on their own. Working as an educator for Birthright is intensive in nature, and this responsibility is what drives me to begin preparing weeks and even months before the beginning of each season. One might think that towards the end of the season, I would be exhausted and feel run down, but the opposite is true. Though grueling and demanding, these days spent with young Jewish adults from overseas — watching them connect and open up and learn about one another — fill me with positive energy and faith in the future, and leave me with a desire to give more.

But this year has been different. Just moments before the first groups were scheduled to touch down, the novel coronavirus shook the entire world and derailed our beloved programming. The virus hit me personally just as I was "warming up" and "stretching my muscles" before the opening of the summer season.

Now, it's not necessary for me to discuss at length the economic impact that the virus has had on the tourism industry, including educational tourism. We're not just speaking of a reduction in incoming tourism, but a total shutdown of an entire industry. The statistics and figures are undeniable. Beyond that though, the virus has taken away from many, including myself, what we love doing most.

Birthright Israel trips are the professional highlight of the year. I give top priority to these groups over any other tourism project. Therefore, the postponement of a whole season causes tremendous harm to my entire business plan as a tour guide. And as a young person with a family, the implications are serious.

However, the current crisis cuts much deeper than this. I don't just feel that my world has turned upside down in a financial aspect, but also on a personal level. When a person views the work he produces as more than just material value — and instead looks at it as a positive contribution to people's lives — that job becomes more, and takes on a greater purpose.

Since I am currently unable to fulfill that mission, I am going through a difficult time — feelings of disorientation, emptiness, even a lack of purpose. But during this dark time, I look to the lessons that



Young Argentine Jews visiting Israel on a Birthright tour joined Argentina's Ambassador to Israel, Mariano Caucino. Photo: @argenisrael/Twitter.

Birthright trips rely on: community, togetherness, and cooperation.

The reality of a tour educator is of living in a parallel universe. The interactions that take place on Birthright — gatherings of total strangers who turn into a cohesive family over the period of one-and-a-half weeks — rarely exists in the modern world. It's really a kind of miracle. In an incredibly fast-paced society, the ability to forge human connections, to arouse within people questions about identity, and to motivate participants to take responsibility in their own communities is truly incredible.

Whoever has witnessed this miracle will no longer look at the world through the same lens. So, my dealing with the pandemic is not just a hardship in terms of my employment, but a struggle with existential questions.

Despite it all, I have total faith and trust that once Israel opens again, Birthright will be the first to return to full activities, thanks to the tremendous number of applications but also due to the dedication, commitment, and faith of the program's management in the mission they are leading.

The virus has cast a shadow of uncertainty, fear, separation, and distance over the globe. But now more than ever, we turn to the values of Birthright Israel — unity, continuity, and mutual responsibility — to guide us forward.

Yonatan Rozen is a tour guide in Israel.

Tradition.

The Time to Follow



JONATHAN SACKS
LONDON

In the last month of his life, Moses gathered the people. He instructed them about the laws they were to keep and reminded them of their history since the Exodus. That is the substance of the book of Devarim. Early in this process, he recalled the episode of the spies – the reason the people's parents were denied the opportunity to enter the land. He wanted the next generation to learn the lesson of that episode and carry it with them always. They needed faith and courage. Perhaps that has always been part of what it means to be a Jew.

But the story of the spies as he tells it here is very different indeed from the version in Shelach Lecha (Num. 13-14), which describes the

means to seek out what is good about a place. *Lachpor* and *leragel* mean to seek out what is weak, vulnerable, exposed, defenceless. Touring and spying are completely different activities, so why does the account in our parsha present what happened as a spying mission, which the account in Shelach emphatically does not?

These two questions combine with a third, prompted by an extraordinary statement of Moses in our parsha. Having said that the spies and the people were punished by not living to enter the promised land, he then says:

Because of you, the Lord was incensed with me also, and He said: you shall not enter it either. Joshua son of Nun, who attends you, he shall enter it. Strengthen him, because he will lead Israel to inherit it. (Deut. 1:37-38)

This is very strange indeed. It is not like Moses to blame others for what seems to be his own failing.



events as they happened at the time, almost 39 years earlier. The discrepancies between the two accounts are glaring and numerous. Here I want to focus only on two.

First: who proposed sending the spies? In Shelach, it was God who told Moses to do so. "The Lord said to Moses, 'Send men...'" In our parsha, it was the people who requested it: "Then all of you came to me and said, 'Let us send men...'" Who was it: God or the people? This makes a massive difference to how we understand the episode.

Second: what was their mission? In our parsha, the people said, "Let us send men to spy out [*veyachperu*] the land for us" (Deut. 1:22). The twelve men "made for the hill country, came to the wadi Eshcol, and spied it out [*vayeraglu*]" (Deut. 1:24). In other words, our parsha uses the two Hebrew verbs, *lachpor* and *leragel*, that mean to spy.

But as I pointed out in my *Covenant & Conversation* for Shelach Lecha, the account there conspicuously does not mention spying. Instead, *thirteen times*, it uses the verb *latur*, which means to tour, explore, travel, inspect. Even in our parsha, when Moses is talking, not about the spies but about God, he says He "goes before you on your journeys—to seek out (*latur*) the place where you are to encamp" (Deut. 1:33).

According to Malbim, *latur*

Besides which, it contradicts the testimony of the Torah itself, which tells us that Moses and Aaron were punished by not being permitted to enter the land because of what happened at Kadesh when the people complained about the lack of water. What they did wrong is debated by the commentators. Was it that Moses hit the rock? Or that he lost his temper? Or some other reason? Whichever it was, that was when God said: "Because you did not trust in Me enough to honour Me as holy in the sight of the Israelites, you will not bring this community into the land I give them" (Num. 20:12). This was some 39 years after the episode of the spies.

As to the discrepancy between the two accounts of the spies, R. David Zvi Hoffman argued that the account in Shelach tells us what happened. The account in our parsha, a generation later, was meant not to inform but to warn. Shelach is a historical narrative; our parsha is a sermon. These are different literary genres with different purposes.

As to Moses' remark, "Because of you, the Lord was incensed with me," Ramban suggests that he was simply saying that like the spies and the people, he too was condemned to die in the wilderness. Alternatively, he was hinting that no one should be able to say that Moses avoided the fate of the generation he led.

However, Abarbanel offers a fascinating alternative. Perhaps the reason Moses and Aaron were not permitted to enter the land was not because of the episode of water and the rock at Kadesh. That is intended to distract attention from their real sins. Aaron's real sin was the Golden Calf. Moses' real sin was the episode of the spies. The hint that this was so is in Moses' words here, "Because of you, the Lord was incensed with me also."

How though could the episode of the spies have been Moses' fault? It wasn't he who proposed sending them. It was either God or the people. He did not go on the mission. He did not bring back a report. He did not demoralise the people. Where then was Moses at fault? Why was God angry with him?

The answer lies in the first two questions: who proposed sending the spies? And why is there a difference in the verbs between here and Shelach?

Following Rashi, the two accounts, here and in Shelach, are not two different versions of the same event. They are the same version of the same event, but split in two, half told there, half here. It was the people who requested spies (as stated here). Moses took their request to God. God acceded to the request, but as a concession, not a command: "You *may* send," not "You *must* send" (as stated in Shelach).

However, in granting permission, God made a specific provision. The people had asked for spies: "Let us send men ahead to spy out [*veyachperu*] the land for us." God did *not* give Moses permission to send spies. He specifically used the verb *latur*, meaning, He gave permission for the men to tour the land, come back and testify that it is a good and fertile land, flowing with milk and honey.

The people did not need spies. As Moses said, throughout the wilderness years God has been going "ahead of you on your journey, in fire by night and in a cloud by day, to search out places for you to camp and to show you the way you should go" (Deut. 1:33). They did however need eyewitness testimony of the beauty and fruitfulness of the land to which they had been travelling and for which they would have to fight.

Moses, however, did not make this distinction clear. He told the twelve men: "See what the land is like and whether the people who live there are strong or weak, few or many. What kind of land do they live in? Is it good or bad? What kind of towns do they live in? Are they unwalled or fortified?" This sounds dangerously like instructions for a spying mission.

When ten of the men came back with a demoralising report and the people panicked, at least part of the blame lay with Moses. The people had asked for spies. He should have made it clear that the men he was sending were not to act as spies.

How did Moses come to make such a mistake? Rashi suggests an answer. Our parsha says: "Then *all of you came to me* and said, 'Let us send men ahead to spy out the land

for us.'" The English does not convey the sense of menace in the original. They came, says Rashi, "in a crowd," without respect, protocol or order. They were a mob, and they were potentially dangerous. This mirrors the people's behaviour at the beginning of the story of the Golden Calf: "When the people saw that Moses was so long in coming down from the mountain, they *gathered against Aaron* and said to him..."

Faced with an angry mob, a leader is not always in control of the situation. True leadership is impossible in the face of the madness of crowds. Moses' mistake, if the analysis here is correct, was a very subtle one, the difference between a spying mission and a morale-boosting eyewitness account of the land. Even so, it must have been almost inevitable given the mood of the people.

That is what Moses meant when he said, "because of you the Lord was incensed with me too." He meant that God was angry with me for not showing stronger leadership, but it was you – or rather, your parents – who made that leadership impossible.

This suggests a fundamental, counterintuitive truth. There is a fine TED talk about leadership. It takes less than 3 minutes to watch, and it asks, "What makes a leader?" It answers: "The first follower."

There is a famous saying of the Sages: "Make for yourself a teacher and acquire for yourself a friend." The order of the verbs seems wrong. You don't make a teacher, you acquire one. You don't acquire a friend, you make one. In fact, though, the statement is precisely right. *You make a teacher by being willing to learn. You make a leader by being willing to follow.* When people are unwilling to follow, even the greatest leader cannot lead. That is what happened to Aaron at the time of the Calf, and in a far more subtle way to Moses at the time of the spies.

That, I would argue, is one reason why Joshua was chosen to be Moses' successor. There were other distinguished candidates, including Pinchas and Caleb. But Joshua, serving Moses throughout the wilderness years, was a role-model of what it is to be a follower. That, the Israelites needed to learn.

I believe that followership is the great neglected art. Followers and leaders form a partnership of mutual challenge and respect. To be a follower in Judaism is not to be submissive, uncritical, blindly accepting. Questioning and arguing are a part of the relationship. Too often, though, we decry a lack of leadership when we are really suffering from a lack of followership.

Shabbat Shalom

*Continued from Page A5
Same Standard*

were trying to protect, especially in Europe but around the world, have physical security, if needed. But that's a Band-Aid.

We focused on other ways to educate, but make sure that the security of synagogues is fully funded, the government funding it.

We had a lot of challenges in Europe with governments not supporting the funding of institutions and institutional security.

It's also a re-education of America of what it means to have these freedoms. To have the freedom of religion and to have the freedom to assemble, and to do it faithfully and freely. It's going to take a bigger effort.

Q: Why do we see what appears to be a double standard in the media and culture when it comes to reacting to antisemitism, compared to the Black Lives Matter movement, which has been criticized for adopting antisemitism and anti-Zionism?

A: I think mainstream society, and those mostly on the left, are afraid of a reaction. There's something with "cancel culture," which has some good—people need to be held accountable for their words and actions and we do need to call out people. But I think there's been a misunderstanding in general about what it means to be Jewish. And unfortunately, the Jewish community is perceived as "white" or "privileged," or embodying some of the tropes that exist not just within the African-American community or other minority communities, and even within "White America" that they have power, control and money.

When you call out antisemitism, there's a fear that people might get reprimanded for that whether it be **The New York Times**, the NFL with the [Philadelphia Eagles] DeSean Jackson case—and that's not OK. That's where Jewish organizations, but also non-Jewish organizations, need to push back and hold anti-Semitism to the same standard of other forms of racism and prejudice.

Q: What was it like to live and work in Poland, especially considering the history of the Jews there?

A: I'm always asked if I'm Polish or Jewish; the answer is no to both questions. Then the question is why and what I'm doing. I like the question of if I'm Jewish or not the best because it gets to the heart of what we're talking about. Everyone expects only Jews to fight the hatred against them. But that's already a problem; they don't recognize antisemitism is a societal issue.

It was in Poland I actually first learned about the two millennia of Christian anti-Judaism, which most Jews know and most Christians don't know. For me, it came as a wake-up call, and I realized that I really wanted to study Polish Christianity given how much it really affects their identity and national politics, even what we're seeing now. That was my entry point into combating antisemitism.

I returned to Poland several times over the next five to six years, lived there for a summer and worked at the Auschwitz-Birkenau State Museum. It was a learning and growing experience for me. I'm watching from across the Atlantic with a nervous eye on what's happening today, but I have incredible colleagues fighting the good fight.

Social.



Charles Barkley at the 2019 NBA Finals. Photo: Wikimedia Commons.

‘I’m So Disappointed:’ Former NBA Star Charles Barkley Berates Nick Cannon, Other Black Celebrities for Antisemitic Remarks

BY SHIRYN GHERMEZIAN

Former NBA superstar Charles Barkley voiced his disappointment on Thursday in black celebrities including Nick Cannon, DeSean Jackson, Stephen Jackson and Ice Cube for their recent antisemitic remarks.

The former Philadelphia 76er — who was inducted into the Naismith Memorial Basketball Hall of Fame in 2006 — called out the four public figures by name during the most recent episode of his podcast “The Steam Room.”

“These black men out here who have been antisemitic, it’s gotta stop, man,” he said. “What the hell are y’all doin’? Y’all want racial equality. We all do. I don’t understand how insulting another group helps our cause. I don’t understand in any shape or form.”

“I’m asking you guys. I’m begging you guys, man. You guys are famous, you got a platform. But I don’t understand how you can fight hatred with more hatred. I’m disappointed in you guys. We gotta do better... Please do better guys,” he added. “We can’t allow black people to be prejudiced also, especially if we’re asking for white folks to respect us, give us economic opportunity and things like that. I’m so disappointed in these men. If you want respect, you got to give respect, but I don’t under-

stand how you beat hatred with more hatred.”

The 57-year-old also criticized what he called “lightweight” and “flimsy” apologies issued by black celebrities, saying they come across as non-genuine. “I think sometimes when you say stuff like that you really mean it,” he explained. “You just got—people called you on it. But I don’t understand how that could be in your vocabulary and in your heart. I don’t understand. I’m never gonna accept it.”

Barkley applauded NBA legend Kareem Abdul-Jabbar for calling out the lack of outrage in the sports and entertainment industries over recent incidents of antisemitism. He also posited that antisemitic comments are not helping the efforts of the Black Lives Matter movement.

“Especially at a time when you’re asking people to respect black people, that black lives matter,” he said. “This whole George Floyd thing has opened up a great dialogue to some of the problems in the black community. And instead of trying to engage and find allies, we’re just trying to alienate more people. I want allies. I don’t want to alienate anybody. And to take shots at the Jewish, the white race, I just don’t like it ‘cause it’s not right.”

“Ya’ll want people to respect you but you don’t wanna respect other people. It doesn’t work like that.”

engagement on July 11 on Instagram. They will reportedly marry next year and have two weddings, one in the UK and another in the US.

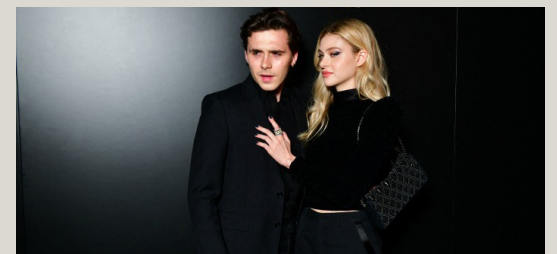
The insider said, “They’re not sure if they’ll have a rabbi conduct both ceremonies, but Brooklyn has already told Nicola he’ll let her take the reins — joking how he’s already under the thumb.”

Beckham’s father is reportedly excited about his son having a Jewish wedding. The source said about the soccer star, “He’s keen to add as many Jewish elements as possible, recalling how much he loved Israeli dancing when he attended Jewish weddings as a child with his grandad. He’s also told Brooklyn how much he’d like to recite one of the Hebrew blessings at the ceremony.”

The source added: “Having a traditional Jewish wedding will not only help Brooklyn and Nicola connect their own heritages but make both their fathers incredibly happy.”

Brooklyn has a Hebrew tattoo on his left arm of the Jewish saying, “I am my beloved’s and my beloved is mine,” while Nicola and her brother Will have matching tattoos of “family first” in Hebrew on the left side of their ribs.

“Nicola was raised in a Jewish household and while her mother Claudia isn’t Jewish, her father Nelson is devout. They raised their children to uphold traditional Jewish values,” the source was quoted as saying. “When they started talking about their future, Brooklyn agreed to a Jewish wedding. While it won’t be orthodox, or super religious, it will likely contain traditional elements.”



Brooklyn Beckham and Nicola Peltz. Photo: Laurent Zabulon / ABACAPRESS.COM.

According to the *Mirror*, Beckham told friends his wedding ceremony would take place under a *chuppah* and involve the signing of a ketubah, a Jewish wedding contract.

Peltz’s father is American businessman, billionaire and philanthropist Nelson Peltz, 78. He threw an extravagant bar mitzvah for his twin boys in 2016 that drew headlines, and also supports Jewish causes in the US and Israel.

The couple began dating in October, moved in together in New York in March and announced their engagement on July 11 on Instagram. They will reportedly marry next year and have two weddings, one in the UK and another in the US.

The insider said, “They’re not sure if they’ll have a rabbi conduct both ceremonies, but Brooklyn has already told Nicola he’ll let her take the reins — joking how he’s already under the thumb.”

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Celebrity Couple Brooklyn Beckham, Nicola Peltz Planning ‘Jewish Wedding’

BY SHIRYN GHERMEZIAN

Peltz’s father is American businessman, billionaire and philanthropist Nelson Peltz, 78. He threw an extravagant

bar mitzvah for his twin boys in 2016 that drew headlines, and also supports Jewish causes in the US and Israel.

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