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Facebook Urged to Adopt International Antisemitism Definition



Silhouettes of laptop users and the Facebook logo. Photo: Reuters / Dado Ruvic / Illustration / File.

BY ALGEMEINER
STAFF

A coalition of 128 organizations has sent an open letter to Facebook's board of directors calling on the social media giant to officially adopt the International Holocaust Remembrance Alliance (IHRA) working definition of antisemitism as a guiding policy on combating online Jew-hatred.

The letter noted that Facebook's director of content policy stakeholder engagement, Peter Stern, "admitted that Facebook does not have a policy aimed at combating online antisemitism" and that the IHRA definition had not been adopted because it included antisemitism related to Israel.

The letter pointed out that almost 40 countries, including the US, had adopted the IHRA

definition in some form, and "the overwhelming majority of civil society organizations at the forefront of efforts to combat antisemitism endorse and encourage the use and adoption of the IHRA definition" and "today's antisemitism undoubtedly includes the delegitimization of Israel's right to exist."

"Jews today, like many other minority communities, are being

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French Jewish Man Verbally Abused, Badly Beaten Up in Paris

BY ALGEMEINER STAFF

An antisemitism monitoring organization in Paris has disclosed that a young Jewish man was badly beaten up last Thursday in the building where his parents lived.

In a statement on Tuesday, the National Bureau for Vigilance and Countering Antisemitism (BNVCA) — a group that advocates for victims of antisemitic violence — said that it "denounces and condemns" the assault, which occurred in an apartment building in the 19th arrondissement district of the French capital where a sizable Jewish community lives.



Demonstrators hold up a banner reading, 'Stop racism,' in Marseille, France, March 28, 2018 (Illustrative). Photo: Reuters / Jean-Paul Pelissier / File.

According to the BNVCA, the man — identified only as David S. — had arrived the building to visit his parents when he was followed by two men, described as being of "African origin," into the elevator.

During the ride, one of the men told the victim, "Dirty Jew, dirty Jewish son of a whore, you're a dead man, dirty Jew." The pair then attacked David with heavy blows that left him unconscious for several minutes. He was reported to be recovering from his ordeal.

A survey of antisemitism in France published by the American Jewish Committee (AJC) in January found that

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The Rabbi Steinsaltz I Knew

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ShabbatCalendar

Parshat RE'EH
פרשת ראה

Times for New York City, Friday Candle Lighting
Shabbat Begins: 7:36pm | Shabbat Ends: 8:37pm



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



Opinion.

Rabbi Steinsaltz, Jerusalem, and Zionism



MOSHE PHILLIPS
PHILADELPHIA

Rabbi Adin Steinsaltz, who passed away on August 7 in Jerusalem at the age of 83, was a rabbi in the most authentic meaning of the word: he was an educator. And the world was Rabbi Steinsaltz's student body. He spent decades teaching, writing, publishing, lecturing, mentoring, and organizing — and all of this work was focused on bringing Jews closer to Judaism and Jewish sources.

But I think what Rabbi Steinsaltz really was — at his essence — was a dreamer. Rabbi Steinsaltz dreamed of a world where Jews cared more about each other, where ancient Jewish wisdom was accessible to all Jews, and where Jerusalem regained its centrality in Jewish spiritual life for all Jews.

He was uniquely dedicated to creating a future where Jews, wherever they were and whatever their background, could develop a stronger attachment to Jews, Judaism, and the Jewish state. In 2007, Rabbi Steinsaltz wrote in TIME magazine, "The only way to ensure the state (of Israel) is, strangely enough, spiritual — by deciding that Israel is a Jewish state that has to find its strength in reconnecting to its past, to a feeling of a mission. Army and economy may help, but the state can exist only when it is built on a dream."

While this may not have made Rabbi

Steinsaltz a seemingly conventional "Zionist," it does not matter. His life-long commitment to Jewish unity marked him as a "Zionist." And his dreaming was clearly a Zionist trait as well.

From Herzl's dream of a modern Jewish state, to Eliezer Ben-Yehuda's single-minded devotion to bringing about the revival of spoken Hebrew, to the dream of Jewish self-defense brought into reality by Ze'ev Jabotinsky and Yosef Trumpeldor, to Rabbi Avraham Yitzchak Kook enunciating the theological imperative for a modern Zionist state, Israel exists because of dreamers who gave all they had to make sure that their dreams did not remain in the realm of dreams.

No one can question that Rabbi Steinsaltz was a mere dreamer: his prodigious writing alone proves that. But Rabbi Steinsaltz did much more than just write — he led. The Jewish people may not have his leadership now, but we do have the words he left us to help us move forward.

Rabbi Steinsaltz wrote the following in 1995: "We speak about continuity and about passing on our Judaism to the next generation. What is this Judaism? In many cases, it is an empty word that doesn't contain anything at all."

It is our duty and obligation to make sure that our Judaism has meaning. Rabbi Steinsaltz helped to open the path for Jews in our time to more easily understand what our Judaism is and what it can be. One way we can fulfill this duty and obligation is to better comprehend the gift we have in a unified Jerusalem. Rabbi Steinsaltz wrote in 2011: "Everyone who lives in Jerusalem — especially

those like me who were born here — is in love with the city, really in love. For us, it is not just a place, not just a house; it is a home."

Jerusalem is a home for all Jews. Let us do our part to make sure it remains so; and we should also strive to love her as much as its residents do even if we do not live there. Rabbi Steinsaltz was the recipient of the Israel Prize in 1988 and was awarded the President's Medal in 2012, and with these two distinctions, he earned Israel's highest civilian honors.

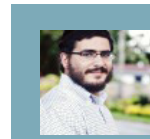
There's no doubt in my mind, however, that Rabbi Steinsaltz would rather we forget the prizes that he was awarded and instead, study his work and translate his teachings into everyday action to move ourselves closer to the greatest attachment to G-d, fellow Jews, Judaism, Jerusalem, and Israel that we can muster.



Rabbi Adin Steinsaltz, who passed away in Jerusalem on August 7, 2020.
Photo: steinsaltz-center.org

Moshe Phillips is national director of Herut North America's US division. Herut is an international movement for Zionist pride and education and is dedicated to the ideals of pre-World War II Zionist leader Ze'ev Jabotinsky. Herut's website is www.herutna.org.

A Tribute to My Beloved Mentor, Rabbi Adin Steinsaltz



PINCHAS ALLOUCHE
PHOENIX

On Monday evening, November 12, 2010, a large crowd gathered in an exquisite

ballroom in New York City to celebrate my beloved mentor, world-scholar Rabbi Adin Steinsaltz's magnum opus — his monumental translation and commentary of the entire Talmud, which he had worked on for 45 years. Toward the end of the evening, Rabbi Steinsaltz walked onto the main stage, and with

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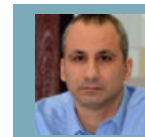
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Hezbollah Pushes Lebanon Toward Iranian Domination



EDY COHEN
JERUSALEM

Lebanon is suffering the worst economic crisis in its history. It is locked in a horrendous spiral of inflation, unemployment, and recession. Suicides are rising among Lebanese citizens who are in despair over rampant famine, poverty, and hardship. Banks do not permit account holders to withdraw their money. Laws are enacted against Syria that indirectly affect Lebanon's economic life. On top of all that, the presence in Lebanon of the Hezbollah terrorist organization has led to boycotts of the country by the US and the Gulf States, and an economic blockade.

Hezbollah is the culprit behind Lebanon's suffering, and has been for more than 30 years. Hezbollah grows drugs for export to European countries. It bypasses the Lebanese establishment and pays no taxes. It operates sea and land crossings along the border with Syria. It receives goods from Iran, as well as money and weapons, that it does not report. Hezbollah not only does nothing to contribute to the Lebanese state but harms its foundations.

The greatest fear among Hezbollah's senior officials is that the Lebanese people will once again take to the streets en masse, as they did earlier this year. This is why Hassan Nasrallah, the organization's secretary general, occasionally tries to find ways to stabilize Lebanon's dire economic and social situation.

Nasrallah is Lebanese, but his loyalty is to the Islamist regime in Iran, and part of his purpose is to render Lebanon completely dependent on the Islamic Republic. This could be inferred from a speech he made recently to the Lebanese people in an ostensible attempt to assuage their anger over the economic crisis. In his opening words, he raised the possibility of turning to the Chinese for help — an idea most experts view as camouflage for his real intention, which is to turn to Iran. Nasrallah serves Ayatollah Khomeini, not the Lebanese people, and he is doing his utmost to turn Lebanon into an Iranian province. After raising the Chinese straw man, Nasrallah expanded on the great bounty Iran can offer, and its allegedly benevolent intentions:

I have heard people say that Hezbollah wants to make Lebanon like Iran. ... The Lebanese have a friend named Iran, and you can talk to them and say, "Sell us gasoline and oil for Lebanese pounds. Help us." They need dollars and euros. When an Iranian sells to a Lebanese for a Lebanese pound he makes a great sacrifice. ...

Iran ... has its own capacity in oil,



Posters of Hezbollah's flag and Hassan Nasrallah, in Beirut. Photo: Al Aan Arabic Television via Wikimedia Commons.

fuel, electricity. Iran even sells to neighboring countries. It provides for most of its own needs. What is there to fear from this example? Lebanon has no such capabilities. For 40 years, Iran has persisted in the face of sanctions. ... In the face of all the difficulties they faced they survived. No country has stood so firm after undergoing what Iran went through. ... No one wants to change Lebanon economically or culturally, or change the Lebanese system of government. If China, Iran, or Russia is ready ... we will talk to any country in the east, west, north, or south.

Nasrallah is trying to signal to the Lebanese people that they have no choice but Iran — but they are not stupid. They understand that if Lebanon falls into Tehran's clutches, they will have to recite the funeral eulogy for Lebanese sovereignty — a concept that is already hanging by a thread, as Hezbollah largely rules the country.

The situation in Lebanon is very serious, but as long as it tolerates Hezbollah and its vast supply of illegal weaponry, the World Bank, the Western countries, and many Arab countries will refuse to assist it. As Hezbollah will never give up its weapons, the future for Lebanon looks extremely grim.

Dr. Edy Cohen (PhD Bar-Ilan University) is fluent in Arabic and specializes in inter-Arab relations, the Arab-Israeli conflict, terrorism, and Jewish communities in the Arab world. He 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.

World News.

Rising Antisemitism Presents 'Dire' Threat to Germany, Head of Top National Security Agency Warns

BY BEN COHEN

The head of one of Germany's national security agencies has warned that his country is facing a "dire" situation in terms of rising antisemitism.

In an interview ahead of Monday's publication of his department's 100-page report on antisemitism, Thomas Haldenwang — president of the Federal Office for the Protection of the Constitution, the government agency tasked with defending Germany's democratic institutions from extremists on right and left — noted that antisemitic crimes committed by right-wing extremists "increased by 71 percent in 2018 and by another 17 percent last year."

Added Haldenwang, in an extensive conversation with the *Süddeutsche Zeitung* newspaper on Saturday: "In the everyday life of our Jewish citizens, this means they are often exposed to insults, threats and attacks."

Haldenwang underlined that "when Jewish citizens tell me that they are wondering when the time will come to leave Germany — that they have even reached this point — then the situation is dire."

He said that the goal of the state was to ensure "that everyone in this country can wear a kippah whenever and wherever they want: Just as we have to ensure that everyone can wear a cross around their necks or a crescent moon without being afraid."

The report by Haldenwang's office highlighted an "informal network" of right-wing extremists who were working in key areas ranging from the domestic intelligence service to certain media outlets. Antisemitic



A 'kippah rally' in Berlin in April 2018 expressing solidarity with Germany's Jewish community. Photo: Reuters / Fabrizio Bensch.

propaganda was being "skillfully" repackaged to appeal to a broader public, it said.

"The old hatred is becoming more socially acceptable," the report asserted. "The limits of what can be said shift in favor of the antisemites."

Haldenwang emphasized that antisemitic messages were implicit in many of the conspiracy theories embraced on the right, such as the claim that the billionaire financier George Soros, who is Jewish, was funding a "globalist" threat to national governments.

Such attacks symbolized the "typical, poorly veiled antisemitism of the New Right — not clearly stated, but clearly indicated," said Haldenwang.

The same report observed that after right-wing extremists, Islamists were the main culprits in attacks on Germany's Jewish community.

While hostility to Jews on the far right was frequently based on discredited racist tropes, the report said, among Islamists, prejudice against Jews was grounded in "the anti-Zionist enemy image of the 'Jewish State of Israel.'"

Israel Ratifies 'Historic' Free-Trade Agreement With Colombia

BY JNS.ORG

Israeli Prime Minister Benjamin Netanyahu announced the ratification of a free-trade agreement with Colombia, reached via video conference on Monday.

Following the virtual meeting with Colombian President Ivan Duque, Netanyahu called the agreement "a historic moment in the relationship between the State of Israel and the Republic of Colombia." He also hailed Colombia's decision to open an innovation office in Jerusalem, adding it to the list of nations that, since the US transfer of its embassy there, have been opening official offices in the capital.

Both events, Netanyahu said to Duque, "create a platform of cooperation between us that will bring our partnership, our friendship, our brotherhood—as you said—to new political and economic levels."



Colombian President Ivan Duque delivers his inaugural address. Photo: Reuters/Fabian Ortiz.

Netanyahu went on: "Israel is a hub of global innovation. Colombia is one of the strongest economies in Latin America. It has a strong academic base, a strong scientific base, and I think that cooperating, the cooperation between us will make both of us stronger. We also have a strong partnership on security as well. Ivan, your leadership in the fight against terrorism sets an example for the rest of Latin America."

Arabs and Israelis 'Speaking With One Voice' in Support of Extending Iran Arms Embargo, Says Pompeo



US Secretary of State Mike Pompeo speaks at a news conference, in Washington, DC, June 24, 2020. Photo: Mangel Ngan / Pool via Reuters.

BY ALGEMEINER STAFF

US Secretary of State Mike Pompeo spotlighted on Sunday the close agreement between Gulf Arab states and Israel on the need to extend an international arms embargo against the Iranian regime.

"Countries in the Middle East from the Gulf to Israel support extending the arms embargo," Pompeo tweeted. "It is deeply important to every one of them. Arabs and Israelis are speaking with one voice and the Security Council must listen."

The secretary of state was commenting in support of a letter sent over the weekend from the Gulf Cooperation Council (GCC) to the UN Security Council urging that an embargo on the movement of conventional weaponry to and from Iran be extended after it expires on Oct. 15.

The letter signed by GCC Secretary-General Nayef Al-Hajra stated that Iran had "continued to proliferate conventional weapons and armed terrorist and sectarian organizations and movements throughout the region."

It also said Tehran "has not desisted from armed interventions in neighboring countries, directly and through organizations and movements armed and trained by Iran."

The embargo's restrictions, the letter stated, were "imperative to ensure and preserve peace and stability in this region."

Pompeo also confirmed that the US would introduce a UN Security Council resolution "this week to extend the embargo after years of diplomacy."

Said Pompeo: "The Council must choose between arming terrorists or standing by the Gulf."

Continued from Page A1
Definition

targeted and attacked in record numbers," the letter stated. "Jews overwhelmingly report that online antisemitism is the most acute form of Jew-hatred they experience."

"While the impact of online hate speech, misinformation, and disinformation on our society continues to be researched and explored, we cannot afford to lose any more time in fighting this bigotry and preventing violence," the letter declared, urging Facebook to "put words into action and power behind commitment" by adopting the IHRA definition.

The signatories include Jewish and pro-Israel groups from around the world, including among others Australia's ACT Zionist Council, Canada's Center for Israel and Jewish Affairs, the US's Zionist Organization of America and StopAntisemitism.org, Italy's Alleanza Per Israele and Brazil's Hebraica.

Marc Greendorfer, president of the

Zachor Legal Institute, one of the signatories, commented, "Today's antisemitism is particularly potent online. ... Hate speech and hate crimes are highly correlated. Social media platforms must assume responsibility to protect users and combat this inciteful hatred."

"The volume and velocity at which antisemitism grows online require greater responsibility on behalf of the platforms that enable them to spread," he added. "There is no free pass to amplifying antisemitism. We're not just fighting hate speech; we're fighting for people's safety."

The IHRA definition says: "Antisemitism is a certain perception of Jews, which may be expressed as hatred toward Jews. Rhetorical and physical manifestations of antisemitism are directed toward Jewish or non-Jewish individuals and/or their property, toward Jewish community institutions and religious facilities."

Continued from Page A1
Abused

nearly one quarter of the country's 500,000 Jews had been subjected to at least one violent antisemitic assault in their lifetimes.

"23 percent have been targets of physical violence on at least one occasion, with 10 percent saying they were attacked several times," the AJC survey noted, calling the statistics "stunning."

World News.



Scientists at work in laboratory. Photo: Wikimedia Commons.

Israel Is in a Great Position to Capitalize on the Rapid Rise of Medtech, Says Veteran Investor

BY RON FRIEDMAN/CTech

"If the coronavirus (Covid-19) crisis has taught us anything, it is the importance of knowledge-sharing, both within Israel and between Israel and the international community," Assaf Barnea, CEO of Sanara Ventures and the chairman of the Israel Exports Institute's Life Science Advisory Board, said in an interview with *Ctech*. "I tell all our portfolio companies that they must pay attention to what is happening around the world so that they can learn from the experience of others and also seek opportunities."

Barnea started Sanara — a healthcare innovation fund backed by industry giants Phillips and Teva Pharmaceutical Industries — six years ago. Today, it supports 16 portfolio companies active in the digital health and medical equipment sectors. One of Sanara's key features is its 100-person strong advisory board, made up of top professionals at Philips and Teva as well as dozens of experts from universities, hospitals, and medical organizations from Singapore and Japan to Brazil and the US.

"We set up meetings between our portfolio company founders and 15 or 18 world-class advisors who can provide input based on what they see on the ground. Their insights can help the company understand what is going on beyond the statistics, which helps them refine their product and find opportunities anywhere in the world," Barnea said.

According to Barnea, the Covid-19 pandemic was both a blessing and a curse for the life science sector. On the one hand, it expedited an ongoing trend towards innovation in medicine, but on the other, it dried up investments and shifted focus away from anything that is not coronavirus-related.

"Like the *New York Times* said in a headline that stuck with me, we experienced 10 years of change in one week," Barnea said. "All of a sudden things like telemedicine, remote diagnostics, patient engagement, and AI-powered decision support went from mere aspirations to immediate necessities. One of our portfolio companies, MyHomeDoc, which has developed a system for a fully remote clinical examination, is currently in talks with people in 20 countries, including in growth markets, to see how its technology can be implemented."

"It is as if a psychological barrier was shattered and suddenly everyone, insurance companies, hospitals, health maintenance organizations (HMOs), all understand that it is time to adopt a virtual first approach to

treatment. It's all about the mindset," Barnea said. "People don't want to sit in doctors' waiting rooms anymore and with the help of technology, they don't have to."

Israel is extremely well placed to benefit from this psychological breakthrough. With roughly 500 medical startups, Israel is second only to the US in the number of companies researching and developing medical technology. In 2018, the Israeli government approved a \$300 million budget to support digital health as the country's next strategic economic growth engine and, earlier this year, government investment arm, the Israel Innovation Authority (IIA) invested tens of millions more in life science companies, particularly those who offered possible solutions for curbing the pandemic.

In addition to the government, there is also a vibrant investment community for Israeli medtech, which includes angel investors, venture capital firms, incubators, innovation hubs, and growth accelerators.

In his role as chairman of the Israel Exports Institute's Life Science Advisory Board, Barnea tries to help turn innovation into products that can be exported to locations around the world.

"Israeli life science technologies bring in \$9 billion a year, a little under 10% of the country's total exports," Barnea said. "Our main concern now is business continuity. We want to make sure we maintain the trade relationships we had in place before the Covid-19 outbreak."

Asked whether the rush to produce and adopt new products and services did not pose a risk to existing diagnostic and treatment standards, Barnea conceded that it was something people and governments needed to be mindful of, but said he believes there is no danger to the level of treatment. "Yes, there is a realization that the bureaucracy has to change and become more relaxed, but that doesn't mean treatment will suffer. I believe the opposite is true. At the end of the day, all of these tools are there to support the healthcare establishment, they help doctors and other medical practitioners be more efficient, they don't make decisions for them."

"Artificial intelligence can help narrow down diagnostic options, but the human doctor is the one who determines the diagnosis and recommends treatment," he said. "Decision-makers will have to set policy to ensure, for example, that medical data remains private or that people have access to the care they need."

Netanyahu: High Court Ruling Against Demolition of Terrorist's Home a 'Big Mistake'

BY JNS.org

Israeli Prime Minister Benjamin Netanyahu criticized the High Court of Justice on Monday over its ruling to halt the planned razing of the home of a Palestinian charged with the May 12 murder of Israel Defense Forces Sgt. First Class Amit Ben-Yigal.

During the opening of the Likud Knesset faction meeting, Netanyahu called the Court's decision against the demolition of Nazmi Abu Bakr's home in the village of Ya'bad, where the killing took place, "unfortunate" and a "big mistake."

"Terrorism must not receive a tailwind," he said. "I demand an additional hearing with an expanded panel of judges. My policy as prime minister is to destroy the homes of terrorists, and I intend to continue with it."

Justice Menachem Mazuz—one of the three judges hearing the petition by NGO HaMoked on behalf of Abu Bakr's family—said that the perpetrator's wife and eight children did not participate in the act of terrorism, and therefore should not be penalized.



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

Baruch Ben-Yigal, Amit's father, responded to the decision by visiting his son's grave and lowering the Israeli flag to half-mast. In a tearful video that went viral, Ben-Yigal said: "I want to tell him, 'I beg your pardon and forgiveness. It's not right. What a miserable decision. I can't believe that these are our judges.'"

Ben-Yigal, 21, died after being struck in the head with a cinder block hurled at him by Abu Bakr during an IDF raid to apprehend four suspected terrorists.

New Jersey Man Pleads Guilty to Threatening to Use Baseball Bat to Attack Jews

BY ALGEMEINER STAFF

A New Jersey man pled guilty on Monday to threatening to attack members of a local Jewish community, *NJ.com* reported.

Anthony Lodespoto, 43, of Howell, New Jersey confessed to sending messages via Facebook that threatened to use a baseball bat to assault members of the Jewish community of Lakewood.

Shortly after, he sent a threatening message to Governor Phil Murphy's Facebook account.

Police in Lakewood stated that Lodespoto claimed his motive was the Jewish community's supposed violations of New Jersey's coronavirus regulations on social



Lakewood, New Jersey. Photo: Wikimedia Commons.

distancing.

Lodespoto will be sentenced on September 25 after pleading guilty to "bias intimidation."

The prosecution is seeking 180 days in jail as a condition of probation.

While Covid-19 presented blue skies for some companies, others got stuck in grey, murky waters. The pandemic has absorbed so much of the attention that there is a risk of neglect to other health challenges that predated it. "Sure, we need to find solutions for coronavirus, but there is another 'little known disease' out there called cancer for which funds and innovation are surely no less important," Barnea said.

Barnea confirmed that the trend of recent months, in which investments in early-stage companies were decreasing, is affecting the medtech sector as well. "With so much uncertainty, investors — especially angels — prefer to back their existing portfolio companies."

The veteran executive and investor, who also advises the World Bank's International Finance Corp's venture capital team, has some suggestions for entrepreneurs trying to establish their companies at a time like this and most of them have to do with being able to precisely characterize and explain their

technology.

"Young founders need to go to investors with a tight and well-defined business model. Be focused. Take your time. Understand what it is you do and how it relates to the current needs. Investors are extremely selective now and if you don't fully understand who you are and what you do, no one else will," urged Barnea. "Define yourself and redefine yourself again and again, for as long as it takes. In the meantime, reduce your burn rate and stretch out the funding you have."

According to Barnea, it all comes down to sharing knowledge, because only when everyone understands where they are and where they are going can problems be solved. "One of the negative effects of the crisis was the cancelation of conferences. They were a great source of information, knowledge, and opportunities, and unfortunately, the subtleties addressed at such meetings cannot be replicated on a Zoom call or a shared document," he said.

U.S. News.

Democratic Presidential Candidate Biden Taps Senator Kamala Harris as Running Mate

BY REUTERS & ALGEMEINER STAFF

Democratic presidential candidate Joe Biden on Tuesday tapped Senator Kamala Harris of California as his choice for vice president, his campaign told supporters in a text message.

Harris, 55, becomes the first Black woman on a major presidential ticket in US history and provides Biden with a partner well suited to go on the attack against Republican President Donald Trump.

"I have the great honor to announce that I've picked @KamalaHarris — a fearless fighter for the little guy, and one of the country's finest public servants — as my running mate," Biden said on Twitter.

With social unrest over racial injustice and police brutality against Black Americans rocking the country for months, Biden had been under increasing pressure to select a woman of color as his running mate. She is also the first Asian-American on a major presidential ticket.

In Harris, a senator from California who made her own run for the White House before ending it and endorsing Biden, he gains a deeply experienced politician already battle-tested by the rigors of the 2020 presidential campaign as they head into the final stretch of the Nov. 3 election.

Harris, who became only the Senate's second Black woman in its history when she was elected in 2016, will be relied on to help drive the African-American vote — the Democratic Party's most loyal constituency. Four years ago, the first dip in Black voter turnout in 20 years contributed to Democrat Hillary Clinton's upset loss to Trump.

Biden, whose foundering campaign was rescued by Black voters in South Carolina's primary in February, needs their strong support against Trump. It will be crucial in battleground states such as Michigan, Pennsylvania and Wisconsin that Trump won by the slimmest margins in 2016 but where opinion polls now show him trailing his Democratic rival.

The Black vote is also central to Biden's hopes of winning Southern states Georgia and Florida that Trump carried four years ago but that opinion polls indicate will be competitive this year.

Biden served as vice president for eight years under President Barack Obama, the first Black US president.

Harris, 55, a former prosecutor and state attorney general in California, is well known for her sometimes aggressive questioning style in the Senate, most notably of Brett Kavanaugh during his 2018 Supreme Court confirmation hearing.

As a presidential candidate, she also took Biden to task in a nationally-televised debate over his past stances on mandatory busing for students as a means to desegregate schools. Some Biden advisers have told Reuters the attacks made them question whether she would be a trusted working partner because of her political ambitions.

While that exchange failed to boost her White House hopes, the Biden campaign will now look for her to train her prosecutorial fire on Trump and Vice President Mike Pence. Harris is scheduled to debate Pence on Oct. 7 in Salt Lake City, Utah.

The choice of a running mate has added significance for Biden, who will turn 78 in November and be the oldest person to become president if he is elected.

Biden's age also has led to broad speculation he will serve only one term, making Harris a potential top contender for the nomination in 2024. Some of his allies were concerned that would make her a bad fit for the No.2 job and questioned her loyalty.

Biden publicly committed to choosing a woman as his No. 2 in a March debate after discussing the matter with his wife Jill and had considered other former presidential rivals such as Senators Amy Klobuchar and Elizabeth Warren.

After the protests that erupted over the May 25 killing of George Floyd, a Black man, by a white policeman in Minneapolis, Biden's search focused predominantly on candidates of color.

Harris will be confirmed as Biden's running mate at the Democratic convention that begins on Monday, where Biden will also be formally nominated to challenge Trump.

A prominent voice

Harris has become a key ally for Biden at a time when race has been thrust to the forefront of the campaign.

After Floyd's death, she became a prominent voice in the push for racial justice and police reform, standing with marchers and sparring with Republicans in the US Senate

over reform legislation.

Harris at times came under criticism from some in the Black community and from progressive advocates for her record as California attorney general where, they say, she did not do enough to investigate police shootings and too often sided with prosecutors in wrongful conviction cases.

Her defenders say she has always been reform-minded — and point to her record in the Senate, where she has championed a police-reform bill and an anti-lynching bill, among other measures. Harris herself has said she became a prosecutor in order to bring a more progressive approach to the office.

The daughter of an Indian mother and a Jamaican father, Harris has knocked down barriers throughout her career. She was the first woman to serve as San Francisco's district attorney, elected to that office in 2003, and the

first woman to serve as California's attorney general, elected to that office in 2010.

Biden considered several Black women in addition to Harris, including former Obama administration national security adviser Susan Rice, Atlanta Mayor Keisha Lance Bottoms and US Representative Val Demings, a former police chief in Orlando, Florida. Biden also considered Asian-American Senator Tammy Duckworth and New Mexico Governor Michelle Lujan Grisham, a Latina.

Historically, the vice presidential nominee has been the one to take the lead in criticizing the opposing ticket, although Trump has largely shredded that tradition. Brian Brokaw, a California political consultant who managed Harris' campaigns for attorney general and Senate, said Harris fits that role well.

"She is someone who can really make Republicans quake in their boots," Brokaw said.

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Opinion.

A Lesson for Seth Rogen (and All Jews) on Early Zionists and Arabs



JUDEA PEARL
LOS ANGELES

Seth Rogen's interview on Marc Maron's *WTF* podcast, and his heartbreaking confession about how he was "fed a huge amount of lies about Israel my entire life," have sent many of us to wondering who his teachers were. In particular, his now famous: "they never tell you that 'Oh, by the way, there were people there,'" has alerted us to a possible deficiency in Jewish education.

Don't get me wrong, I do not believe for a second that Rogen was actually told Eretz Israel had no people there. He simply knew how delighted his host and audience would be to hear this intriguing fantasy of naïve, misinformed Jews migrating to a land they made-believe to be empty. So, as a professional "Jewish storyteller," he delivered the bounty.

What the podcast does reveal, unfortunately, is that the general public, including some sloppily informed show hosts, can still fall for the century-old myth about Zionists believing Eretz Israel to be empty of people. Evidently, the true story of what early Zionists knew about the Arab population in Eretz Israel and how they planned to coexist and collaborate with that population, has not taken firm roots in public consciousness.

A research project that I undertook in 2008, sifting through the Hebrew and Yiddish press of 1917-1937, brings that story to public view. It describes two endogenous national movements claiming ownership of the same piece of land — one aspiring for co-ownership and coexistence, the other adamant on sole ownership and exclusive existence. I reprint this story below, partly to counter Rogen's fantasies, and partly in the hope of seeing this chapter of Jewish history become part of American education:

Many Arab officials and Israeli "New Historians" describe early Zionist attitudes toward the Arab population of Palestine as dismissive or arrogant. Books and pamphlets from the time tell a different story.

Ben-Gurion: Our Arab Brethren

During World War I, Israel's future first prime minister, David Ben-Gurion, spent three years in New York, exiled from Palestine "for conspiring against Ottoman rule." He devoted most of his time to organizing the He-Halutz youth movement with Yitzhak Ben Zvi, but he also published, a few months before issuance of the Balfour Declaration, an interesting treatise: "On the Origin of the *Falahin*," ("Leverur Motsa Ha'Falahim," *Luach Achiezer*, New York, 1917, pp. 118-27, reprinted in *Anachnu U'Shcheneinu* (Tel Aviv: Davar, 1931), pp. 13-25) the Arab peasants in Palestine. In this work, Ben-Gurion, the scholar and historian, argued that the *falahin* are descendants of Jews who remained in Palestine after the Roman expulsion and who later converted to Islam:

The logical, self-evident conclusion of all the above is as follows: The agricultural community that the Arabs found in Eretz Israel in the 7th century was none other than the Hebrew farmers that remained on their land despite all the persecution and oppression of the Roman and Byzantine emperors. Some of them accepted Christianity, at least

on the surface, but many held on to their ancestral faith and occasionally revolted against their Christian oppressors. After the Arab conquest, the Arabic language and Muslim religion spread gradually among the countrymen. In his essay "Ancient Names in Palestine and Syria in Our Times," Dr. George Kampmeyer proves, based on historico-linguistic analysis, that for a certain period of time, both Aramaic and Arabic were in use and only slowly did the former give way to the latter.

The greater majority and main structures of the Muslim *falahin* in western Eretz Israel present to us one racial strand and a whole ethnic unit, and there is no doubt that much Jewish blood flows in their veins — the blood of those Jewish farmers, "lay persons," who chose in the travesty of times to abandon their faith in order to remain on their land.

Ben-Gurion's theory may not withstand modern DNA analysis, but his essay reveals a genuine attempt to establish an ancestral kinship with the Arab population and to bridge cultural and religious divides.

Ben-Gurion: Palestinian Arab Rights

In 1918, Israel Zangwill, an on-again, off-again member of the Zionist movement and author of the influential novel *Children of the Ghetto*, wrote an article suggesting that the Arabs should be persuaded to "trek" from Palestine. Ben-Gurion was quick to distance the Zionist movement from any such notion. In an article published that year in the Yiddish-language newspaper *Yiddische Kemper*, Ben-Gurion ridiculed Zangwill:

Eretz Israel is not an empty country. ... West of Jordan alone houses three quarters of a million people. On no account must we injure the rights of the inhabitants. Only "Ghetto Dreamers" like Zangwill can imagine that Eretz Israel will be given to the Jews with the added right of dispossessing the current inhabitants of the country. This is not the mission of Zionism. Had Zionism to aspire to inherit the place of these inhabitants — it would be nothing but a dangerous utopia and an empty, damaging and reactionary dream. ... Not to take from others — but to build the ruins. [We claim] no rights on our past — but on our future. Not the preservation of historic inheritance — but the creation of new national assets — this is the core claim and right of the Hebrew nation in its country.

Weizmann: Arab Glory and Arab Rights

In 1918, the British government sent Chaim Weizmann (1874-1952), the future first president of Israel and a key player behind the Balfour Declaration, to Palestine to advise on the future development of the country. There, he met with Arab and Armenian representatives and delivered the following speech in the house of the High Commissioner in Jerusalem:

With heartfelt admiration and great interest we are viewing today the current war of liberation conducted by the ancient Arabic nation. We see how the scattered Arab forces are being united under the good will of Western governments and other peace-loving nations, and how from the mist of war there emerge new and immense political possibilities. We see again the formation of a strong and united Arab political body, freshly renovated and aiming to renovate the great tradition of Arab science and literature that are so close to our heart. This kinship found its glorious expression particularly in the Spanish period of the Hebrew-Arabic devel-

opment when our greatest authors wrote and thought in the Arabic language, as well as in Hebrew. (Chaim Weizmann, Devarim, vol. 1 (Tel Aviv: Mizpah Publishers, 1936), p. 99.)

Perhaps anticipating future criticism that Zionism, while promising Palestinians human and civil rights, denied them national rights, Weizmann wrote in the newspaper *Ha'aretz*:

If indeed there is among the Arabs a national movement, we must relate to it with the utmost seriousness. ... The Arabs are concerned about two issues: 1. The Jews will soon come in their millions and conquer the country and chase out the Arabs. ... Responsible Zionists never said and never wished such things. 2. There is no place in Eretz Israel for a large number of inhabitants. This is total ignorance. It is enough to notice what is happening now in Tunis, Tangier, and California to realize that there is a vast space here for a great work of many Jews, without touching even one Arab. (Ha'aretz (Tel Aviv), Dec. 15, 1919, as reprinted in Devarim, vol. 1, p. 129.)

Ben-Gurion: Palestinian Self-Determination

In November 1930, about a year after the Arab riots that led to the Hebron massacre, Ben-Gurion addressed the First Congress of Hebrew Workers and delivered a lecture entitled "The Foreign Policy of the Hebrew Nation." In this lecture, later published in Ben-Gurion's first book, *We and Our Neighbors*, he not only acknowledged the national aspirations of the Palestinian Arabs but also recognized Arab self-determination as an inalienable right, regardless of its impact on the Zionist plan. (*Anachnu U'Shcheneinu*, p. 257.)

There is in the world a principle called "the right for self-determination." We have always and everywhere been its worshipers and champions. We have defended that right for every nation, every part of a nation, and every collective of people. There is no doubt whatsoever that the Arab people in Eretz Israel have this right. And this right is not limited by or conditional upon the result of its influence on us and our interests. We ought not to diminish the Arabs' freedom for self-determination for fear that it would present difficulties to our own mission. The entire moral core encapsulated in the Zionist idea is the notion that a nation — every nation — is its own purpose and not a tool for the purposes of other nations. And in the same way that we want the Jewish people to be master of its own affairs, capable of determining its historical destiny without being dependent on the will — even good will — of other nations, so, too, we must seek for the Arabs. ...

The characteristic feature of a political movement is its ability to rally the masses behind it. In this sense, there is no doubt that we are witnessing a political movement. And we should not dismiss it, our way should not be through the [British] government. ...

We should not attempt to turn the Arabs into Zionists. I do not see why an Arab need be a Zionist. But we must explain to him what Zionism is, what it aspires to achieve, on what it rests, what its power and promises are and what its attitude is toward the Arabs in this land and the Arab nation in our neighborhood. It is imperative that the Arab knows that we have not come here to dispossess him, to subjugate him, or to worsen his condition. The Arab must know that Zionism is not an accidental, temporary phenomenon but a historical imperative, that it relies on the needs and strength of the



The Israeli flag at the Western Wall in Jerusalem. Photo: Hynek Moravec via Wikimedia Commons.

entire Jewish nation, and that it is impossible to dismiss or silence it. ...

In much the same way that we need to educate the Arab public to understand our interest, so also we need to educate our public to understand the Arabs and work toward decent neighborly relations ... mutual recognition is prerequisite to mutual understanding.

The total Arab rejection of his overtures, followed by the bloody riots of 1936-39, eroded Ben-Gurion's confidence in achieving Arab understanding through education and cooperation. It remains an interesting exercise, though, to imagine what the Middle East would be like today had Arab leadership reciprocated with some recognition, however mild, of the Jewish right to self-determination.

Jabotinsky before the Holocaust

Z'ëev Jabotinsky, Ben-Gurion's rival, garnered a reputation as an advocate of an "iron wall" approach toward the Arabs. Yet, even he expressed respect for Arab nationalism and explained Arab fears of reciprocating Ben-Gurion's offer. Not only does Jabotinsky's article "The Arabs of Eretz Israel" ("Arviyey Eretz Yisrael," in *Medina Ivrit* (Tel Aviv: T. Kopp, 1937) dispel the myth of Zionist denial and naïveté, but it also disproves the popular notion that Arabs feared dispossession by Jewish immigrants:

There is no point talking about the possibility that the Arabs in Eretz Israel would consent to the Zionist plan while we are a minority here. I express it with such confidence not because I enjoy disappointing decent people but, simply, to save them disappointments: All these decent people, except those blind from birth, have understood already that this is something that is utterly illogical — to obtain the Arabs' consent and goodwill to turn Eretz Israel from an Arabic country to a country with Jewish majority.

Every indigenous people, regardless of whether it is primitive or advanced, views its country as a national home and aspires to be and remain its sole and eternal landlord; it does not voluntarily agree to accommodate, not only new landlords, but even new partners or new participants. And our most misleading argument would be if we rely on the fact that our agricultural settlements bring them economical advantages; though this is an undisputed truth, there is no nation in the world that sold its national aspirations for bread and butter.

Many of us still think in full honesty that a terrible misunderstanding has occurred, that the Arabs did not understand us, and that this is the reason why they oppose us; but if only we could explain to them how benevolent our intentions, they would stretch their hands back to us. This is a mistake that has been proven so again and again. I will bring one such incident. Several years ago, when the late Nahum Sokolov visited Eretz Israel, and he was one of the most moderate and diplomatic Zionists at that time, he delivered an elaborate speech on this misunderstanding. He explained clearly how mistaken Arabs are in thinking that we wish to steal their property or dispossess them or oppress them. "We do not even want to have a Jewish government;

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Opinion.

Israel's Last Chance to Defeat the Outbreak Without Lockdowns

RONNI GAMZU/
JNS.org

About two weeks ago, I accepted the responsibility of heading the effort to reduce coronavirus morbidity in Israel. Many had warned me beforehand that the Israeli public would not cooperate, that politicians would constantly interfere with my work, and that I should demand my jurisdiction over the matter be outlined in writing.

I was glad to learn that these fears have been disproved, and I find that everyone is cooperating with me in full. But I am first and foremost proud of the public's response and cooperation.

For the past two weeks, I have been trying my best to lower the coronavirus attack rate — the number of people infected by a single confirmed carrier — to below one, thus reducing morbidity without imposing a lockdown.

It is important to note that no country has tried to counter this kind of morbidity rate without shutting down public activity. Not even Sweden, where morbidity rates are lower than Israel's but COVID-19 mortality is far greater.

By following and observing the Health Ministry's directives, the public has been able to see the daily tally of confirmed coronavirus cases

stabilize at 1,500-2,000 cases. But getting that number down to a few hundred cases requires greater effort, and without all of us making this effort, we simply won't be able to do it.

This endeavor is likely to take several weeks and it will prevent a lockdown, but it requires all of us to observe directives very carefully.

I strive, against all odds, to reduce morbidity without imposing a lockdown, while encouraging the public's cooperation and increasing its confidence by integrating the IDF's amazing capabilities to train thousands of people to conduct rapid, in-depth, and advanced epidemiological investigations; by focusing on cities with high morbidity rather than shutting them down and giving local authorities the necessary responsibility; and by increasing municipal and police enforcement.

The rationale that drives me is humane and simple: instead of ordering a top-to-bottom lockdown, encourage order from the bottom up. The public has to have the confidence that this can succeed, because this is the only way for us to defeat the coronavirus. In order to succeed, every sector in society must do its part — and give a little for the country's sake.

The Arab sector must take control of the epidemic in Arab townships. It must comply with social distancing directives and forgo large parties. The ultra-Orthodox sector and its leaders, spiritual and political alike, must speak out and demand that the mass gather-

ing and celebrations held in clear violation of coronavirus directives stop because they mean the loss of human life.

ings and celebrations held in clear violation of coronavirus directives stop because they mean the loss of human life.

The general public must serve as an example for full compliance with Health Ministry directives. I pledge to ensure they remain logical and fair to all sectors, taking into consideration their various needs. As for the protests taking place nationwide: such rallies are the heart and soul of democracy and every Israeli seeking to protest can go out and do so. But while the coronavirus outbreak is raging protesters must be cautious — wear face masks properly, and observe social distancing as the locations allow. Every gathering, legal or illegal, bears the potential to cause mass infections. The coronavirus does not differentiate between a wedding and a demonstration.

The politicians on the right and left who, despite the occasional jab, have faith in me, must continue to place reducing morbidity and economic recovery as a top priority. All the politicians I spoke to, including the prime minister, are reluctant to impose a lockdown. They understand the socio-economic impact and the ongoing economic damage, but they fear what not taking the proper steps against this disease will do to our national resilience and global standing.

This is a wake-up call to the Israeli public. Let's make the effort and defeat the coronavirus. We deserve to get back to our normal lives as soon as possible.

Professor Ronni Gamzu is Israel's Coronavirus Project Coordinator. This article first appeared in Israel Hayom.

Israel's War of Attrition Is Potentially Relevant Today

JONATHAN RUHE &
ARI CICUREL

Last week marked the 50th anniversary of the end of Israel's least remembered conflict — the "forgotten war" — but one that still holds valuable lessons for today.

The War of Attrition with Egypt, referred to in Arabic as the War of Bloodshed, raged across the Suez Canal from 1968-70. As the names suggest, Egypt sought to bleed Israel, thereby reducing Jerusalem's territorial conquests and military superiority from the 1967 Six-Day War.

On paper, Israel won the War of Attrition on the battlefield and in the ceasefire, which left the IDF in place along the canal. But actual victory proved elusive. The conflict ate away at some of Israel's critical military advantages from the Six-Day War, particularly combat aircraft, and did little to prepare Israel for the 1973 Yom Kippur War that was around the corner.

Israel currently finds itself in another attritional conflict, this time with Iran and its proxies. To be sure, there are differences from 50 years ago. Back then, Israel was confident that its military successes would continue. Nevertheless, while Israel's Bar Lev line of forts along the Suez Canal held up in the War of Attrition, it crumbled in 1973. Today, Israel's choice to label its efforts against Iran the "campaign between the wars" suggests a more pessimistic outlook. The 1968-70 conflict with Egypt also imposed much greater casualties on Israel than anything Iran, Hezbollah, or others have inflicted since their last large-scale exchange with the Jewish state in 2006.

But the lessons of 1970 are acutely relevant today in at least one central respect. Just as the War of Attrition contributed to Israel's unpreparedness for the sheer scale and ferocity of the onslaught in 1973, today's conflict between the wars is wearing down critical IDF capabilities for its next major war.

Specifically, Israel is burning through tens of thousands of precision-guided munitions (PGM) that it has procured from the United States in recent years. Through thousands of airstrikes over several years, Israel has expended these PGMs to degrade Iran's persistent proliferation of missiles, drones, and other military assets in Syria, Iraq, and Lebanon.

Israel is, therefore, running dangerously



Egyptian military trucks cross a bridge laid over the Suez Canal on October 7, 1973, during the Yom Kippur War. Photo: Wikimedia Commons.

low on precisely the munitions it requires to prevail in a looming multi-front war that will be every bit as intense as 1973. It needs abundant PGMs to minimize collateral damage while still neutralizing Hezbollah's more than 130,000 rockets and missiles in Lebanon, which the terrorist militia intentionally and illegally intersperses among civilian buildings. The war also could encompass Iran and its proxies around the region.

During the Yom Kippur War, the United States had to conduct an emergency airlift to resupply the IDF. Today America has the War Reserve Stockpile Ammunition-Israel, or WRSA-I. This forward-based US arms depot is intended to provide an insurance policy for Israel to access vital munitions in wartime, thus avoiding a costly and challenging repeat of 1973.

However, the United States faces various difficulties maintaining its own PGM stocks, let alone those for allies. Indeed, WRSA-I very likely contains mostly obsolete unguided "dumb" bombs. This deficit undermines a critical pillar of America's commitment under US law to uphold Israel's qualitative military edge over its adversaries, and threatens both countries' deterrence against Iran.

Fortunately, there are several options to begin addressing this deficit, as laid out in a recent report from the Jewish Institute for National Security of America. With the US military's demand for PGMs projected to decline in certain respects in coming years, the United States could start replenishing WRSA-I with critical PGMs. Most important will be Joint Direct Attack Munition (JDAM) kits to convert unguided bombs, as well as GBU-39 and GBU-53/B small diameter bombs.

At the same time, Israel could place larger, longer-term contracts with US defense firms. This may be the fastest path to addressing Israel's PGM gap. Washington could help accelerate Israeli procurement by shifting forward, or "frontloading," defense

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A Lesson

we want merely a government representing the League of Nations." Sokolov's speech received an immediate response in the main editorial of the Arab newspaper Carmel, the content of which I convey here from memory:

"The Zionists" — so wrote the Arab editor — "are tormenting their nerves unnecessarily. There is no misunderstanding here whatsoever. The Arabs never doubted that the potential absorption capacity of Eretz Israel is enormous and, therefore, that it is possible to settle here enough Jews without disposing or constraining even a single Arab. It is obvious that 'this is all' the Zionists want. But it is also obvious that this is precisely what the Arabs do not want; for, then, the Jews will turn into a majority and, from the nature of things, a Jewish government will be established and the fate of the Arab minority will depend on Jewish good will; Jews know perfectly well what minority existence is like. There is no misunderstanding here whatsoever."

The Arab editor's argument is rather compelling, but Jabotinsky confronts it with a moral dilemma that is no less compelling:

Whoever thinks that our arguments [for Jewish immigration] are immoral, I would beg him to address the following question: If this [Jewish immigration] is immoral, what should the Jewish people do? ...

Our planet is no longer blessed with uninhabited islands. Take any oasis in any desert, it is already taken by the native who inhabits that place from time immemorial and rejects the coming of new settlers that will become a majority, or just come in great numbers. In short — if there is a homeless nation in the world, its very yearning for a

homeland is immoral. The homeless must forever remain homeless; all the land in the universe has already been divided — that's it. These are the conclusions of "morality." ...

This sort of morality has a place among cannibals, not in the civilized world. The land belongs not to those who have too much land but to those who have none. If we appropriate one parcel of land from the owners of mega-estates and give it to an exiled nation — it is a just deed.

New Historians often cite anecdotal and secondhand evidence or diary entries lacking in context that depict an exaggerated, hostile attitude of early Zionist leaders toward the Arabs. In contrast, the quotations cited above were articulated in prominent and open public forums and published widely for Hebrew readers in Palestine and the Diaspora. It is these quotations, therefore, that are true representations of the dominant attitude of the Yishuv, the pre-1948 Jewish community in Palestine. They were announced broadly with the aim of shaping public opinion, educational norms, and cultural molds, which no doubt contributed to the culture of accommodation that governs the Israeli mindset today.

Judea Pearl is a professor at the University of California, Los Angeles and president of the Daniel Pearl Foundation, named after his son. With his wife, Ruth, he co-edited, *I Am Jewish: Personal Reflections Inspired by the Last Words of Daniel Pearl* (Woodstock, Vt.: Jewish Light, 2004), winner of the National Jewish Book Award.

A version of this article originally appeared in the Middle East Forum's Middle East Quarterly.

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Impressions.



The headquarters of The New York Times. Photo: Wikimedia Commons.

Ruminations on Writing

BY JEROLD AUERBACH

“New Project.docx” on my computer screen has enabled me to become the writer — if not the sports-writer — that I yearned to be as a teenager. Ever since I warily ventured into the computer world two decades ago, it has served as my gateway to writing. It was not an easy transition. By then I had written the first draft of five books and dozens of articles in scrawling script before transferring final copy to my venerable Remington typewriter.

I warily confronted the perils of modern “writing.” No longer were there pages to turn, only a battery of ominous commands: Edit, File, Format, and a list of Tools whose utility I could not begin to comprehend. Touch the wrong key, as I often did, and what I had written suddenly vanished. I had no clue how to find it. In time, with emergency guidance from family members and friends, I managed (more or less competently) the basic requirements of the relationship with my new electronic companion. But it was obvious which of us was truly in command.

Never was it more frustratingly evident than when I confronted the necessity of transferring 700 typed footnotes into their electronic twins (a six-step process for each footnote) to comply with my publisher’s requirement. After a week of numbing repetition, guided by my computer-savvy son, I sent the completed manuscript to my editor and succumbed to ten-hour night sleeps to restore my mental equilibrium.

I had been researching, writing, and rewriting this book for five years. It required seemingly endless days, weeks, months, and eventually years of on-line scrolling, trolling, and (by hand) note-taking. There were dozens of books to explore and archives in New York and Jerusalem for research. To be sure, I had already spent decades reading its daily print pages, ever since the October morning in 1945 when my father, pointing to *the New York Times* photo of an exultant baseball player greeted by jubilant teammates after hitting the game-winning grand-slam home run that clinched the pennant for his team, excitedly told me: “He’s our cousin!” So Hank Greenberg was — and so I became a daily reader of the *Times*.

I long ago realized, albeit reluctantly, that there was more to life than baseball. And to be sure, there was far more to the *Times* than its sports coverage. After living in Jerusalem for two years, many visits to Israel, and decades of breakfast encounters with Thomas Friedman, Anthony Lewis, and a bevy of editors, columnists, and op-ed contributors united in their disapproval of Israel, I realized that the *Times* had a Jewish problem worth exploring. So I became the explorer.

The *Times* provides on-line access to every article

it has ever published. I needed only to enter two words: Zionism (between 1896 and 1948) and Israel (from 1948 to 2016). Why those years? Because Adolph Ochs purchased the newspaper in 1896, launching the enduring Ochs-Sulzberger dynasty that gave the *Times* its distinctive Reform Jewish identity, comprising anti-Zionism and relentless criticism of Israel. And 2016 marked its biblical life span: 120 years (Genesis 6:3). To be sure, it was intended for people, not newspapers.

There were tedious moments when I imagined that I might need to live to 120 to finish my project. I was mercifully spared, but I confronted an unexpected obstacle. As the author of 11 previous books (one of which, with pleasing irony, had received front-page praise in the *Times Sunday Book Review* and was selected that year as a “Noteworthy” book), I was reasonably familiar with the mysterious ways of publishers. But encountering unresponsive silence, occasionally punctuated by explicit rejection of my manuscript, I began to wonder.

Was my manuscript unworthy? Or were publishers unwilling to publish a book critical of the *Times* lest they earn its bad graces and lose coveted review attention? Only one editor (out of twenty-eight recipients) sent my manuscript to readers, one of whom suggested that I do a comparative study with other newspapers. That would have taken at least another decade.

Finally rescued by a responsive and enthusiastic editor at a small academic press, I launched on my delayed journey into print. My reward came when *Print to Fit: The New York Times, Zionism and Israel, 1896-2016* was selected by Ruth Wisse and Martin Kramer for *Mosaic* as a Best Book for 2019.

I knew that my book writing had ended. Scanning 11 titles atop my majestic 19th century oak roll-top desk, I can trace my protracted journey between covers. Their subjects included unequal justice in the legal profession; the leadership of rabbis and lawyers in American Jewish life; Hebron Jews; the Jewish refugee ship *Altalena*; *The New York Times*, Zionism, and Israel; and — in my memoir *Jacob’s Voice* — myself. I was the explorer, the discoverer, the judge of who and what would be remembered and why.

I continue to enjoy the perverse pleasure of breakfast reading *the New York Times* for its innovative ways to express relentless fault-finding with Israel. (I read the *Wall Street Journal* for journalistic sanity.) My mornings are for writing, with eager anticipation of online appearance a day or two later on Jewish opinion sites. So the journey of discovery continues.

Jerold S. Auerbach is a frequent contributor to The Algemeiner.

The Rabbi Steinsaltz I Knew

BY ALAN DERSHOWITZ

The late Rabbi Adin Steinsaltz was a remarkable man—a genius who made the Talmud accessible to so many. TIME magazine called him a “once in millennia” scholar. But he was more, much more.

I first got to know him when we were invited by an American Jewish organization to debate the role of religion in democratic societies. He had debated the late Justice Antonin Scalia on a related subject and Justice Scalia, a brilliant and knowledgeable Catholic, told me how much he had enjoyed jousting with “the great Rabbi.”

Our debate began with a counterintuitive introduction in which the moderator said that the two debaters grew up in very different ways: one with an orthodox Yeshiva background; the other in a secular left wing family. He said that one will now speak from a religious perspective; the other from a secular perspective. He then pointed to me as the debater



Rabbi Adin Steinsaltz, who passed away in Jerusalem on August 7, 2020. Photo: steinsaltz-center.org

from the religious background who will present the secular view; and to Rabbi Steinsaltz as the person from the secular background who will present the religious view. The truth is that Rabbi Steinsaltz could have brilliantly presented either perspective, because he was well versed in both worlds. When once asked whether a person must believe in God to enjoy studying the Talmud, he said “no,” and then rhetorically asked whether one has to believe in Shakespeare to enjoy Hamlet.

We ended up agreeing more than disagreeing about the role of religion in a democracy. We agreed that no one can be compelled to believe in religion or God; nor should anyone be compelled to practice religion. We politely disagreed about the sources of morality, which he found in God and I found in human experience. The debate was punctuated by humor and good will. I wish today’s differences in world views could be discussed in a similar manner.

The other time we encountered each other was in Israel when he invited me, my wife and my then 8-year-old daughter to bake hand matzos with him in Jerusalem on the eve of Passover. I knew there would be an issue because my wife and daughter are feminists who demand gender equality in all walks of life. They had both participated with Women of the Wall in outlawed prayer services at the Western Wall. I also knew that only men were allowed to bake the special matzos that are used at the Seder (shmura matzot). Why then did Rabbi Steinsaltz invite my wife and daughter? He gently explained that Jewish

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Legals.

LEGAL NOTICE



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
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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 Berkenstadt 683 Union St.#2L Brooklyn, NY 11215.purpose: all lawfull activity
AJ; 7/31; 8/7/14/21/28; 9/4

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 A7
War of Attrition

assistance funds agreed to in the 2016 Memorandum of Understanding. Frontloading would not require increasing the MoU's annual cost to the United States.

The United States also could use the Special Defense Acquisition Fund to expedite PGM deliveries, by enabling the Pentagon to purchase weapons in advance of their sale to Israel. Finally, American policymakers should explore repurposing and expanding WRSA-I from a strictly bilateral stockpile into a regional repositioning hub to support Israel's projected wartime requirements, as well as those of the US military and potentially other regional allies.

Israel's next major war is a question of when, not if. Though buried in the history books, the War of Attrition provides a cautionary tale about the need to ensure Israel has the tools to defend itself — and US interests — in the bigger conflict just over the horizon.

Jonathan Ruhe (@JCB_Ruhe) is Director of Foreign Policy at JINSA's Gemunder Center for Defense and Strategy, where Ari Cicurel (@AriCicurel) is Senior Policy Analyst.

Notice of formation of limited liability company (LLC) Name: ESF COUTURE, LLC. Articles of organization filed with the 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: Emmanuela Saint Fleur 188 Sterling Street Brooklyn, NY 11225. Purpose: all lawful activity
AJ; 8/7/14/21/28; 9/4/11

Notice of formation of limited liability company(PLLC) Name: SUZANNA GASSO NP IN ACUTE CARE PLLC . Articles of organization filed with the 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: The LLC 1923 84th Street 1 FL Brooklyn, NY 11214. Purpose: all lawful activity
AJ; 8/14/21/28; 9/4/11/18

Notice of formation of limited liability company(LLC) Name: ROKAMOUTH LLC .Articles of organization filed with the secretary of state of New York(SSNY) on 05/18/2020. 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: Justin Chauvet-singh 4121 Kings Highway, Brooklyn NY 11234 . Purpose: all lawful activity
AJ; 8/14/21/28; 9/4/11/18

Notice of formation of limited liability company(LLC) Name: CITY LINE NYC LLC. Articles of organization filed with the secretary of state of New York(SSNY) on 07/13/2020. 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: Hena Olmme Kulsum 385 Grand Ave., Brooklyn, NY 11208. Purpose: all lawful activity
AJ; 8/14/21/28; 9/4/11/18

Continued from Page A2
Beloved Mentor

his characteristic transparency and grace, shared the following words:

After I die, I really don't care whether I will go to heaven or to hell. I also do not care at all about what will be written on my tombstone. All I care about is whether I have been able to touch people throughout my lifetime, and cause them to grow more and more each day, in thought, speech, and action, each in their own way.

I remember that day vividly. And I recall how many of the attendees in that room were overcome with astonishment.

After all, here was a giant of mankind, coined by TIME magazine as a "once-in-a-millennium-scholar," and yet he dedicated his life to making the entire canon of the Jewish library — the Bible, Mishna, Talmud, Maimonides, Tanya, and more — accessible to each and all, regardless of their level of knowledge and background.

He was a rabbi who appeared to have emerged from the 18th century, dressed with a black hat, a shirt at times disheveled, and a wild beard with streaks of yellow, painted by his signature pipe. Yet his all-encompassing encyclopedic knowledge and uncanny wisdom enabled him to converse with ease with the most brilliant scientist and the smallest child equally.

But his superhuman capabilities, his rare skills, and his never-ending list of accolades and unparalleled life-achievements, never came in the way of his relentless devotion to fulfill his God given purpose, each and every day of his life, to "touch people" and "cause them to always grow more and more."

Rabbi Steinsaltz lived by the ideal that life is not about what we are, and what we desire for ourselves. Rather, it is about what we are called to do, and what God, and our surroundings, desire from us. This is the way he lived his life — a life that knew no vacation; a life that knew no sleep; a life that knew no taking. At every given moment, in every place, and with every person, Rabbi Steinsaltz sought to give of himself with relentless dedication and unreserved love.

If only we could learn from his example, and give and give and give, without ever asking "what's in it for me?"

If only we can learn from his death, on how to live truly and meaningfully.

If only we could open up our minds and our hearts, and enable Rabbi Steinsaltz to touch us so that we too can be more, study more, do more, and "grow more and more, in thought, speech, and action, each in our own way."

Rabbi Steinsaltz will then, undoubtedly, continue to live on and on. In us. Through us. And through our limitless growth of good thoughts, words, and actions.

Surely, we will then merit to also usher in a new era of peace, happiness, and redemption.

For, as Rabbi Steinsaltz once told me: "When one person takes

Shmuley Boteach's
Negative Response
to Ice Cube's
Positive Public
Outreach to Jews
Is WrongheadedMORTON A. KLEIN
NEW YORK

It is no pleasure for me to show that Shmuley Boteach again carelessly gets things wrong or distorts truths. Shmuley condemns me, asserting that after my two-hour conversation with Black rapper/actor/director/screenwriter Ice Cube, I "granted clemency for his antisemitism through private conversations, rather than public penance." ("Celebrity Antisemites Can't be Absolved through Private Apologies," *Algemeiner*, 8/3/20) Wrong, Shmuley. Get your facts straight before you wrongly attack people.

It is also disturbing that, although we've known each other for years, Shmuley didn't even bother to call me prior to writing his inaccurate and sloppy article.

In fact, I did ask Ice Cube to put out public statements. And Ice Cube did issue multiple public statements. (See, here and here and here and here.)

Ice Cube tweeted to his 5.4 million followers, several times: "I hate antisemitism."

Ice Cube also clarified a previous poorly written tweet with a new tweet, praising basketball great Kareem Abdul-Jabbar for "writing against antisemitism."

Ice Cube also tweeted "shout out to Morton Klein, who had the courage to seek the truth and speak with me and see for himself I am obviously not an antisemite. I admire Mort Klein for the advocacy of his [Jewish & Israeli] people and look forward to talking more on how the Black and Jewish communities can work together." That was really heartening and inspiring to me, having a major Black entertainer publicly state he wants to work with me for better Black-Jewish relations.

Ice Cube also retweeted my tweet saying: "Cube thanks Jews for starting the NAACP, many Black schools, and fighting for Black civil rights. Cube told me he condemns Black antisemitism and all antisemitism." More Cube praising and acknowledging the important work Jewish people did helping African

one step ahead, something good happens in our world. But when one million people take one step ahead, the whole world shakes."

Rabbi Pinchas Allouche is the

Americans.

Ice Cube also texted to me, and said I could publicly share: "I think we could have talked for 2 more hours. You are definitely my brother from another mother. Any time you want to shoot the sh--, and gain understanding, give me a call. Thanks again Mort. Can't wait to meet you face to face."

Ice Cube thus made very strong public statements condemning antisemitism. And this famous Black rapper/actor/movie-maker supports the Jewish State of Israel too. He told me I could tell any journalist or anyone who asks that "Ice Cube SUPPORTS Israel's right to exist as a JEWISH state." He also told me there will be more public statements in the near future to assure the Jewish and Black communities of his opposition to all Jew-hatred and all racism.

Furthermore, Ice Cube's partner/manager of 25 years is a white Jewish ardent Zionist. Ice Cube hired him after he fired his previous manager. Not very antisemitic.

At the end of our conversation, Ice Cube invited my wife and me to "break bread" him and his wife of 28 years at a KOSHER restaurant of my choosing — a public venue. After the pandemic, we're flying to LA, though he also offered to come to New York.

So, it's clear that Shmuley was wrong about Ice Cube not making public statements.

ZOA and I remain delighted by Ice Cube's public condemnations of antisemitism and support of the Jewish State of Israel. This is a great start and I believe there is more to come.

Shmuley owes me a public apology and more importantly he owes Ice Cube a public apology for Shmuley's wrong public condemnation of Ice Cube. A private conversation and private apology won't suffice.

Morton A. Klein is National President of the Zionist Organization of America (ZOA), the oldest pro-Israel group in the U.S., founded in 1897. He is a member of the Executive Committee of AIPAC. Mr. Klein is widely regarded as one of the leading Jewish activists in the United States.

founding Rabbi of Congregation Beth Tefillah in Scottsdale, Arizona and a devout student of Rabbi Adin Steinsaltz since the age of 13.

Tradition.

The Good Society



JONATHAN SACKS
LONDON

Moses, having set out the prologue and preamble to the covenant and its broad guiding principles, now turns to the details, which occupy the greater part of the book of Devarim, from chapter 12 to chapter 26. But before he begins with the details, he states a proposition that is the most fundamental one in the book, and one that would be echoed endlessly by Israel's Prophets:



See, this day I set before you blessing and curse: blessing, if you obey the commandments of the Lord your God that I enjoin upon you this day; and curse, if you do not obey the commandments of the Lord your God, but turn away from the path that I enjoin upon you this day and follow other gods, whom you have not experienced. (Deut. 11:26-28)

If you behave well, things will go well. If you act badly, things will turn out badly. Behaving well means honouring our covenant with God, being faithful to Him, heeding His words and acting in accordance with His commands. That was the foundation of the nation. Uniquely it had God as its liberator and lawgiver, its sovereign, judge and defender. Other nations had their gods, but none had a covenant with any of them, let alone with the Creator of heaven and earth.

And yes, as we saw last week, there are times when God acts out of chessed, performing kindness to us even though we do not deserve it. But do not depend on that. There are things Israel must do in order to survive. Therefore, warned Moses, beware of any temptation to act like the nations around you, adopting their gods, worship or practices.

Their way is not yours. If you behave like them, you will perish like them. To survive, let alone thrive, stay true to your faith, history and destiny, your mission, calling and task as "a Kingdom of Priests and a holy nation."

As you act, so shall you fare. As I put it in my book *Morality*, a free society is a moral achievement. The paradoxical truth is that a society is strong when it cares for the weak, rich when it cares for the poor, and invulnerable when it takes care of the vulnerable. Historically, the only ultimate guarantor of this is a belief in Someone greater than this time and place, greater than all time and place, who guides us in the

path of righteousness, seeing all we do, urging us to see the world as His work, and humans as His image, and therefore to care for both. Bein adam le-Makom and Bein adam le-chavero – the duties we have to God and those we owe our fellow humans – are inseparable. Without a belief in God we would pursue our own interests, and eventually those at the social margins, with little power and less wealth, would lose. That is not the kind of society Jews are supposed to build.

The good society does not just happen. Nor is it created by the market or the state. It is made from the moral choices of each of us. That is the basic message of Deuteronomy: will we choose the blessing or the curse? As Moses says at the end of the book:

This day I call the heavens and the earth as witnesses against you that I have set before you life and death, blessings and curses. Now choose life, so that you and your children may live. (30:15, 19)

The test of a society is not military, political, economic or demographic. It is moral and spiritual. That is what is revolutionary about the biblical message. But is it really so? Did not ancient Egypt have the concept of ma'at,

order, balance, harmony with the universe, social stability, justice and truth? Did not the Greeks and Romans, Aristotle especially, give a central place to virtue? Did not the Stoics create an influential moral system, set out in the writings of Seneca and Marcus Aurelius? What is different about the way of Torah?

Those ancient systems were essentially ways of worshipping the state, which was given cosmic significance in Pharaonic Egypt and heroic significance in Greece and Rome. In Judaism we do not serve the state; we serve God alone. The unique ethic of the covenant, whose key text is the book of Devarim, places on each of us an immense dual responsibility, both individual and collective.

I am responsible for what I do. But I am also responsible for what you do. That is one meaning of the command in Kedoshim: "You shall surely remonstrate with your neighbour and not bear sin because of him." As Maimonides wrote in his *Sefer ha-Mitzvot*, "It is not right for any of us to say, 'I will not sin, and if someone else sins, that is a matter between him and his God.' This is the opposite of the Torah." In other words, it is not the state, the government, the army or the police that is the primary guardian of the law, though these may be necessary (as indicated at the beginning of next week's parsha: "You shall appoint magistrates and officials for your tribes"). It is each of us and all of us together. That is what makes the ethic of the covenant unique.

We see this in a phrase that is central to American politics and does not exist at all in British politics: "We, the people." These are the opening words of the preamble to the American constitution. Britain is not ruled by "We, the people." It is ruled by Her Majesty the Queen whose loyal subjects we are. The difference is that Britain is not a covenant society whereas America is: its earliest key texts, the Mayflower Compact of 1620 and John Winthrop's address on board the *Arbella* in 1630, were both covenants, built on the Deuteronomy model. Covenant means we cannot delegate moral responsibility away to either the market or the state. We – each of us, separately and together – make or break society.

Stoicism is an ethic of endurance, and it has some kinship with Judaism's wisdom literature. Aristotle's ethic is about virtue, and much of what he has to say is of permanent value. Rambam had enormous respect for it. But embedded in his outlook was a hierarchical mindset. His portrait of the "great-souled man" is of a person of aristocratic bearing, independent wealth and high social status. Aristotle would not have understood Abraham Lincoln's statement about a new nation, "dedicated to the proposition that all men are created equal."

The Greeks were fascinated by structures. Virtually all the terms we use today – democracy, aristocracy, oligarchy, tyranny – are Greek in origin. The message of *Sefer Devarim* is, yes, create structures – courts, judges, officers, priests,

kings – but what really matters is how each of you behaves. Are you faithful to our collective mission in such a way that "All the peoples on earth will see that you are called by the name of the Lord, and they will be in awe of you" (Deut. 28:10)? A free society is made less by structures than by personal responsibility for the moral-spiritual order.

This was once fully understood by the key figures associated with the emergence (in their different ways) of the free societies of England and America. In England Locke distinguished between liberty, the freedom to do what you may, and licence, the freedom to do what you want. Alexis de Tocqueville, in *Democracy in America*, wrote that "Liberty cannot be established without morality, nor morality without faith." In his Farewell Address, George Washington wrote, "Of all the dispositions and habits which lead to political prosperity, religion, and morality are indispensable supports."

Why so? What is the connection between morality and freedom? The answer was given by Edmund Burke:

"Men are qualified for civil liberty in exact proportion to their disposition to put moral chains upon their own appetites... Society cannot exist, unless a controlling power upon will and appetite be placed somewhere; and the less of it there is within, the more there must be without. It is ordained in the eternal constitution of things, that men of intemperate minds cannot be free. Their passions forge their fetters."

In other words, the less law enforcement depends on surveillance or the police, and the more on internalised habits of law-abidingness, the freer the society. That is why Moses, and later Ezra, and later still the rabbis, put so much emphasis on learning the law so that it became natural to keep the law.

What is sad is that this entire constellation of beliefs – the biblical foundations of a free society – has been almost completely lost to the liberal democracies of the West. Today it is assumed that morality is a private affair. It has nothing to do with the fate of the nation. Even the concept of a nation has become questionable in a global age. National cultures are now multi-cultures. Elites no longer belong "somewhere"; they are at home "anywhere." A nation's strength is now measured by the size and growth of its economy. The West has reverted to the Hellenistic idea that freedom has to do with structures – nowadays, democratically elected governments – rather than the internalised morality of "We, the people."

I believe Moses was right when he taught us otherwise: that the great choice is between the blessing and the curse, between following the voice of God or the seductive call of instinct and desire. Freedom is sustained only when a nation becomes a moral community. And any moral community achieves a greatness far beyond its numbers, as we lift others and they lift us.

Shabbat Shalom

Continued from Page A8
The Rabbi

law did not forbid woman from baking the special matzos; it only forbade their use at the Seder. My wife and daughter accepted the compromise – though a bit grudgingly – and we proceeded to race through the baking process which must be completed within 18 minutes. We all had a great time and ate the resulting delicious fruits of our labor as a snack. Again, I wish all religious conflicts could be resolved so positively by pragmatic compromise.

My other encounters with Rabbi Steinsaltz over the years were in passing. We discussed the Talmud, the Lubavitcher Rebbe, Benjamin Netanyahu and the case for Israel. His observations were always sharp, insightful and positive. In addition to being an indefatigable scholar in the tradition of Rashi and Maimonides, he was a real mensch, for whom the glass was half full.

The death of Rabbi Steinsaltz is a tragedy for the Jewish people and for Israel. He was their heart and soul. He united at a time when divisions were growing – between religious and secular, nationalistic and universal, conservative and liberal. He understood all points of view and he tried to reconcile them in a principled way. His published scholarship will endure for millennia. His personal influence on students will continue for decades. But his physical presence has now ended and the world is the poorer for that loss.

Follow Alan Dershowitz on Twitter: @AlanDersh and Facebook: @AlanMDershowitz.

Continued from Page A11
New Fund

The program will put an emphasis on prioritizing the inclusion of under-represented parts of the public, such as women, Arab-Israelis, ultra-Orthodox Jews, descendants of Ethiopian immigrants, people with disabilities, and on increasing activity in Israel's periphery.

The fund's first call for proposals will be receiving applications until October and will focus on the following priorities: plans for identifying potential candidates, sorting, guiding, training, and placement, with an emphasis on serving people harmed by the Covid-19 pandemic and members of the aforementioned under-represented groups. The IIA will provide two types of grants. For a requested budget of up to NIS 1 million, the Innovation Authority's participation in the financing will be through a grant at a rate of 50%, 60%, or 70% of the approved budget. In the case of a requested budget of up to NIS 15 million, the IIA will offer grants at the rate of 30%, 40%, or 50% of the approved budget. In special cases in which the degree of innovation and novelty is deemed exceptionally high, the IIA will be able to grant up to 70% of the funding as a grant.

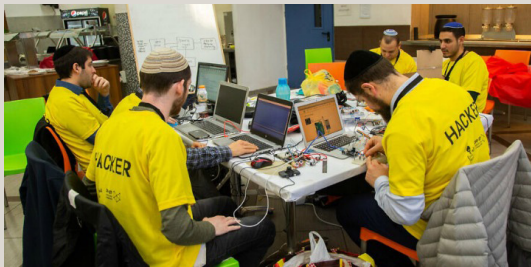
Social.

Israel Innovation Authority Launches a New Fund to Develop Human Capital in Tech

BY MEIR ORBACH/CTech

The Israel Innovation Authority (IIA) has decided to change the way it operates in the field of human capital in the Israeli tech sector. Instead of implementing several pinpointed programs, the government's tech investment arm is announcing a fund dedicated to developing human capital for the industry that will fund development initiatives in areas identified as important by the IIA. The government agency will invest NIS 7 million (approximately \$2 million) in the fund by the end of 2020 and at least NIS 20 million (\$5.9 million) next year. The IIA's newly announced plan is unrelated to a separate employment stimulus program published by the ministries of finance and economy this week.

Up until the Covid-19 outbreak, a shortage of skilled employees was the tech sector's constant challenge. At any given time there was a deficit of 10,000 people, mostly programmers and data professionals. The coronavirus crisis may have freed up some of the people, but according to IIA CEO Aharon Aharon, the sector is still lacking a huge number of people. "There is still a deficit of 10,000 R&D workers and more junior employees were laid off than veteran professionals," he said in an interview with Calcalist. He added that he thinks the outbreak offered a good



Hard at work during the fourth annual Jerusalem College of Technology (Machon Lev) "Great Minds Hackathon," December 2019. Photo: Michael Erenburg.

opportunity to bring back to Israel jobs that were outsourced to places like Ukraine and other Eastern European countries. "There is no reason to employ people in Ukraine when we can employ them here in Israel," he said.

The fund, whose goals were established in coordination with the employment branch of the Ministry of Welfare, will issue grants for new programs and models for expanding the entry points to the industry and improving and maintaining quality personnel in the fields of research and development.

"This period, in which hundreds of thousands of Israelis have found themselves unemployed, also provides an opportunity for the Israeli economy to retrain a portion of them for R&D positions in the high-tech industry. This new fund will integrate re-skilling for those with significant potential to contribute to the high-tech industry — with a focus on training job seekers for R&D positions — and up-skilling for current employees in this industry, who will receive specialized training, which would offer added value to companies. The demand for high quality, skilled human capital continues to be a significant challenge for the Israeli high-tech industry's efforts to innovate and maintain its competitive leadership position in the global market,"

Antisemitism 'Rampant' in Pro Baseball, Jewish Ex-Player Says After Nazi Salute Incident

BY ALGEMEINER STAFF

A Jewish former professional baseball player has charged that antisemitism is "rampant" in the sport, in the wake of an incident last week in which an Oakland Athletics assistant coach gave an apparent Nazi salute following a victory over the Texas Rangers.

In an extensive interview on Saturday with TMZ Sports, Cody Decker — a longtime minor leaguer who appeared in eight games for the San Diego Padres in 2015 — said that his own personal

Discussing last Thursday's incident in which Oakland Athletics' bench coach Ryan Christenson made a gesture akin to a Nazi salute, Decker declared, "If I was in that locker room, what I'd have to go into that office and have to do with that coach?! We would have to have a very harsh conversation or we would have to shut the door and maybe throw punches because that's unacceptable. Plain and simple."

Decker said that Christenson should "educate himself on the situation, understanding why this is



Coach Ryan Christenson of the Oakland Athletics gives an apparent Nazi salute following a win over the Texas Rangers. He later apologized. Photo: Screenshot.

experience suggested that antisemitic prejudice was rife among players and fans alike.

"You think antisemitism is not rampant throughout baseball?" the 33-year-old Decker asked. "It's a very, very, very Christian sport and not all of the players that are very, very Christian are the brightest of Christians. That's not knocking Christianity by any stretch of the imagination, I'm just telling you what I've dealt with throughout my career by being called multiple Jewish slurs by fans, by teammates."

Among the incidents Decker recounted included a minor league game against the Frisco Rough Riders in Texas, during which several members of the opposing team called him and fellow Jewish teammate Nate Freiman "kikes."

He also said he was once let go from a team a day after being called into a coach's office to "explain my Judaism to him because he was born again Christian."

so offensive, why this isn't funny to people like me and honestly players like me. Let him know what I've been through that's he's never been through and what my family's been through that his family luckily didn't have to go through and why this is unacceptable."

Christenson apologized for the gesture in a statement last week but said it had been unintentional.

"In the world today of Covid, I adapted our elbow bump, which we do after wins, to create some distance with the players," Christenson said. "My gesture unintentionally resulted in a racist and horrible salute that I do not believe in. What I did is unacceptable and I deeply apologize."

Decker, however, remained unimpressed.

"No, he did a Nazi salute. He did a Nazi salute twice," Decker emphasized during his TMZ interview. "Let's not sugarcoat around it, I really, really despise their response. I hate every half-measure response Major League Baseball always makes."

Aharon said. "In order to provide an appropriate response to today's challenges as well as an incentive for corporations and non-profits to implement solutions for training human capital in the knowledge industries, the Israel Innovation Authority Council approved the establishment of this fund to stimulate human capital development in high-tech."

The move signals a strategic change in the IIA's approach to providing an extensive solution to these challenges. The IIA's program will offer grants

to programs that will provide a partial or complete solution to expanding the channels of entry into the sector and preservation and improvement of existing quality human capital.

The grants will support social and enterprise projects, including the generation of new models, expansion of existing projects that will lead to significant progress in reducing manpower shortages, and contribute to increasing the number of players in the field.

Continued on Page A10

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Tel: 877.336.1925

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