

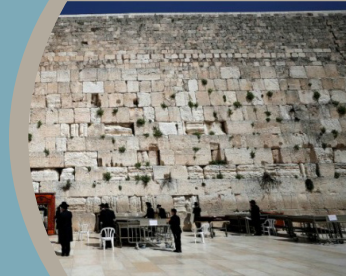
Opinion.

TIMES FAVORS
ONE-STATE
SOLUTION
A2.



Tradition.

END
WITHOUT
AN ENDING
A10.



JERUSALEM
TRIBUTE
SPARKS
VIRAL
CHALLENGE
A11.

THE algemeiner JOURNAL



SUCCOT EDITION

\$1.00 - PRINTED IN NEW YORK

FRIDAY, OCTOBER 2, 2020 | 14 TISHREI 5781

VOL. XLVII NO. 2474

Israel Surpasses US in Daily COVID Mortality Relative to Population



Hospital staff, at Sourasky Medical Center (Ichilov), Tel Aviv, Israel, Sept. 21, 2020. Photo: Reuters / Ronen Zvulun.

BY ISRAEL HAYOM/
JNS.org

Israel's daily tally of coronavirus deaths per million people surpassed that of the United States on Tuesday for the first time since the onset of the global pandemic.

According to a report by a task force formed by the Israel Defense Forces' Military Intelligence Directorate, the number of Israelis who

test positive for coronavirus on a daily basis is currently the highest in the world.

The daily deaths per capita are calculated by the task force as an average over the past week. According to the data, Israel's daily death rate over the last week has been 3.5 per million people, while the US rate was some 2.2 per million.

While Israel was praised for quelling the outbreak successfully when it first hit, recent weeks

have seen morbidity and mortality spike, requiring the government to impose a second nationwide lockdown in an effort to curb the spread of the virus.

As of Tuesday, there were 66,566 active COVID-19 cases in Israel, 772 of them serious, with 209 people on ventilators, according to the Israeli Health Ministry. The death toll since the onset of the pandemic stood at 1,507.

Continued on Page A3

Passage of 'One-Sided' Pro-BDS Resolution at Columbia Decried

BY JORDAN ESRIG

Undergraduate students at Columbia University in New York City have voted in favor of a referendum calling on their school to "divest its stocks, funds, and endowment from companies that profit from the State of Israel's apartheid system and military occupation" in the Palestinian territories.

According to the Columbia College's student government, "the number of votes in favor of resolution (61.04%) exceeded both the number of votes against and in abstention."



Columbia University. Photo: Students Supporting Israel at Columbia University.

The referendum was an initiative of the "Columbia University Apartheid Divest" (CUAD) student group — a "joint campaign launched by Columbia Students for Justice in Palestine and Columbia/Barnard Jewish Voice for Peace."

Voting began last Tuesday and ran through Friday — during the Jewish High Holy Days. Shortly before the start of the vote, Columbia's student newspaper issued a statement apologizing for a pro-Israel ad it had run opposing the measure that it called "deeply inappropriate."

Celebrating the referendum's passage, CUAD posted the election results and congratulated itself on "[p]assing

Continued on Page A3

Do Arabs Support Palestinians?

page A8



Shabbat & Yom Tov Calendar

Succot סוכות Times for New York City, Succot Candle Lighting, Yom Tov Begins Friday: 6:18pm
Shabbos Light Candles After: 7:14pm | Sunday; Yom Tov Ends: 7:13pm | Friday 10/9 Light Candles: 6:06pm | Shabbat Light Candles After: 7:03pm | Sunday Simchas Torah Ends: 7:02pm



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



Opinion.

New York Times Tilts Toward One-State Solution on Israel-Palestine



IRA STOLL
BOSTON

The *New York Times* offered readers a signal of what the post-James Bennet, post-Bari Weiss opinion and editorial pages would look like with an op-ed and podcast by Peter Beinart proposing the elimination of the Jewish state of Israel and its replacement with a country Beinart calls "Israel-Palestine," "a Jewish home that is also, equally, a Palestinian home," "a Jewish home that is not a Jewish state."

With its reaction to the peace agreements between Israel and the United Arab Emirates and Bahrain, the *Times* is doubling down on the anti-Zionism of Beinart and his internal champion at the *Times*, senior opinion editor Max Strasser.

The *Times* published an op-ed piece by Diana Buttu, a Canadian-born champion of the Orwellian-named "One Democratic State Campaign." As recently as May, Buttu compared Israel to the Ku Klux Klan, "Just as we would think it unfathomable to dialogue with the KKK, or to accommodate the KKK, so too we must stop coddling Israeli settler-colonialism."

Under the *Times* headline, "The U.A.E.-Israel Flight Is Nothing To Celebrate," Buttu wrote, "Rather than continuing to press for a two-state solution, the P.L.O. should instead

press for equal rights. ... Mr. Abbas and other Palestinian leaders should aim to provide a workable strategy for achieving our rights rather than working to appease Israel, and the international donor community, by adopting an anti-apartheid strategy."

The Buttu article follows the Beinart-Strasser line, that Zionism is South Africa-style racist apartheid and a one-state solution is preferable to a Jewish state and a Palestinian-Arab state.

More provocatively, this approach is subtly spreading beyond the op-ed page and into the staff editorials that represent the *Times'* official, institutional point of view. A recent *Times* editorial concluded:

A true Middle East peace deal will require an accommodation with the 4.75 million Palestinians in the West Bank and Gaza, a people who have been denied a homeland for more than seven decades. Their plight will continue to draw sympathy and censure from around the world, and their frustration will continue to fuel violence. The two-state solution remains the only viable alternative to either the current state of affairs, or a single country in which Jews are a minority.

This is wrong on so many levels it is hard to know where to begin, but start with the number 4.75 million. The CIA World Factbook lists the population of Gaza at 1.9 million and the population of the West Bank at 2.9 million, of whom about 630,000 are Israeli settlers. By that reckoning, the *Times* is overcounting the

number of Palestinians in the West Bank and Gaza by about half a million.

Next is the claim that these people "have been denied a homeland for more than seven decades." Well, that is odd. What is the Palestinian Authority if not a homeland for the people who live there? Between 1948 and 1967, Gaza was under Egyptian control and the West Bank and East Jerusalem were under Jordanian control. Who was doing the "denying" then? The "more than seven decades" phrase makes it clear the *Times'* issue is not so much 1967 and the "occupation" that followed but rather the creation of the modern state of Israel in 1948.

The *Times* claims that the plight of the Palestinians "will continue to draw sympathy and censure from around the world" but what the UAE and Bahrain deals show is that this "sympathy" is just so much lip service. The Palestinians will draw sympathy from editors at the *New York Times* but not so much elsewhere. Similarly, it isn't the "frustration" of the Palestinians that is fueling violence but rather various dictators and demagogues exploiting the situation for their own purposes. There are plenty of ways to react to frustration other than violence that are more productive. The *Times* claims "The two-state solution remains the only viable alternative to either the current state of affairs, or a single country in which Jews are a minority." But "the current state of affairs" is changing as more countries like the UAE and Bahrain

accept Israel's existence and as Israel's Jewish population grows. The *Times* editorial doesn't express a preference against "a single country in which Jews are a minority," it just describes it as a possible alternative.

One interesting question is whether this point of view is confined to the editorial and op-ed pages or whether it spills over to the news columns. Buttu is increasingly and frequently quoted in *Times* news articles. She turned up in a page one news article in December 2017, in *Times* news articles in November 2017 and September 2017, in July 2014, and in multiple other instances. She's hardly ever identified as Canadian-born, though the *Times* frequently dwells on the supposed European origins of Israel's founding generation.

It's a pretty good sign of how far out on the ideological margins the *New York Times* is. Arab muslim leaders like those of the UAE and Bahrain turn out to be more willing to accept the reality of modern Israel than are the editors at the *New York Times*. Perhaps it would be a step up to replace Strasser, Beinart and co. with some up-and-coming journalists from the UAE or Bahrain. It would help the *Times* meet its oft-stated goal of diversifying its editorial workforce, and it might just make the newspaper more pro-Israel.

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

aj.com
THE

the Algemeiner Journal

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

Subscription rate \$40 per year

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

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

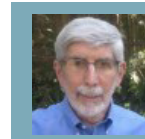
POSTMASTER:
Send address changes to
Algemeiner Journal
P.O. Box 250746
Brooklyn, N.Y. 11225 -3023

Let your voice be heard!
Letters@algemeiner.com

To advertise in
the new Algemeiner
e-mail: ads@algemeiner.com

or call
718-771-0400

Beware of Israel's Critics



JEROLD AUERBACH
BOSTON

At his *Times of Israel* blog on September 24, University of Maryland Distinguished Professor Jeffrey Herf cites "the great American weakening, which has been the hallmark of the Trump era." He eviscerates "Trumpism," defined as "isolationist and nationalist sentiments and appeals to white grievance." Indeed, Trump's "authoritarianism," according to Herf, displays "the whiff of fascism." His defeat in the forthcoming election "would pave the way for a restoration of American moral stature."

Professor Herf is, of course, entitled to his opinions. But for a historian, as he surely knows, facts trump rants. Herf cites Trump's "record of lies and unfounded insinuations" that render him "a fickle and unreliable ally for the Jewish state." If reelected, it would mean "the practical end of the US as a significant actor on the world stage, and with that ... its capacity to support the State of Israel against its adversaries." Israelis who — for good reason — applaud Trump as "good for Israel" and "the greatest friend of the Jewish state" among his presidential predecessors, are supposedly misguided. But perhaps it is Professor Herf who is misguided.

It is worth remembering — as even Professor Herf does — what President Trump has done to Israel's benefit. He recognizes that Trump — contrary to his predecessor Barack Obama, the most hostile to Israel of any American president — withdrew from the

Iran nuclear deal and "launched a campaign of maximum pressure" against its nuclear program. Trump, not Obama, relocated the American Embassy from Tel Aviv to Jerusalem, recognizing the ancient holy Jewish city as the true capital of Israel. Trump, not Obama, extended Israeli sovereignty over the Golan Heights, vital to its security.

But Obama, as Caroline Glick has written in *Israel Hayom* (September 25), "made supporting the Palestinians and their unrelenting war against Israel his highest goal. His method for advancing it was applying unrelenting pressure on Israel and showering it with abuse, threats and condemnations." For good reason Prime Minister Benjamin Netanyahu has described Trump as "the best friend Israel has ever had in the White House." Only Harry S. Truman, who instantly recognized Israel upon its Declaration of Independence, comes close. Professor Herf seems obsessed with the need to lacerate his White House nemesis. Trump's reelection, Herf imagines, would not only "signal the practical end of the US as a significant actor on the world stage" but (in ways unidentified because they are a fantasy) also "its capacity to support the State of Israel against its enemies." That, as lawyers are fond of saying, is a *non sequitur*. But for

Herf, "a whiff of fascism" hovers over Trump. To date, however, this "fickle and unreliable ally" has done far more to Israel's benefit in four years than his predecessor did in eight.

Professor Herf might benefit from reading a *Jerusalem Post* article (August 17) by Eytan Gilboa, an Israeli professor with a Harvard Ph.D. whose outstanding academic career — to say nothing of his work as a consultant to the Prime Minister's Office and the Ministries of Defense and Foreign Affairs — eviscerates Herf's presumptions and conclusions.

Writing in *The Jerusalem Post* (August 18) Professor Gilboa cites the extreme importance of the recent Israel-UAE agreement. He anticipates that the third Israeli peace treaty with an Arab nation (preceded by agreements with Egypt in 1979 and Jordan in 1994) "will increase the prospects for peace, stability and prosperity in the Middle East" and "increase the legitimacy of Israel's existence as a Jewish state" in the region.

It is hardly coincidental that this breakthrough occurred during the term of a supportive American president who, unlike his predecessor, seems to recognize the pivotal role that Israel plays in securing Middle East peace.

There are, to be sure, ample reasons for criticizing President Trump. But his strong support for Israel and encouragement of Arab acceptance of its presence as a valuable ally compare more than favorably with his liberal predecessor, who never missed an opportunity to increase Israel's vulnerability and criticize its policies — whether by ignoring Iran's nuclear development, denouncing Jewish settlements, or favoring a Palestinian state in the Biblical homeland of the Jewish people.



US President Donald Trump.
Photo: REUTERS/Jonathan Ernst.

Continued on Page A3

World News.

UAE Plans to Launch Unmanned Spacecraft to Moon by 2024

BY JNS.org

The United Arab Emirates on Tuesday announced plans to send an unmanned rover on the moon by 2024.

Dubai's ruler Sheikh Mohammed bin Rashid Al Maktoum tweeted: "The rover will be 100% manufactured and developed in the UAE by Emirati Engineers. The UAE will be the fourth country in the world to send a mission to explore the moon. We will continue our contribution to the global pursuit of knowledge for the benefit of humanity."

The rover would send back data and images from regions of the moon unexplored by previous lunar missions, said Al Maktoum, adding that "the gathered data will be shared



Abu Dhabi, the capital of the United Arab Emirates. Photo: Wikimedia Commons.

with global research centers & institutions."

The UAE launched its "Hope" (Al Amal) mission to Mars in July, and the probe is slated to reach the planet in February.

If the UAE successfully puts a spacecraft on the moon, it will be only the fourth nation to do so after the US, the Soviet Union and China.

Israeli Health Minister: Lockdown Will Not Be Lifted 'Unequivocally' After October 10

BY i24 News

Israel Health Minister Yuli Edelstein said on Tuesday morning that individuals and businesses should expect the country's current lockdown to be extended past its current expiration date of October 10.

While speaking with Israeli public broadcaster Kan, Edelstein made it clear that Israel's second national lockdown, said to be much more prohibitive than the first in March and April, would be lifted gradually over an extended period of time.

"The closure will not be lifted — unequivocally. There is no scenario that in 10 days we will lift everything and say, 'everything is over, everything is fine,'" Edelstein told the Hebrew-language outlet.

Meanwhile, Israeli Prime Minister Benjamin Netanyahu said Tuesday morning that the government was preparing the country's health system to accommodate some 1,500 seriously ill coronavirus patients in the coming days.

Continued from Page A2
Israel's Critics

How ironic, but revealing, that Israel's best presidential friend since 1948 should be the target of unrelenting criticism from those who profess support for the Jewish state while

Continued from Page A1
Columbia

divestment by an incredible margin." It then published a photo of students covering a sculpture in the middle of Columbia's campus with keffiyehs and Palestinian flags.

In response to the vote, Columbia Hille's Executive Director Brian Cohen stated, "The process and language of this referendum was one-sided. Its reference to an inapplicable UN apartheid resolution was deeply irresponsible."



Israeli Health Minister Yuli Edelstein. Photo: Edelstein's Twitter account.

The premier added that a lockdown exit strategy was also being devised to prevent the country from relapsing into another national quarantine.

According to Israel Health Ministry data released on Tuesday, some 1,121 new cases of COVID-19 were discovered over the Yom Kippur holiday, with only 8,105 people being tested on Monday.

So far, 1,507 Israelis have died from the coronavirus since the outbreak of the pandemic in March, with the ministry recording another 65,025 active cases.

Among the 755 patients considered to be in serious condition, 207 are currently on ventilators.

serving as its constant critics.

Jerold S. Auerbach is the author of *Print to Fit: The New York Times, Zionism and Israel, 1896-2016*, selected for *Mosaic* by Ruth Wisse and *Martin Kramer* as a *Best Book* for 2019.

"At a University committed 'to advanc[ing] knowledge and learning at the highest level' this referendum does the opposite," he added.

The Students Supporting Israel (SSI) branch at Columbia said, "It is with a heavy heart that we have learned of Columbia College's decision to divest from companies who do business in Israel. The news is extremely saddening, as this is not the decision that we wanted nor that we worked so hard for." SSI continued, "It is an extremely

German Biker Gang Stages Vigil to Protect Munich Synagogue During Yom Kippur Services



Members of the 'Kuhle Wampe' bikers club take part in a Yom Kippur solidarity vigil, Sept. 28, 2020. Photo: Thomas Vonier via www.imago-images.de / Reuters.

BY ALGEMEINER STAFF

Members of a German bikers club staged a vigil outside the main synagogue in Munich on Monday pledging to protect the city's Jewish community as it held services for Yom Kippur, the holiest day in the Jewish calendar.

About 70 people — including 20 leather and denim-clad bikers from the "Kuhle Wampe" club — gathered outside the synagogue on Jakobsplatz to mark the first anniversary of the attack by a neo-Nazi gunman on a synagogue in the city of Halle in which two people were murdered.

The club, which actively campaigns against racism and antisemitism, was first launched in the 1970s by bikers who opposed the nationalist and right-wing tendencies that dominated the scene at the time.

Oliver Westermann, a biker who initiated the vigil, told the assembled crowd, "We're here to protect the synagogue."

Other members of the club held up a

white banner bearing the words "Together for Our Synagogue" in Hebrew.

Other speakers at the event included Charlotte Knobloch — the head of the Munich Jewish community — who recalled her enthusiasm when Westermann suggested the vigil a few weeks ago.

Praising the bikers' for their commitment, Knobloch said that "the name 'Yom Kippur' has sat heavily in our hearts since Halle."

More than 50 worshippers who attended the Halle synagogue on Yom Kippur in 2019 would have faced a certain massacre at the hands of the gunman, neo-Nazi Stephan Balliet, had the synagogue's security doors not prevented his entry.

Another speaker at the vigil, Susanne Breit-Kessler, chairwoman of the Bavarian Ethics Council, released two white balloons in memory of the two people murdered by Balliet after he fled the synagogue.

"We give antisemitism, racism and neo-fascism a clear rejection," she declared, adding, "L'Chaim! To life in diversity."

Continued from Page A1
COVID Mortality

Of the 6,795 COVID-19 tests administered on Monday, 14.3 percent were positive, according to Health Ministry data. While the number of tests carried out on Monday was especially low due to the Yom Kippur holiday, Sunday's figures were nearly identical, with 14.2 percent of 24, 120 COVID-19 tests being positive.

Israeli Health Minister Yuli Edelstein said on Tuesday that it was highly likely that the nationwide lockdown imposed before the High Holidays will be extended past its current Oct. 10 deadline.

saddening realization that antisemitism on our campus is not only a forgivable offense but an acceptable, celebratory alternative view to hold. It is an extremely saddening realization that that our fellow students — of ivy league level — do not understand why boycotting Israel, but not any other country is a blatant double standard. More so than ever, we are worried about the future — we know that antisemitic attacks increase by x percent after BDS resolutions pass."

"But, this is not the end. We, Students Supporting Israel will continue to do what we do best; support, celebrate, and advocate for our homeland. We will, more so than ever, continue to get the message out: Anti-

Speaking with *Israel Radio*, Edelstein also made it clear that this time, lockdown measures would be lifted much more gradually than in May.

"The lockdown will not be lifted unequivocally. There is no scenario that in 10 days we will lift all of them [the restrictions] and say, 'everything is over, everything is fine,'" he said.

Israeli Prime Minister Benjamin Netanyahu said Monday evening that the government was preparing the country's healthcare system to accommodate some 1,500 seriously ill coronavirus patients in the coming days.

Zionism is antisemitism; Jew's have a right to a homeland of their own indigenous rights, and Israel does have a right to exist. Going into the New Year, we're looking forward to fighting back, speaking up louder, and advocating for Israel," SSI concluded.

Columbia's President Lee Bolinger commented that while he was an "unflinching proponent of robust debate over contested issues" such as the Israeli-Palestinian conflict between Israelis and Palestinians, "changing Columbia's endowment 'in order to advance the interests of one side is not among the paths we will take.'"

CUAD did not immediately respond to a request for a comment from The Algemeiner.

World News.



Ben-Gurion University of the Negev. Photo: Wikimedia Commons/David Saranga, Israel Ministry of Foreign Affairs.

Researchers at Ben-Gurion University Develop a Device That Predicts Epileptic Seizures

BY JAMES SPIRO/CTech

Researchers at Israel's Ben-Gurion University of the Negev (BGU) have developed a new wearable device that can predict the onset of upcoming seizures. The device will be licensed for further development by NeuroHelp, a startup founded by BGN Technologies, which serves as the tech transfer company of BGU.

The device, called Epiness, uses machine learning algorithms to detect and predict upcoming seizures, sending a warning message directly to the user's smartphone. It does this by monitoring EEG-based brain activity which causes epileptic fits, while filtering noise that is not related to such a risk.

"Epileptic seizures expose epilepsy patients to various preventable hazards, including falls, burns and other injuries," said Dr. Oren Shriki, the Department of Cognitive and Brain Sciences at BGU and NeuroHelp's scientific founder. "Unfortunately, currently there are no seizure-predicting devices that can alert patients and allow them to prepare

for upcoming seizures. We are therefore very excited that the machine-learning algorithms that we developed enable accurate prediction of impending seizures up to one hour prior to their occurrence."

According to Dr. Shriki, NeuroHelp is already developing a prototype that will be assessed in clinical trials later this year. The algorithm has reached a 97% accuracy rate and is expected to help meet some of the unmet medical needs in identifying upcoming onsets.

Epilepsy is a chronic non-communicable disease that affects more than 65 million people around the world. It is mostly characterized by seizures that can lead to loss of consciousness. They vary in frequency and can occur up to several times a day in severe cases.

BGN Technologies is the technology transfer company of Ben-Gurion University. To date, it has established more than 100 startups pertaining to biotech, hi-tech, and cleantech. Over the last 10 years, BNG Technologie has created long term partnerships with such companies as PayPal, Deutsche Telekom, and Dell-EMC.

Calls Increase for Ban on Scandinavian Neo-Nazi Group After Synagogues Targeted by Hateful Propaganda on Yom Kippur

BY BEN COHEN

A Jewish leader in Sweden has called for decisive action against a neo-Nazi movement that is growing across Scandinavia after its supporters distributed viciously antisemitic posters and stickers at several synagogues on Yom Kippur, Judaism's holiest day, on Monday.

Aron Verständig — chairman of the Central Council of Jews in Sweden — said he had never seen "an action like this before, coordinated across the Nordic countries."

Members of the Nordic Resistance Movement (NRM) targeted synagogues in Sweden, Denmark, Norway and Iceland over Yom Kippur, in some cases confronting worshippers as they arrived for Yom Kippur services.

Observers pointed out that no such outrages were recorded in Finland, where the Supreme Court last week upheld a ban on the



A Nordic Resistance Movement (NRM) march in Sweden, May 1, 2019. Photo: Screenshot.

NRM's Finnish branch.

The NRM said it had targeted the synagogues to "make the Nordic people aware of foreign customs and Zionist ruling plans throughout the Nordic region." Its posters included attacks on circumcision, kosher slaughter and the custom of kaparot carried out by Orthodox Jews prior to Yom Kippur.

Verständig expressed frustration that police in the Swedish city of Norrköping refused to take action after antisemitic posters were left outside the building just prior to

Uruguay Foreign Ministry Official Booted From Post Following 'Erroneous' Anti-Israel Vote at UN

BY ALGEMEINER STAFF

The director-general of Uruguay's Foreign Ministry was replaced in his post on Tuesday after the country's Foreign Minister acknowledged that the Uruguayan delegate to the UN erroneously voted in favor of an anti-Israel resolution two weeks ago.

Francisco Bustillo — the foreign minister of Uruguay — said that he had replaced Director-General Pablo Sader in the post with his former chief of staff, Fernando López Fabregat.

At a meeting of the UN's Economic and Social Council on Sept. 14, Uruguay was among the 43 member states who voted in favor of a resolution that accused Israel of violating the human rights of Palestinian women. The resolution condemned the Jewish state for alleged "systematic violations of the human rights of the Palestinian people and their effects on women and girls," claiming as well that "the Israeli occupation remains a serious obstacle to Palestinian women and girls in realizing their rights."

Eight countries abstained on the vote, while three — the US, Canada and Australia — voted against.

Bustillo described Uruguay's vote in favor as a "circumstantial error," pledging that future policy decisions would "maintain the historical position of upholding the rights of that State [Israel]."

Following his removal from the Foreign Ministry, Pablo Sader declined to answer a query from *El Observador*, a Uruguayan news



The Ministry of Foreign Affairs building in Montevideo, Uruguay. Photo: Wikimedia Commons.

outlet, about the reasons for his departure.

The Uruguayan vote caused a minor political storm two weeks ago, with the country's Jewish community issuing a statement of condemnation and Israel's ambassador in Montevideo, Yoed Magen, meeting immediately afterward with President Luis Lacalle Pou.

The UN vote also attracted stinging criticism for focusing on Israel while ignoring serious violations against women in other countries.

"At a time when Iran is imprisoning women's rights activists like Nasrin Sotudeh and Narges Mohammadi, Saudi Arabia is imprisoning and torturing numerous women's rights activists, Pakistan has the highest number of documented and estimated honor killings per capita of any country in the world, and Belarus is beating women protesters in the streets, it is the theater of the absurd for these misogynistic regimes to be singling out Israel — alone in the world — as an alleged violator of women's rights," the Geneva-based NGO UN Watch declared in a statement at the time.

Top Canadian Jewish Group Calls on University of Toronto to Defy Pressure to Hire Israel-Hating Academic

BY ALGEMEINER STAFF

A top Canadian Jewish group is calling on the University of Toronto to defy a campaign to install a violently anti-Israel academic at the head of one of its major programs.

The university was considering placing Valentina Azarova at the head of the International Human Rights Program (IHRP) at its law school.

The apparent decision not to hire



The University of Toronto's St. George campus. Photo: The City of Toronto.

Continued on Page A5

Continued from Page A4
Synagogues Targeted

morning services on Monday. He said that police officers classified the leafletting not as a hate crime, but as criticism of religion that was protected by free speech.

"The NRM one of the biggest threats to Jews in the Nordic countries," Verständig told the news outlet *Världen* on Tuesday. "But when the action at the synagogue in Norrköping was reported to the police, the police could not do anything, because it was not described as a crime but as a critique of religion."

Verständig disputed the police decision, saying that Swedish law did not extend freedom of association to groups that promoted racism and antisemitism.

In a statement condemning the NRM's agitation across Scandinavia on Yom Kippur, the World Jewish Congress (WJC) called for a comprehensive ban on the group in all the countries where it has a presence.

"The Nordic Resistance Movement represents a violent, racist, antisemitic ideology, and should be outlawed," a WJC statement said. "Perpetrators of this type of incitement against Jews, horrifically disseminated on the most solemn day of the Jewish year, must be prosecuted to the full extent of the law."

The WJC said it was calling "on all Nordic governments to follow Finland's example and move swiftly to ban the Nordic Resistance Movement and rid its violent propaganda from our streets."

U.S. News.

Liberal Israel Supporters Exasperated Over AOC Dumping of Yitzhak Rabin Memorial Event

BY ALGEMEINER STAFF

Liberal Jews and Israel-supporters expressed exasperation and anger over the weekend after far-left Congresswoman Alexandria Ocasio-Cortez announced she would not attend a memorial event marking the 25th anniversary of the murder of late Israeli prime minister Yitzhak Rabin.

The event, to be hosted by Americans for Peace Now, will honor Rabin's forging of the Oslo Accords and mourn his assassination by a right-wing extremist in 1995.

Ocasio-Cortez, who has openly defended and supported antisemitic members of her "Squad" of far-left congresswomen, was set to attend the event, but after being questioned on Twitter by anti-Israel journalist, Alex Kane, she said, "This event and my involvement was presented to my team differently from how it's now being promoted. Thanks for pointing it out. Taking a look into this now."

She confirmed later on Friday that she would not attend.

In his tweet, Kane had highlighted Rabin's role as Israel's defense minister during the First Intifada in the late 1980s, claiming Palestinians remembered him "as someone who reportedly ordered the breaking of Palestinian bones."

Americans for Peace Now responded with measured criticism, saying, "We are sorry to hear that Rep. Ocasio-Cortez will no longer be speaking at our Oct. 20th Yitzhak Rabin memorial. Her participation would have added to the event. We are certain that the event will be a success and invite the public to register and attend."

Dan Shapiro, the former US ambassador to Israel under Barack Obama, called it a "very disappointing decision."

It was, he said, "A mistake to give in to pressure, a missed opportunity to speak constructively to both sides of this conflict, honoring a peacemaker while acknowledging complexity. Hope she will try again and do better."

The progressive Zionist group Zioness released a statement saying it was "deeply troubled" by Ocasio-Cortez's decision, saying Rabin "paid the ultimate price for his commitment to peace and justice."

"Many Jews have reached out to try to express our commitment to Zionism as an inalienable human right, but you seem unwilling to hear/appreciate our humanity," the group said directly to Ocasio-Cortez.

"Your decision is painful to us for so many reasons," they added. "It will advance the feeling of despair held by so many progressive Jews who feel abandoned by fellow justice seekers. And it will dehumanize Israelis and signal to others that there are no Israelis worthy of celebration — not even a Nobel Prize winner who literally gave his life for peace."

Continued from Page A4 - Defy Pressure

Azarova has prompted howls of outrage from anti-Israel activists, who are putting immense pressure on the university to reverse its stance and hire her.

B'nai Brith Canada urged the university over the weekend not to cave to the pressure.

CEO Michael Mostyn said, "Ms. Azarova is seeking a position that requires fairness, honesty, and academic integrity. But her uncompromising activism, in our opinion, would be a defeat for academic freedom on campus."

"Public opinion is changing now that we are presenting the other side of this story for the first time," he asserted. "We expect that this will continue, and that U of T will stand firm against the current lobbying campaign."

Azarova has claimed she does not intend to do "Palestine work" in her new position, but critics claim that this is highly unlikely given her background.

They note that 90% of her academic work is on the Palestinian issue, with a stridently anti-Israel bias. She has also participated in platforms with aggressively pro-Palestinian positions, such as the hate site Electronic Intifada.

In addition, critics charge that Azarova has terrorist connections, having worked for the organization al-Haq, which has extensive ties to the terrorist group the Popular Front for the Liberation of Palestine (PFLP), blacklisted as a terrorist organization by the Canadian government.

The University of Toronto recently took action against antisemitism after a representative of the student union said kosher food should be banned on campus because Jews support Israel.

University President Marc Gertler committed to oppose antisemitism, and met with a committee of university professors outraged by the incident, pledging to improve the situation.

Jeremy Ben-Ami, head of the far-left lobby J Street, said that as a supporter of Peace Now, he was "hurt and troubled" by AOC's decision.

"There are many important lessons that AOC could have imparted by speaking," he added. "To choose not to speak teaches the wrong lesson. It empowers those who shut down rather than engage in dialogue. On Oct. 20, let's honor Rabin's memory and vow to complete his unfinished work."

UCLA professor and Jewish activist Judea Pearl, founder of the Daniel Pearl Foundation, told The Algemeiner, "This 'reconsideration' reflects on the mentality of the organizers, Peace Now, who still operate under the fantasy that Squad members have any interest in peace or coexistence, or any inkling about the Middle East conflict, barring populist Israel-maligning slogans."

Rebecca Vilkomerson, who was Execu-



Representative Alexandria Ocasio-Cortez (D-NY), July 10, 2019. Photo: Reuters / Erin Scott.

tive Director of the anti-Zionist group Jewish Voice for Peace until 2019, hailed Ocasio-Cortez's move, saying, "She paused, listened to Palestinians and their allies (including many Jewish supporters) and withdrew from an event honoring Rabin, at no little cost, I'm sure. This is true leadership and consistent principles. Thank you!"

WARNING



ENVIRONMENTAL HAZARD

Tap into an **unlimited** source of healthy – refreshing water that is **friendly to the environment...** and saves you money.

Watermatic's purification systems feature proprietary technologies that convert ordinary tap water into tasty, healthy drinking water, delivered at the quick touch of a button. Instantly pure hot and cold water that is healthy. refreshing. unlimited!



as low as
\$19.95
monthly
with coupon code

enter coupon code
SAVESONOW
and save up to 50%
offer expires April 15, 2012

Your bottled water may have some dirty secrets...

While promoting an image of health and vitality, bottled water companies burn millions of barrels of oil and generate millions of tons of greenhouse gases in the manufacturing, processing and transporting of their products. To top it off, an estimated 38 Billion bottles non-biodegradable plastic water bottles are tossed into our landfills annually!

4-step Purification Process

A Filter

Pre-Sediment & Carbon Filter

B Filter

Carbon Filter

C Filter

Fine Micron Membrane

D Filter

Ultra Fine Membrane

Benefits

- ✓ Cost Affective
- ✗ NO Plastic Bottles
- ✗ NO Heavy Lifting
- ✗ Never Run Out of Pure Water
- ✗ NO Storage – Clutter
- ✓ GO GREEN!



Opinion.

What's Actually in the Abraham Accords?

Considerable discussion has been generated in the international and local media, as well as in political circles, since the September 15 signing of the normalization documents between Israel, the United Arab Emirates, and Bahrain at the White House.

The following analysis attempts to clarify some misconceptions and misunderstandings regarding the nature of the new relationships that are being forged between the three countries.

"Declaration of Peace, Cooperation, and Constructive Diplomatic and Friendly Relations Between the State of Israel and the Kingdom of Bahrain":

As its title and content imply, this document is a bilateral declaration between two sovereign and independent states, expressing their intention to open an era of "friendship and cooperation" and commence "a new chapter of peace."

As a declaration, and similar to other such political declarations of intent such as the Israeli-Palestinian "Declaration of Principles" of Sept. 13, 1993, and the "Israel-Jordan Common Agenda" of Sept. 14, 1993, it is non-binding and declaratory, expressing the joint, bona fide intentions of the two parties to enter into negotiations on a series of bilateral normalization agreements.

The expression "constructive diplomatic and friendly relations" is unclear and does not appear to add substantively to the idea of diplomatic and friendly relations that speak for themselves.

However, in light of experience over the years in the bilateral relationships between Israel, Egypt, and Jordan, the addition of the term "constructive" would appear to convey a message to those and other states of an intention that such relationships will be fuller and more open and active.

The declaration constitutes an independent, sovereign, and reciprocal expression of intent by the parties to open up relations between them. It is not pursuant to and does not emanate from, nor is it dependent on, any United Nations resolution or other documentation regarding the Middle East peace process.

Since a state of war or armed conflict never existed between the parties (the Kingdom of Bahrain evolved as an independent sovereign entity in 1971), no UN ceasefire, armistice, or conflict-solving resolution or requirement has ever been relevant or applicable to the relationship between Israel and Bahrain. There was no need to place the bilateral declaration in any context of such UN resolutions.

However, the declaration does make reference in its second paragraph to the parties' shared commitment to advance peace and security in the Middle East and to the need to continue efforts "to achieve a just, comprehensive, and enduring resolution of the Israeli-Palestinian conflict."

The declaration's third paragraph includes agreement by the parties "to establish diplomatic relations and to promote lasting security, to eschew threats and use of force, and to advance coexistence and a culture of peace."

The expression "culture of peace" (which also appears in the Israel-UAE agreement) would appear to be based on the internationally accepted concept of a "culture of peace" as defined in various resolutions of the UN

General Assembly.

These resolutions constitute a compilation of basic and universally accepted humanitarian hopes, modes of behavior, and aims for inter-religious, political, and cultural dialogue and cooperation between states and peoples.

They include, inter alia, elimination of racism and intolerance against women, advancing understanding, tolerance and solidarity among all civilizations, peoples and cultures, recognizing rights of peoples under colonial domination or occupation, and the rights of indigenous peoples, etc.

In the third paragraph of the declaration, the parties agree to open negotiations between them to seek agreements regarding 12 fields of normalization, including investments, flights, tourism, security, energy, technology, and the opening of embassies.

It is clear from the text of the declaration and its provisional nature that it is a non-binding, independent, bilateral, and bona fide expression of intent to enter into definitive agreements in the near future.

"Treaty of Peace, Diplomatic Relations and Full Normalization between the United Arab Emirates and the State of Israel":

The choice of the term "peace agreement" is significant and unique.

Generally, and as was the case with Israel's peace treaties with Egypt and Jordan, states that have been in armed conflict and have chosen to terminate the state of war between them do so through a peace treaty. The treaty formally terminates the relationship of armed conflict from the legal, political, and security points of view and opens up a formal relationship of peace, with all that that implies regarding reciprocal recognition of sovereignty, territorial integrity, and independence.

In the context of Israel's relationships with the UAE and Bahrain, there has never existed a state of war or armed conflict. The UAE and Bahrain evolved as independent sovereign states in 1971. As such, neither were parties to the 1948 Arab League collective declaration of war on the new State of Israel. However, in light of the formal absence of normal relations between Israel and other Arab countries, including the UAE and Bahrain since their establishment, it was evidently considered important and significant, as well as symbolic, to describe the new situation as the creation of a state of peace, with all that that implies.

While diplomatic relations and normalization constitute, by definition, integral and obvious components of any peace relationship, their specific inclusion in the title of the agreement evidently emanates from the difficulties experienced over the years in the peace relationships with Egypt and Jordan, especially in the fields of normalization and diplomatic relations. Legally speaking, this may not, in and of itself, have any legal significance, but it represents a symbolic message to Egypt and Jordan, as well to other Arab states considering establishing peaceful relations with Israel.

The preambular paragraphs of the peace agreement voice familiar, accepted, and standard platitudes regarding the common desire for regional peace, prosperity, economic development, and diplomatic relations. However, they also include in the ninth preambular paragraph a specific and unique reference to the Arab and Jewish common heritage as descendants of

Abraham, and the concomitant need "to foster in the Middle East a reality in which Muslims, Jews, Christians and peoples of all faiths, denominations, beliefs and nationalities live in, and are committed to a spirit of coexistence, mutual understanding, and respect."

Preambular paragraphs nine and 10 refer to efforts to achieve a "just, comprehensive, realistic, and enduring solution" to the Israeli-Palestinian conflict that "meets the legitimate needs and aspirations of both peoples, and to advance comprehensive Middle East peace, stability, and prosperity."

The use of the term "realistic" in this context is indicative of an acknowledgment by both parties of the need for practical and pragmatic ideas to solve the conflict with the Palestinians, rather than unrealistic claims, empty clichés, and buzzwords.

The establishment of peace, diplomatic relations, and full normalization in Article 1 of the agreement is phrased in similar language to the 1994 Israel-Jordan peace treaty.

Despite the fact that this article refers to full diplomatic relations as being "hereby established," this is nevertheless subject to the respective national procedures for ratification and the entry into force of the agreement "as soon as practicable," as set out in Article 10 of the Agreement.

The question of how to define "practicable" is clearly subjective and not definitive and could imply possible delays and other problems prior to the entry into force of the agreement.

Critics of the agreement point to the fact that it contains no reference to those UN resolutions dealing with the Middle East peace process, such as Security Council resolutions 242 (1967) or 338 (1973), which served as the basis for the peace treaties with Egypt and Jordan, as well as for the 1978 Camp David agreements and 1993-5 Oslo Accords with the Palestinians.

Such criticism is misplaced and ill-advised.

The reason and logic behind the lack of reference to such resolutions rest in the fact that, unlike with Egypt and Jordan, Bahrain and the UAE have never been in a state of armed conflict with Israel. Hence, there exists no need to move from a legal state of armed conflict and war to a legal state of peace. Since there was no conflict, there was no need to rely on any UN conflict-resolving resolution. Since there exists no common border, there is no need for provisions on withdrawal from territory, agreed border arrangements, and security provisions of the type detailed in the peace treaties with Egypt and Jordan.

Therefore, the parties sufficed, in Article 2, titled "General Principles," with the standard references to those provisions of the UN Charter and principles of international law governing relations among states, including recognition of sovereignty, the right to live in peace and security, friendly relations of cooperation, and peaceful settlement of disputes. The commitment in Article 3 to exchange ambassadors "as soon as

practicable" is a further element that could imply confusion as to when such a central component of the agreement will indeed be implemented.

The provisions regarding the prevention of terror (Article 4) and normalization (Article 5) are drafted as intentions to further develop and negotiate future arrangements in these spheres — again, as soon as practicable. The normalization spheres include finance and investment, civil aviation, visas and consular



Israeli model May Tager, holding an Israeli flag, poses with Dubai-resident model Anastasia Bandarenka, holding an Emirati flag, during a photo shoot for FIX's Princess Collection, in Dubai, United Arab Emirates, Sept. 8, 2020. Photo: Reuters / Christopher Pike.

services, innovation, trade and economic relations, healthcare, science, technology and peaceful uses of outer space, water, energy, maritime arrangements, telecommunications and post, agriculture, legal cooperation, tourism, culture, sport, and more.

These spheres are detailed in the Annex to the agreement and are similar to the list of civil affairs spheres detailed in the Third Annex to the 1995 Israeli-Palestinian Interim Agreement.

Article 6 entails a reciprocal commitment to respect and foster mutual understanding, respect, coexistence, encourage people-to-people programs, interfaith dialogue, prevent incitement, and observe a "culture of peace." Article 9 is important in that the parties represent that there exist no inconsistencies between their obligations in this agreement and their other treaty obligations. This is especially significant in light of the UAE's relationship with the Arab League and its member states. An identical provision appears in the peace treaties with Egypt and Jordan. Article 12 regarding registration of the agreement with the UN Secretary-General pursuant to article 102 of the UN Charter is a vital legal provision that enhances the formal nature of the agreement as an international treaty between two independent sovereign states.

Conclusion

The instruments signed in Washington represent a significant symbolic and substantive breakthrough in the relationships between Israel and the Arab world. This will undoubtedly be further developed as the relationships strengthen, and mutual confidence and good faith are enhanced.

It is regretted that critics of this development and the documents signed in Washington prefer to allow partisan views and personal antagonism to color their reasoning, rather than to acknowledge this development on its merits.

Alan Baker is director of the Institute for Contemporary Affairs at the Jerusalem Center and the head of the Global Law Forum. He participated in the negotiation and drafting of the Oslo Accords with the Palestinians, as well as agreements and peace treaties with Egypt, Jordan, and Lebanon. He served as legal adviser and deputy director-general of Israel's Foreign Ministry and as Israel's ambassador to Canada.

This article was first published by the Jerusalem Center for Public Affairs.

Opinion.

Let's Look at the Palestinian-Israeli Conflict With Fresh Eyes

CLIFFORD D. MAY/
JNS.org

Before there was a Palestinian-Israeli conflict, there was an Arab-Israeli conflict. Last week, on the White House lawn, that older conflict was put to rest.

In normal times, we'd agree that the president deserves a Nobel peace prize, and that the Palestinian-Israeli conflict should be next up on Washington's diplomatic to-do list.

But these are not normal times. Prior to the ceremony, I received an email announcing: "Over 50 Organizations/Groups to protest the UAE and Bahrain Normalization with Israel During Deal Signing at the White House."

Would I and others exiting the White House grounds and emerging on the mean streets of Washington, DC be harassed or even attacked by members of the anti-peace wing of the peace movement? As it turned out, the protestors awaiting us were more Code Pink than Antifa, more annoying than threatening. Many in the media have been reluctant



Palestinian men spray water on children to cool them down before prayers on the last Friday of the holy month of Ramadan near the Dome of the Rock, in the compound known to Muslims as Noble Sanctuary and to Jews as Temple Mount, in Jerusalem's Old City, May 31, 2019. Photo: Reuters / Ammar Awad.

to acknowledge the significance of what President Trump, assisted by Jared Kushner, his adviser and son-in-law, have achieved. The ho-hum headline in the Washington Post was "Israel signs deal establishing formal ties with two Arab states at the White House."

What really happened: The United Arab Emirates and Bahrain normalized relations with Israel, accepting Israel as their neighbor, implicitly acknowledging that the Jewish people have a right to a nation-state in part of their ancient homeland.

Neither would have taken this step without the tacit approval of Saudi Arabia. Other Arab nations could soon be exchanging ambassadors with Israel as well.

Most telling: The Palestinian Authority asked the 22-member Arab League to condemn the deal. The Arab League declined. This is the same Arab League that after the second Arab war against Israel, in 1967, issued the "three nos": "No peace with Israel, no recognition of Israel, no negotiations with Israel."

Until now, the only Arab nations that had made peace with Israel were Egypt and Jordan, and only after losing three wars. That led them to conclude that another war against Israel would be disastrous, whereas peace would mean the return of the Sinai to Egypt and essential security assistance for Jordan.

For decades, a herd of experts, diplomats, academics, journalists, and politicians insisted that a deal such as Trump and Kushner facilitated was out of the question. In 2016, John Kerry, glasses perched haughtily on the tip of his nose, both index fingers jabbing the air for emphasis, pontificated to an elite audience: "There will be no separate peace between Israel and the Arab world. I want to make that very clear to all of you. No. No, no and no. There will be no advance and separate peace with the Arab world without the Palestinian process and Palestinian peace. Everybody needs to understand that. That is a hard reality."

Actually, Kerry deserves credit for contributing to this outcome, albeit unintentionally. His negotiations with Javad Zarif, the shrewd foreign minister of the Islamic Republic, ended with the Obama administration sending billions of dollars to Iran's rulers, funds that have helped them more effectively threaten Arab states that refuse to kowtow.

Secretary Kerry and President Obama also convinced Arab leaders that Washington can be fickle. Israel, by contrast, is the one nation with the motivation and the means to frustrate the Islamic Republic's imperialist ambitions.

Why couldn't the UAE and Bahrain have just continued to develop amicable relations with Israel discreetly? Why go formal and public, and why now?

Because the Israelis were planning, with the Trump administration's blessing, to extend sovereignty, call it annexation if you like, over a large swath of the West Bank. That would have been a serious setback for the "Palestinian cause" (more on that in a moment) and embarrassing for Israel's Arab friends. The

Israelis had a chance to change facts on the ground. They needed a good reason not to. The Emiratis offered one.

Palestinian leaders ought to be grateful. They aren't, which only demonstrates that, while times have changed, Palestinian leaders have not.

They continue to tell credulous audiences that the "Palestinian cause" is to establish a Palestinian state in the West Bank and Gaza. More sophisticated audiences understand the goal is for a Palestinian state to replace the Jewish state. That's what is meant by the chant: "Palestine will be free, from the river to the sea!"

Hamas, Hezbollah and Tehran vow to achieve that goal through terrorism and warfare. The Palestinian Authority prefers ambiguity, in particular the demand that Palestinian "refugees" be granted a "right of return" to Israel. As many as 800,000 Arabs fled during the Arab-Israeli war of 1948-9. Perhaps 30,000 are still alive. But the demand is for all those claiming to be their descendants — about five million people — to "return."

Israeli Jews, a majority of whom are from families driven out of such formerly diverse cities as Baghdad, Cairo and Damascus, know only too well what would happen were they to become a minority in Israel, ruled by people

The Abraham Accords: The Reconciliation of Arabs and Jews



NATALIE HILDER
Philadelphia

Hope — long deferred — materialized on the South Lawn of the White House on September 15, when leaders from the UAE, Bahrain, and Israel officially normalized relations. The Arab nations publicly recognized Israel's right to exist, and all concerned parties affirmed their joint plans to work together for peace and prosperity from that point forward.

The rapt applause of the hundreds of attendees echoed that of the millions more supporters worldwide. This historic treaties established unprecedented economic and diplomatic ties that will include opening embassies, commencing commercial air travel and tourism and instituting mutual economic and other cooperation.

Aptly named the Abraham Accords, this is not merely a truce between warring nations; rather, it is the longed-for reconciliation between estranged members of the same family.

A 4,000-year-old sibling rivalry originated in the tents of Abraham, when a rift over inheritance divided two sons of the same father. Since then, Ishmael and Isaac have lived at enmity — a historic animosity that made the fact that Arabs and Jews have more commonalities than differences seem ironic to many.

Besides their genetic ties, Arabs and Jews have similarities in language (sharing many of the same words), culture, and faith. Themes of peace — though often more elusive than actualized — are woven throughout the blueprints of Jewish and Islamic consciousness.

During the signing ceremony, Prime Minister Netanyahu quoted the Psalms, saying, "May God give strength to His people; May God bless His people with peace," while Sheikh Abdullah of the UAE quoted the Hadith, saying, "O God, you are Peace and from you comes peace."

Consider: despite their fractured relationship, Ishmael and Isaac reunited after Abraham's death to bury their father together. Their story is one of loss but also of restoration — and of unique and shared blessing — an enigmatic bond that continues today.

Recently, Arab voices have begun to say out loud that they were wrong about Israel and Jews being their enemy. Media headlines from

taught to despise them.

As Kushner looked at the Palestinian-Israeli conflict with fresh eyes, he undoubtedly came to realize that Palestinian Authority leader Mahmoud Abbas, pushing 85, would never make peace. Abbas wants to be remembered as a lifelong leader of the resistance, like his predecessor, Yasser Arafat, not as an Arab Zionist who, in his final days, shook hands with Benjamin Netanyahu on the White House lawn.

Could Abbas' successor decide to pursue peace and prosperity, accepting if

Saudi Arabia and nearby countries praising the Abraham Accords frequently repeat the words: "salaam," "shalom," and "peace." Online videos showing Emiratis (and others) wishing Israelis well often featured newly created filters of the Israeli, UAE, and Bahraini flags, while others depict both adults and children singing and dancing to Jewish songs. Gulf-accented greetings of "Shana Tova" and "Chag Sameach" are flooding Facebook timelines during the Jewish holidays. Some have even gone as far as to ask for forgiveness.

The idea that Arabs and Jews are inherently enemies is false. In fact, nothing could



Bahraini Foreign Minister Abdullatif bin Rashid Al Zayani, Israeli Prime Minister Benjamin Netanyahu and United Arab Emirates Foreign Minister Sheikh Abdullah bin Zayed Al Nahyan display their copies of signed agreements while US President Donald Trump looks on, at the signing ceremony of the Abraham Accords, at the White House in Washington, DC, Sept. 15, 2020. Photo: Reuters / Tom Brenner.

be farther from the truth. They are a family. Imperfect and dysfunctional? Yes. But then, who isn't?

Arabs and Jews are soul mates in the sense that they have a shared past and an inextricably linked destiny. Fated to live side by side, it is impossible to ever divorce the two.

The Bible, the Koran, and historical evidence affirm that Arabs and Jews have dwelled together for millennia. Moving forward, it will be incumbent on these cousins to further solidify peace by protecting and celebrating overlapping Arab and Jewish heritage — particularly through greater acknowledgement of and devotion of resources to preserving and showcasing important historical sites and artifacts in their respective countries.

Despite ongoing challenges, rejection, resentment, and rage are being replaced with a reunion — which is truly better late than never.

And as for our beloved father Abraham? It is perhaps his prayers more than anyone else's that are being answered today.

Natalie Hilder is an editor-at-large for the Jaccuse Coalition for Justice and has written for publications like The Georgetown Journal of International Affairs, The Jerusalem Post, The Times of Israel, and more.

not embracing Jews as neighbors? We don't know who will follow Abbas. Establishing the institutions necessary for a functioning state, including a reliable mechanism for succession, is one of many missions Abbas never regarded as essential to the Palestinian cause.

Clifford D. May is the founder and president of the Foundation for Defense of Democracies (FDD), and a columnist for the Washington Times.

This article was first published by the Washington Times.

Impressions.

Do Arab States Really Support the Palestinians?

BY MORDECHAI KEDAR

In Israel and in much of the Western world, we tend to think the Arab world is united in its support for the Palestinians — that it wants nothing more than to solve the Palestinian problem by giving them a state, and that all Arabs and Muslims love the Palestinians and hate Israel. This is a simplistic and incomplete view. While it is true that many, perhaps even the majority, of Arabs and Muslims hate Israel, there are a good many who hate the Palestinians just as much.

Their hatred of Israel stems from its success at surviving despite wars, terror, boycotts, and constant enmity. It stems from the fact that a Jewish state exists even though Judaism, in the Muslim view, was superseded by Islam, the “true religion.” This hatred is exacerbated by other stark disparities: Israel is a democracy while many Arabs and Muslims live under dictatorships; Israel is rich while many Arabs and Muslims are poor; Israel is a paradise compared to some Arab countries. In short, they despise Israel because it has succeeded in areas where they have failed.

But why should they hate the Palestinian Arabs? After all, the Arab narrative says the Palestinian Arabs’ land was stolen and they were forced to become refugees. Surely they are deserving of unreserved support?

The answer to this question is complex. It is a function of Middle Eastern culture that neither Israelis nor most Westerners fully understand or recognize.

One of the worst things to experience, in Arab eyes, is to be cheated, fooled, or taken advantage of. When someone attempts to cheat an Arab — and even more so, if that person succeeds — the victim is overcome by furious anger, even if the person who did the cheating was his own cousin. He will call on his brother to take revenge on that cousin, in line with the Arab adage: “My brother and I against my cousin — and my brother, my cousin, and I against a stranger.”

Regarding the Palestinian Arabs, the first point to make is that many of them are not originally Palestinians at all. They are immigrants who came to the Land of Israel from all over the Arab world during the British Mandate in order to find employment in the cities and on the farms the Jews had built. These immigrants still have names like Hourani (from Houran in southern Syria), Tzurani (from Tyre in southern Lebanon), Zrakawi (from Mazraka in Jordan), Masri (the Egyptian), Hijazi (from the Hijaz province of the Arabian peninsula), Mughrabi (from the Maghreb), and many other names that point to their true geographical origins. Why, ask the other Arabs, should they get preferential treatment over those who remained in their original countries?

Starting with the end of the 1948 Israeli War of Independence, politics in the Arab world began to center on Israel and the “Palestinian problem,” the solution to which was to be achieved by eliminating Israel. In order to succeed in that mission, the Arab “refugees” were kept in camps, with explicit instructions from the Arab League that they be kept there and not absorbed into other Arab countries.

The UN agency UNRWA ensured that they were provided with food, education, and medical care without charge — that is to say, the nations of the world paid the bill, even as the Arab neighbors of these eternal “refugees” had to work to provide food, education, and medical care for their own families by the sweat of their brow. “Refugees” who were supplied with free foodstuffs, such as rice, flour, sugar, and oil, for the use of their families, would often sell some of it to their non-refugee neighbors and make a tidy profit.

Residents in the refugee camps do not pay municipal taxes. This tax exemption has led a significant number of “refugees” to rent out their homes and collect exorbitant sums in comparison with those renting apartments in nearby cities. In other words, the world subsidizes the refugees’ taxes, and the refugees line their own pockets.

In Lebanon, several refugee camps were built near Beirut, but they were incorporated into the expanding city and then turned into high-class neighborhoods with imposing high-rise apartment buildings. Someone profited from this change, and it was not the man in the street. He has every reason to feel cheated.

The Palestinian “refugee” camps in Lebanon were

the world, so that the yearly per capita income in the PA is several times greater than that of the Egyptian, Sudanese, or Algerian man or woman in the street. Their lives are many times better than that of Arabs living in Syria, Iraq, Libya, and Yemen, certainly over the past seven years.

On a political level, the Palestinians have managed to arouse the hatred of many of their Arab brethren. In 1990, Arafat supported Saddam Hussein’s Iraqi invasion of Kuwait. In revenge, Kuwait, once it was freed of the Iraqi conquest, expelled some 400,000 Palestinians, most of whom had been living in the emirate for decades, leaving them destitute overnight. This led to an economic crisis for their families in the West Bank and



Israeli soldiers run near the scene of an incident near Ramallah in the West Bank, May 29, 2020. Photo: REUTERS/Mohamad Torokman.

taken over by armed organizations, from the PLO to ISIS, including Hamas, the Popular Front, the Democratic Front, and Salafist jihadi organizations. These groups acted viciously toward the surrounding Lebanese citizens, and in 1975 brought on a civil war that lasted for 14 long years of bloodshed and destruction. The war saw hundreds of thousands of Lebanese forced to leave their villages only to enter into lives of horrible suffering in tent camps all over the country. Many took refuge in Palestinian “refugee” camps, but the Lebanese refugees received less than 10% of what Palestinian Arabs received. This too caused much internecine jealousy and hatred.

In 1970 in Jordan, the Palestinian terror organizations, led by PLO head Yasser Arafat, attempted to take over the country by establishing autonomous regions of their own in the north, complete with roadblocks and armed Palestinian Arabs who challenged the monarchy. In September 1970, known as “Black September,” King Hussein decided he had had enough and would show them who was boss in Jordan. The war he declared against them cost thousands of lives on both sides.

Meanwhile, in Israel, 20% of the citizenry within the pre-1967 borders is made up of “Palestinian” Arabs who do not rebel or fight against the state. In other words, the “Palestinians” living in pre-1967 Israel enjoy life in the only democracy in the Middle East, while the Arab countries sacrifice their soldiers’ blood to liberate “Palestine.” Many an Arab soldier has been exploited by having his life put at risk for the sake of this meaningless cause.

Worse still is what every Arab knows: Palestinian Arabs have been selling land to Jews for at least a century, profiting immensely from the deals, and then wailing to their Arab brethren to come and free “Palestine” from the “Zionist occupation.”

Over the years, the Palestinian Arabs were given many billions of euros and dollars by the nations of

Gaza, who had been receiving regular stipends from their relatives in Kuwait.

Today, Hamas and Palestinian Islamic Jihad are supported by Iran, a country abhorred by many Arabs who remember that airplane hijackings and the ensuing blackmail were invented by the Palestinian Arabs. It was they who hijacked an El Al plane to Algiers in 1968, 52 years ago, beginning a period of travail still being endured by the entire world.

Despite the 1989 Taif agreement, which ended the civil war in Lebanon and was supposed to lead to the disarmament and dissolution of all the Lebanese militias, Syria allowed Hezbollah to keep its arms and develop its military power unrestrainedly. The repeated excuse was that the weapons were meant to “liberate Palestine” and would not be aimed at the Lebanese. To anyone with a modicum of brains, it was clear that the Palestine story was a fig leaf covering the sad truth that the weapons were going to be aimed at Hezbollah’s Syrian and Lebanese enemies. “Palestine” was simply an excuse for the Shiite takeover of Lebanon.

Worst of all is the Palestinian demand that Arab states refrain from any relations with Israel until the Palestinian problem is solved to the satisfaction of the PLO and Hamas leaders. A good portion of the Arab world cannot find any commonalities that could unite the PLO and Hamas. As they watched the two sides’ endless squabbles ruin any chances of progress regarding Israel, they gave up on the belief that an internal Palestinian reconciliation can be achieved.

To sum up the situation, the Arab world — that part of it that sees Israel as the only hope in dealing with Iran — does not appreciate the expectation that it must mortgage its future and its very existence to the internal fighting between the PLO and Hamas. And let us not forget that Egypt and Jordan have signed peace agree-

Continued on Page A10

Legals.

LEGAL NOTICE



Notice of formation of limited liability company(LLC) Name: BAKRS HOLDINGS LLC . Articles of organization filed with the Secretary of State of New York(SSNY) on 08/24/2020. Office location: Richmond county. SSNY has been designated as the agent of the LLC upon whom process against it may be served. SSNY shall mail copy of process to: BAKRS Holdings LLC 6 Cranford St. staten Island, NY 10308. Purpose: all lawful activity
AJ; 9/4/11/18/25;10/2/9

Notice of formation of limited liability company(LLC) Name: 171 MELVIN MK LLC. Articles of organization filed with the secretary of state of New York(SSNY) on 07/30/2020. Office location: Richmond county. SSNY has been designated as the agent of the LLC upon whom process against it may be served. SSNY shall mail copy of process to: The Limited Liability Company 171 Melvin Avenue staten Island, NY 10314 purpose: All lawful activity
AJ; 9/4/11/18/25;10/2/9

Notice of formation of limited liability company(LLC) Name: PUBLIC DRIP LLC . Articles of organization filed with the Secretary of State of New York(SSNY) on 09/03/2020. 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: Neil Tan 185 Putnam Ave.#4 Brooklyn, NY 11216.purpose: all lawful activity
AJ; 9/11/18/25;10/2/9/16

Notice of formation of limited liability company(LLC) Name: OTTIMO LLC Articles of organization filed with the secretary of state of New York(SSNY) on : 09/08/2020. 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: Leonardo Bellusci 940 54 ST APT IF Brooklyn, NY 11219 purpose:all lawful activity
AJ; 9/18/25;10/2/9/16/23

Notice of formation of limited liability company(LLC) Name: MOSS & FERN LLC .Articles of organization filed with the Secretary of State of New York(SSNY) on : 07/14/2020. Office location: Kings County. SSNY has been designated as the agent of the LLC upon whom processed against it may be served. SSNY shall mail copy of process to: James T. Castle ESQ 123 Melrose St., Apt. 251 Brooklyn NY 11206 purpose: all lawful activity
AJ; 9/18/25;10/2/9/16/23

Notice of formation of limited liability company(LLC) Name: VERONIKA OSSI LLC. Articles of organization filed with the secretary of state of New York(SSNY) on 09/11/2020 Office location: Kings County. SSNY has been designated as the agent of the LLC upon whom process again it may be served. SSNY shall mail copy of process to: Veronika Ossiptchouk 70 Commercial St. Suite 202 Brooklyn NY 11222 -6126 purpose: All lawful activity
AJ; 9/18/25;10/2/9/16/23

LEGAL NOTICE

Notice of formation of limited liability company(LLC) Name: 63 SIMMONS LOOP LLC Articles of organization filed with the Secretary of State of New York(SSNY) on 09/11/2020 Office location: Richmond County. SSNY has been designated as the agent of the LLC upon whom process against it may be served. SSNY shall mail copy of process to: LLC c/o Nacim Kassa 63 Simmons Loop, Staten Island NY 10314. Purpose: all lawful activity
AJ; 9/18/25;10/2/9/16/23

PLEASE ME LLC. App. for Auth. filed with the SSNY on 09/11/20. Originally filed with Secretary of State of Maine on 03/07/2017. Office: Kings County. SSNY designated as agent of the LLC upon whom process against it may be served. SSNY shall mail copy of process to the LLC, c/o La Reddola, Lester & Associates, LLP, 600 Old Country Road, Suite 230, Garden City, NY 11530. Purpose: Any lawful purpose.
AJ; 9/18/25;10/2/9/16/23

Notice of formation of limited liability company(LLC) Name: REGINA'S GROUP DAYCARE LLC. Articles of organization filed with the Secretary of State of New York(SSNY) on 02/01/2011 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: S Guney 164 President St. Brooklyn, NY 11231. Purpose: all lawful activity
AJ; 9/25;10/2/9/16/23/30

Notice of formation of limited liability company(LLC) Name: 89 B&D LLC . Articles of organization filed with the Secretary of State of New York(SSNY) on 02/28/2020. Office location: Kings County. SSNY has been designated as the agent of the LLC upon whom process against it may be served. SSNY shall mail copy of process to: 89 B&D LLC 89 Bergen St., Brooklyn NY 11201 purpose: all lawful activity
AJ; 9/25;10/2/9/16/23/30

RT Trucking & Transportation LLC Art. Of Org. Filed Sec. of State of NY 9/16/2020. Off. Loc.: Richmond Co. SSNY designated as agent upon whom process against it may be served. SSNY to mail copy of process to The LLC, 7 post lane Staten Island, NY 10303. Purpose: Any lawful act or activity
AJ; 9/25;10/2/9/16/23/30

Notice of formation of limited liability company(LLC) Name: MARY LOU'S PLACE LLC. Articles of organization filed with the Secretary of State of New York(SSNY) on 09/28/2020. Office location: Kings County. SSNY has been designated as the agent of the LLC upon whom process against it may be served. SSNY shall mail copy of process to: Herbert C Williams PO Box 24476, Brooklyn, NY 11236. Purpose: all lawful activity
AJ; 10/2/9/16/23/30; 11/6

Notice of formation of limited liability company(LLC) Name: ARDOISE LLC. Articles of organization filed with the Secretary of State of New York(SSNY) on 07/29/2020 .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: Registered agents inc. 90 State St. STE 700 Office Albany New York 12207 purpose: all lawful activity
AJ; 10/2/9/16/23/30; 11/6

Opinion.

Honoring Generations of Sound Investment

BY DEBORAH FINEBLUM/JNS.org

If anyone in your family celebrated a bar or bat mitzvah, a wedding, or the birth of a baby after September 3, 1950, then the chances are good at least one Israel bond was received as a gift.

It's been exactly 70 years this month since Israeli Prime Minister David Ben-Gurion announced the concept of Israel Bonds to a group of leaders at the King David Hotel in Jerusalem. The following year (in 1951), he launched the US campaign from the stage of New York's Madison Square Garden.

Since that time, more than \$45 billion has been invested in the State of Israel from the sale of Israel Bonds, a flow of support in good times and bad. The organization continues to invite Diaspora Jewry, speaking with their investment dollars, to be a key partner in the blossoming of what was once a tiny beleaguered land into one of the world's flourishing First World economies.

But how many of the millions on the receiving end of these bonds—and how many of those loving grandparents, aunts and uncles, second cousins (some once removed), and friends who purchased them could have known the miracles each bond performed? And the miracles they continue to perform.

There is basically no area of Israel's seismic growth and development that hasn't benefited directly from bonds, the vast majority of them bought by Jews in the Diaspora over the last seven decades — a modern highway system, utilities that serve every part of the country, a network of excellent (and affordable) colleges and universities, Israel's ever-expanding top-notch public-transportation system, including the fast rail that's cut travel time from Jerusalem to Tel Aviv in half and light-rail extensions currently underway in Jerusalem.

Growing up in the Jewish state, Israel Maimon was surrounded with this very infrastructure — only years later did he realize how much of it was funded by Diaspora Jews' purchases of bonds.

"In the beginning, Israel was an isolated island," he says. "Unlike other countries, where they have markets in their neighboring countries, we were surrounded by enemies who would not be trading partners."

In the 1950s-1970s, Israel Bonds were "a key resource in the building of roads, bridges, and tunnels needed for industries to grow, for neighborhoods to grow, as well as the development of Israel's entire economy," says Maimon, who served as government secretary for prime ministers Ariel Sharon and Ehud Olmert before moving to New York four years ago to take the job of president and CEO of Israel Bonds.

It was that initial infrastructure that the country's phenomenal economic growth is

built upon, he adds.

By 1950, two years after its birth, Israel was still hobbled by the aftereffects of its long and painful War of Independence and deflecting ongoing Arab attacks. Add to the costs of self-defense the influx of needy refugees — many of them Holocaust survivors — a scarcity of food and subpar health conditions, and the infant state's economy was seriously stymied.

Ben-Gurion knew that. And though he met with some initial resistance — there were those who worried that the bonds wouldn't be worth the paper they were written on — the leadership took an aggressive approach of canvassing Diaspora communities to sell them, making every purchaser a partner in the growth of the state.

But as visionary as Ben-Gurion proved to be, 70 years later Israeli Prime Minister Benjamin Netanyahu told Bonds supporters at last month's virtual celebration that "even he, Israel's founding prime minister, could not have foreseen the extraordinary success of Israel Bonds."

And Ben-Gurion was not alone in championing the idea of a bonds campaign, says Ilan Troen, the Karl, Harry and Helen Stoll Professor of Israel Studies Emeritus at Brandeis University.

In a little-known piece of history, says Troen, "the person who imagined and should be credited with the concept of Israel Bonds is Henry Morgenthau Jr., the long-serving secretary of the treasury under [President] Franklin D. Roosevelt and head of the United Jewish Appeal after the war."

Having had experience launching America's "war bonds" (now known as savings bonds) just a few years earlier, Morgenthau "brought this option to Ben-Gurion's attention even before the establishment of Israel in May 1948. Ben-Gurion ultimately adopted the idea and launched the first Israel Bonds campaign in 1951."

Though the prime minister was at first resistant to the idea — his concern, explains Troen, was that making Israel an investment might water down the philanthropic momentum driving financial support by Diaspora Jewry; "it was only the dire needs of the new state with enormous demands on its inadequate resources for meeting development, immigration, and defense needs that persuaded Ben-Gurion to accept Morgenthau's repeated attempts at persuasion."

Once launched, early Bonds enthusiasts included American labor unions, most notably during the Yom Kippur War in 1973, along with state and municipal public-employee pension and treasury funds that have bought up billions of dollars' worth over the years. And no less than investment maven billionaire and philanthropist Warren Buffett has purchased \$5 million worth of the bonds, describing them



David Ben-Gurion declares Israel's independence, May 14, 1948. Photo: Wikimedia Commons.

as "a deserved endorsement of a remarkable country."

"Golda [Meir] liked to use the line, 'The day should come when Israel doesn't need a handout, but the day should never come when Israel is not a good investment.'" So says longtime Bonds activist Susan Weikers, who was the first female national chair and currently serves on Israel Bonds' National Campaign Advisory Council and as treasurer of its international board of directors.

So how does one keep the Jewish passion for Israel alive for the next generation? One of Weikers' favorite tactics is approaching young adults at events to share stories of Jews, Israel, and survival. "I want them to begin to feel they own this story and this place — that Israelis are our brothers. And, if anyone says anything derogatory, that we need to tell them you don't insult my brother."

Indeed, Maimon reports the organization is grooming its next generation of leaders through mentoring, leadership-training programs, Israel trips, social-media campaigns, and events that cater to the young. Other attractors include the affordability (bonds start at \$36).

Moreover, whereas other organizations are dealing with shortfalls in the wake of COVID-19, Israel's Finance Ministry agreed to the request of Israel Bonds to extend its 2020 goal to \$1.7 billion, which would be a record high.

The big difference? "We're an investment," states Maimon. "The economic forecast, despite temporary setbacks, is that Israel will rebound more quickly and stronger than other countries, so that although the debt is rising due to the pandemic, the ability of the country to repay it is better. And the will of the Jewish people to support Israel is strong, so it's considered a good investment no matter what."

One point of particular pride: Never once, even in times of war or recession or intifada, has Israel defaulted on its bonds. "After 70 years, everyone knows we will always stand behind them," says Maimon. "And there's no commission, so every penny is an investment in Israel's strong future."

In fact, bonds strengthen the bonds between Israel and Diaspora Jews, he notes. "These invisible but powerful ties go both ways. When you invest in something, you always check to see what's going on with it; it's important to you. And Israelis know that much of what they have now has been made possible by Jews living very different lives many miles away."

So, when an Israeli bond is given for a wedding or new baby or bar or bat mitzvah, "it's a double mitzvah," emphasizes Maimon. "You're buying into the Jewish homeland and giving it as a gift to the next generation."

Deborah Fineblum is a contributing writer at JNS.

Tradition.

End Without an Ending



JONATHAN SACKS
LONDON

What an extraordinary way to end a book: not just any book but the Book of books – with Moses seeing the Promised Land from Mount Nebo, tantalisingly near, yet so far away that he knows he will never reach it in his lifetime. This is an ending to defy all narrative expectations. A story about a journey should end at journey's end, with arrival

way by a Pharaoh and an Egypt ravaged by plagues. Within days, they hit an obstacle. Ahead of them is the Red Sea. Behind them are the rapidly approaching chariots of Pharaoh's army. A miracle happens. The sea divides. They pass over on dry land. Pharaoh's troops, their chariot wheels caught in the mud, drown. Now all that stands between them and their destination is the wilderness. Every problem they face – a lack of food, water, direction, protection – is solved by divine intervention mediated by Moses. What is left to tell, if not their arrival? Yet it does not happen. Spies



at the destination. But the Torah terminates before the terminus. It concludes in medias res. It ends in the middle. It is constructed as an unfinished symphony.

We, the readers and listeners, feel Moses' personal sense of incompleteness. He had dedicated a lifetime to leading the people out of Egypt to the Promised Land. Yet he was not granted his request to complete the task and reach the place to which he had spent his life as a leader leading the people. When he prayed, "Let me...cross over and see the good land on the other side of the Jordan," God replied, "Enough! Never speak to Me of this matter again" (Deut. 3:25–26).

Moses – the man who stood before Pharaoh demanding his people's freedom, who was unafraid even to challenge God Himself, who when he came down the mountain and saw the people dancing around the Golden Calf smashed the Divinely-hewn tablets, the holiest object ever to be held by human hands – pleaded for the one small mercy that would give completion to his life's work, but it was not to be. When he prayed for others, he succeeded. When he prayed for himself, he failed. That in itself is strange.

Yet the sense of incompleteness is not merely personal, not just a detail in the life of Moses. It applies to the entire narrative as it has unfolded from the beginning of the book of Exodus. The Israelites are in exile. God charges Moses with the task of leading the people out of Egypt and bringing them to the land flowing with milk and honey, the country He had promised to Abraham, Isaac, and Jacob. It seems simple enough. Already in Exodus 13, the people have left, sent on their

are sent to determine the best way of entering and conquering the land, a relatively straightforward task. They come back, unexpectedly, with a demoralising report. The people lose heart and say they want to go back to Egypt. The result is that God decrees that they will have to wait a full generation, forty years, before entering the land. It is not only Moses who does not cross the Jordan. The entire people have not done so by the time the Torah ends. That must await the book of Joshua, not itself part of the Torah but rather of the *Nevi'im*, the later prophetic and historical texts.

This, from a literary point of view, is odd. But it is not accidental. In the Torah, style mirrors substance. The text is telling us something profound. The Jewish story ends without an ending. It closes without closure. There is in Judaism no equivalent of "and they all lived happily ever after" (the closest the Bible comes to this is the book of Esther). Biblical narrative lacks what Frank Kermode called "the sense of an ending." Jewish time is open time – open to a denouement not yet realised, a destination not yet reached.

This is not simply because the Torah records history, and history has no end. The Torah is telling us something quite different from history in the way the Greeks, Herodotus and Thucydides, wrote it. Secular history has no meaning. It simply tells us what happened. Biblical history, by contrast, is saturated with meaning. Nothing merely happens *bemikreh*, by chance.

This becomes clearer and clearer as we look, for example, at Genesis. God summons Abraham to

leave his land, his birthplace, and his father's house and go "to the land I will show you" (Gen. 12:1). Abraham does so, and by verse 5, he has arrived. This sounds like the end of the story, but it turns out to be hardly the beginning. Almost immediately, there is a famine in the land and he has to leave. The same thing happens to Isaac, and eventually to Jacob and his children. The story that began with a journey to the land ends with the main characters outside the land, with both Jacob (49:29) and Joseph (50:25) asking their descendants to bring them back to the land to be buried.

Seven times, God promises Abraham the land – "Look around from where you are, to the north and south, to the east and west. All the land that you see I will give to you and your offspring forever" (Gen. 13:14–15). Yet when Sarah dies, he has not a single plot of land in which to bury her, and has to buy one at an inflated price. Something similar happens to Isaac and Jacob. Genesis ends as Deuteronomy ends – with the promise but not yet the fulfilment, the hope but not yet the realisation.

So does Tanach as a whole. The second book of Chronicles ends with the Israelites in exile. In its closing verse, the last line of Tanach, Cyrus king of Persia gives permission for the exiles to return to their land: "Anyone of His people among you – may the Lord his God be with him, and let him go up" (II Chr. 36:23). Again, anticipation but not yet reality.

There is something significant here – though it lies so deep it is hard to explain. The Bible is a battle against myth. In myth, time is as it is in nature. It is cyclical. It goes through phases – spring, summer, autumn, winter; birth, growth, decline, death – but it always returns to where it began. The standard plot of myth is that order is threatened by the forces of chaos. In ancient times these were depicted by Greek gods of destruction. In more recent times we have seen the dark forces battled dramatically in *Star Wars* and *Lord of the Rings*. The hero challenges them. He slips, falls, almost dies, but ultimately succeeds. Order is restored. The world is once again as it was. Hence the "happily ever after." The future is the restoration of the past. There is a return to order, to the way things were before the threat, but there is no history, no progress, no development, no unanticipated outcome.

Judaism is a radical break with this way of seeing things. Instead, time becomes the arena of human growth. The future is not like the past. Nor can it be predicted, foreseen, the way the end of any myth can be foreseen. Jacob, at the end of his life, told his children, "Gather round, and I will tell you what will happen to you at the end of days" (Gen. 49:1). Rashi, quoting the Talmud, says: "Jacob sought to reveal the end, but the *Divine Presence departed from him*." We cannot foretell the future, because *it depends on us* – how we act, how we choose, how we respond. The future cannot be predicted, because

we have free will. Even we ourselves do not know how we will respond to crisis until it happens. Only in retrospect do we discover ourselves. *We face an open future*. Only God, who is beyond time, can transcend time. Biblical narrative has no sense of an ending because it constantly seeks to tell us that we have not yet completed the task. That remains to be achieved in a future we believe in but will not live to see. We glimpse it from afar, the way Moses saw the holy land from the far side of the Jordan, but like him, we know we have not yet arrived. Judaism is the supreme expression of *faith as the future tense*.

The nineteenth-century Jewish philosopher Hermann Cohen put it this way:

What Greek intellectualism could not create, prophetic monotheism succeeded in creating... For the Greek, history is oriented solely toward the past. The prophet, however, is a seer, not a scholar... The prophets are the idealists of history. Their seerdom created the concept of history as *the being of the future*. (Emphasis added.)

Harold Fisch, this literary scholar, summarised this in a hauntingly beautiful phrase: "the unappeased memory of a future still to be fulfilled."

Judaism is the only civilisation to have set its golden age not in the past but in the future. We hear this at the beginning of the Moses story, although not until the end do we realise its significance. Moses asks God: What is Your name? God replies: *Ehyeh asher Ehyeh*, literally, "I will be what I will be" (Ex. 3:14). We assume this means something like "I am what I am – unlimited, indescribable, beyond the reach of a name." That may be part of the meaning. But the fundamental point is: My name is the future. "I am what will be." God is in the call from the future to the present, from the destination to us who are still on the journey. What distinguishes Judaism from Christianity is that in answer to the question "Has the Messiah come?" the Jewish answer is always: Not yet. Moses' death, his unfinished life, his glimpse of the land of the future, is the supreme symbol of the not-yet.

"It is not for you to complete the task, but neither are you free to desist from it" (Mishnah Avot 2:16). The challenges we face as human beings are never resolved simply, quickly, completely. The task takes many lifetimes. It is beyond the reach of a single individual, even the greatest; it is beyond the scope of a single generation, even the most epic. Deuteronomy ends by telling us: "Never again has there arisen in Israel a prophet like Moses" (Deut. 34:10). But even his life was, necessarily, incomplete.

As we see him, on Mount Nebo, looking across the Jordan to Israel in the distance, we sense the vast, challenging truth that confronts us all. Each person has a promised land he or she will not reach, a horizon beyond the limits of his or her vision. What makes this bearable is our intense existential bond between the generations – between parent

Continued from Page A8 - Support

ments with Israel, moved outside the circle of war for the "liberation of Palestine," and forsaken their Palestinian Arab "brothers," leaving them to deal with the problem on their own.

Much of the Arab and Muslim world is convinced that the "Palestinians" do not in fact want a state of their own. After all, if that state were established, the world would cease its steady donations of enormous sums. There would be no more "refugees," and Palestinian Arabs would have to work just like everyone else. How can they, when they are addicted to handouts that come with no strings attached?

One can say with assurance that 70 years after the creation of the "Palestinian problem," the Arab world has realized that no solution will satisfy those who have turned "refugee-ism" into a profession. The "Palestinian problem" has become an emotional and financial scam that only serves to enrich the corrupt leaders of Ramallah and Gaza.

Lt. Col. (res.) Dr. Mordechai Kedar is a senior research associate at the Begin-Sadat Center for Strategic Studies. He served for 25 years in IDF military intelligence specializing in Syria, Arab political discourse, Arab mass media, Islamic groups, and Israeli Arabs, and is an expert on the Muslim Brotherhood and other Islamist groups.

A version of this article was originally published by Arutz Sheva and the BESA Center.

and child, teacher and disciple, leader and follower. The task is bigger than us, but it will live on after us, as something of us will live on in those we have influenced.

The greatest mistake we can make is to do nothing because we cannot do everything. Even Moses discovered that it was not for him to complete the task. That would only be achieved by Joshua, and even then the story of the Israelites was only just beginning. Moses' death tells us something fundamental about mortality. Life is not robbed of meaning because one day it will end. For in truth – even in this world, before we turn our thoughts to eternal life in the World to Come – we become part of eternity when we write our chapter in the book of the story of our people and hand it on to those who will come after us. The task – building a society of justice and compassion, an oasis in a desert of violence and corruption – is greater than any one lifetime. The Jewish people have returned to the land, but the vision is not yet complete. This is still a violent, aggressive world. Peace still eludes us, as does much else. We have not yet reached the destination, though we see it in the distance, as did Moses. The Torah ends without an ending to tell us that we too are part of the story; we too are still on the journey. And as we reach the Torah's closing lines we know, as did Robert Frost in his famous poem, that

I have promises to keep,
And miles to go before I sleep.

Social.



Ben Lesser, right, recording vocals for the "Choose Love" EP. Photo: BMG.

A-List Songwriters Collaborate With Holocaust Survivor for New EP 'Choose Love,' Based on His Experiences

BY SHIRYN GHERMEZIAN

Top songwriters in the music industry have joined forces with Holocaust survivor and educator Ben Lesser to release an EP called "Choose Love" that was inspired by Lesser's life experiences.

The EP was published as part of the online and educational campaign The Global Classroom, a collaboration with the United Nations World Health Organization in partnership with the music company BMG.

"Choose Love" was launched on all major streaming platforms last Wednesday and by Lesser in a Global Classroom webcast a day earlier to an audience of an estimated 1.8 million schoolchildren worldwide, BMG said in a press release.

Over the span of five days at a BMG Soundlab songwriting camp in Los Angeles, Lesser worked with 14 songwriters, producers and artists from the US and Europe including Toby Gad (John Legend, Beyonce, Fergie), Lindy Robbins (Jason Derulo, David Guetta), Edd Holloway (Lewis Capaldi, Martin Garrix), Georgia Ku (Dua Lipa,

Zedd) and Emily Vaughn (Netta), among others.

The four-song EP features the tracks "Zachor Intro" — a Jewish prayer performed by Lesser — "Change Somebody," "Letter to the World" and "Zachor."

"My story surviving the atrocities of the Holocaust and my mission to ensure we NEVER FORGET is just as important today, if not more, than it ever has been for students and artists to hear and understand," said Lesser, founder of The ZACHOR Holocaust Remembrance Foundation and ZACHOR Holocaust Curriculum. "The opportunity to partner with BMG, WHO, UN, UNICEF, Microsoft and so many incredible artists to create unique music based off of my life story and then to bring this to students worldwide through the Global Classroom has been truly humbling....I hope the students worldwide feel the same way about the lessons we learned together."

"Choose Love" is the first in a series of special projects to be released from the partnership between The Global Classroom and BMG SoundLabs. All proceeds will go to benefit global humanitarian efforts.

Singer to Help Raise Awareness of COVID-19 in Religious Communities

BY JNS.org

The Trump administration has recruited a Chassidic singer to help raise awareness about the coronavirus in Orthodox Jewish communities in New York City and its surrounding areas amid a rise in the number of COVID-19 cases.

In a tweet on Wednesday, Shulem Lemmer, 30, said he was "approached" by the US Department of Health and Human Services to "to help bring awareness of anything COVID-19-related to the Orthodox Jewish community & beyond."

He also noted that he will be interviewing US Assistant Secretary for Health Brett Giroir, presum-



Ultra-Orthodox Jews. Photo: Wikimedia Commons.

ably to gain more information about the situation and what specific measures can be instituted to contain it over and above the general guidelines of hand-washing, social distancing and wearing a face mask.

In 2018, Lemmer, a native of Brooklyn, NY, became the first Chassidic singer to sign with a major US record label, Decca Gold, a division of Universal Music.

in November 2019. According to news channel News24, the song, which was recorded in the Zulu language, went viral earlier this year after the #JerusalemDanceChallenge started trending on social media.

On Heritage Day, September 24, President Cyril Ramaphosa urged South Africans to do the "Jerusalem" dance challenge to celebrate the "diverse heritage of our nation." The song was also performed by American singer Janet Jackson and Portuguese soccer player Cristiano Ronaldo.

So far, the music video for the song has been viewed more than 157 million times.

Fans in countries around the world — including Spain, Italy, France, Jamaica and Canada — filmed themselves doing pre-set dance moves to the song and uploaded the clips onto social media platforms such as TikTok, Twitter and Instagram.

On September 8, the music app Shazam announced on Instagram that "Jerusalem" was the most "Shazamed" song in the world.

"It is so wonderful to see the love from all over the world," said Master KG. "I used to dream of such moments when I was still underground and starting to make music."

South African Song Paying Tribute to Jerusalem Sparks Viral Dance Challenge

BY SHIRYN GHERMEZIAN

An upbeat gospel-inspired tune from South Africa that pays tribute to the city of Jerusalem and inspired

a viral dance challenge has now been endorsed by the country's president.

"Jerusalem," by local musician Master KG, features singer Nomcebo Zikode, and was released on YouTube

Attention Not-For-Profit Organizations

Be part of the Tribul Merchant Services Charity Ventures Program

For over 10 years Tribul Merchant Services have been working with **Not-For-Profit Organizations** across the country, now we invite you to join our **Charity Ventures Program**.

All you need to do in order to enter the program is to refer us to any business that currently accepts credit cards — tell them to expect a phone call from Tribul Merchant Services.



We keep it simple: Leave it to us to take care of all the necessary paperwork and details.

For each approved application you will receive a check from us for \$180.

We will also send you a residual check **every month** for as long as the account processes with Tribul.

**Earn a monthly residual,
PLUS \$180 for every
approved referral**

**Over \$1,000,000 paid out
in less than 3 years via the
Charity Ventures Program**



Contact Kutty for details:

Tel: 877.336.1925

Email: Kutty@tribulonline.com